This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

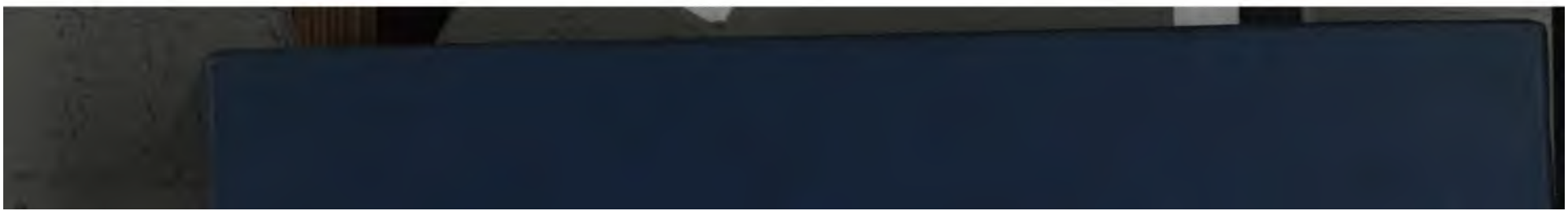
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`



THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS.

Rev. David Phillips.

MONMOUTHSHIRE.

THE

BAPTIST MAGAZINE

FOR

1838.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE WIDOWS OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE CONTRIBUTORS.

VOLUME XXX.

(SERIES IV. VOL. I.)

"Speaking the truth in love." Eph. iv. 15.

LONDON:

PUBLISHED BY GEORGE WIGHTMAN,

24, PATERNOSTER ROW.

1838.

Rev. David Phillips.

MONMOUTHSHIRE.

THE

BAPTIST MAGAZINE

FOR

1838.

2 V 37

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE WIDOWS OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE CONTRIBUTORS.

VOLUME XXX.

(SERIES IV. VOL. I.)

"Speaking the truth in love." Eph. iv. 15.

LONDON:

PUBLISHED BY GEORGE WIGHTMAN,

24, PATERNOSTER ROW.

1838.

THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX AND
TILDEN FOUNDATIONS.
1897.

J. Haddon, Printer, Castle Street, Finsbury.

PREFACE.

THE Editor of this volume esteemed it one of the highest honours which could have been conferred upon him when the Proprietors of The Baptist Magazine requested him to undertake the superintendence of a new series of that work, confiding it exclusively to his care. Knowing that however managed, it would necessarily exercise considerable influence, believing that if well conducted and extensively read, it would be a powerful instrument of good to the churches, promoting their purity, their efficiency, and their spiritual peace, he felt very sensibly the importance of the undertaking, and his consequent responsibility, both to the respected gentlemen who had selected him to carry into effect their desire for its improvement, and especially to that glorious Being whose temple he would have such opportunities to defile or to cleanse, to deface or to adorn. With diffidence and anxiety he accepted the proposal, but with an humble expectation of help from God and men, and hoping that, during his noviciate at least, allowance would be made for the defects and errors which his brethren might observe.

Having been enabled to complete the volume, he now presents his grateful acknowledgments to all who have assisted him in any way during its progress. From some gentlemen who are personally unknown to him, as well as from others whose friendship he has long enjoyed, he has received valuable contributions. The candour which he hoped for has, he believes, been exercised. He has no reason to suppose that the Proprietors have withdrawn their confidence, and a gently increasing sale indicates that the successive numbers have obtained, in some degree, the approbation of the public. He is quite sensible of imperfections which greater skill might have escaped, and which, though he does not expect ever to produce any thing that will be faultless, it will be his aim to avoid in future. No exertion shall be wanting on his part to make the Baptist Magazine as superior to other Periodicals, as the principles of the Baptist churches are superior to those of all other Christian communities. He trusts that his readers have perceived that his desire is to cherish the religion of the heart, to soften asperities, to unite, as far as can be done without the forfeiture of principle, the various sections of the church, to promulgate correct views of the kingdom of Christ, to diffuse information on subjects in which active Christians of our denomination are interested, and to stimulate to exertion in the service of that gracious Friend, who has purchased us from slavery, that we might be his willing labourers, and "partakers of the glory that shall be revealed."

These objects, the Editor believes his brethren in the ministry also have at heart; and believing this, he solicits their cordial and steady co-operation. Without them he is powerless. It is their sanction which must give currency to the work among those who naturally look to them for guidance. It is by their help that successive numbers must be rendered interesting and

instructive. He wishes them to regard the Magazine as the vehicle for the communication of such thoughts as they may deem worthy of general attention. Of course he must select from the papers which he receives, those which appear to him to be the best adapted to promote the purposes we have in view; and it cannot be expected that the writer of an article should always see the propriety of its omission, or of the preference given to the production of another. But, he does not wish to restrict the pages to the promulgation of suggestions which approve themselves entirely to his judgment, or of opinions which coincide exactly with his own. Controversy on topics which have been frequently debated, and respecting which almost every reader has a settled opinion, should, he thinks, be avoided, and every thing tending to angry debate he considers it his duty to exclude; but free discussion of modes of action and plans of usefulness may be advantageous, and, though it may be necessary for an editor sometimes to interpose, as with the authority of a chairman, he would rather err on the side of leniency than be too restrictive.

Well-written pieces on devotional and experimental subjects are those which the Editor finds it most difficult to procure. By furnishing short articles of this kind, some brethren might render a very acceptable service. And almost every minister has it in his power to assist by communicating intelligence. Some readers of the work are apparently not aware, that if occurrences in their own vicinity, and even referring to their own movements, have not been notified, the fault has been their own. We have no corps of reporters scattered throughout the provinces, but are dependent for local intelligence on the spontaneous diligence and friendship of residents. It should be understood, also, that in the transmission of such accounts, promptitude and brevity are of great value.

The practical importance of that divine institution by our views of which we are distinguished from our brethren of other denominations, is becoming increasingly apparent. Passing events are unfolding to intelligent observers its intimate connexion with the purity of the churches, the personality of religion, and the overthrow of anti-christian systems. Decided support should, therefore, be given to that periodical work which is more adapted than any other to promote our peculiar tenets; which by the diffusion of information among the members of our churches lessens those evils which are most injurious to their stability and distressing to their pastors, the evils of ignorance; and which also subserves the interests of future generations, by giving permanence to documents and historical notices which would otherwise soon pass into remediless oblivion.

The profits of the Magazine continue to alleviate the afflictions of widows and fatherless children, once dear to men who laboured in the gospel; and, in proportion to the extent of its circulation, it will be made conducive to the relief of others who will ere long be painfully reminded of the brittleness of those "earthen vessels" whence they derive their present supplies.

November 23, 1838.

THE

BAPTIST MAGAZINE.

JANUARY, 1838.

THE FORDS OF THE JORDAN.

About ten miles to the north of that arm of the Dead Sea into which the Jordan falls, and about eight miles to the west of Jericho, is a part of the river which has been, from the earliest times, the usual passage between the south of Palestine and what was formerly the land of Moab. Its comparative shallowness and easiness of access have always rendered it, in peace, a place of frequent resort, and in war a post of great importance. When the spies sent by Joshua were secreted on the house of Rahab, the inhabitants of the city "pursued after them," we are told, "the way to Jordan unto the fords." In the account given of the victory of Ehud, it is said of the Israelites who engaged in the conflict, that "they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over." In like manner, when the Ephraimites from the west had attacked the men of Gilead who lived on the eastern side of the river, and had been defeated, "the Gileadites took the passages of Jordan before the Ephraimites." Here it was that the fugitives were intercepted; and when any one, in spite of his denial, was proved to be an Ephraimite by his provincial pronunciation of the word Shibboleth, "they took him and slew him at the passages of Jordan."

It was probably for the accommodation of travellers, that a building or buildings were erected in the immediate vicinity of the fords, which obtained the name of Bethabara, or the House of Passage. This name appears to have been as ancient as the time of the Judges; for when the panic-stricken Midianites were fleeing before Gideon, "he sent messengers throughout Mount Ephraim, saying, Come down after the Midianites, and take before them the waters unto Beth-barah, and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan." It is remarkable that in the Septuagint version of this passage, while the Vatican manuscripts read Bethabara, the Alexandrine read Bethany; and that a similar variation exists in the reading of the verse in which this locality is mentioned in the gospel of John. The translators of the common version read Bethabara; but modern critics pretty generally agree that the manuscripts which read Bethany are more than a counterpoise to those which read Bethabara, both in number and in value. Dr. Campbell's version is, "This happened at Bethany upon the Jordan, where John was baptizing." He says in a note, "There is ground to think that the change of Bethany into Bethabara took its rise from a conjecture of Origen, who, because its situation mentioned here does not suit what is said of Bethany where Lazarus and his sisters lived, changed it into Bethabara, the place mentioned, Judges vii. 24, where our translators have rendered it Beth-barah. But one thing is certain, that in several instances, the same name was given to different places, and this Bethany seems here to be expressly distinguished from another of the same name, by the addition περαν του Ἰορδανου, 'upon the Jordan.' It adds,

also, to the probability of the reading here adopted, that Bethany, by its etymology, signifies a place or house close by a ferry." The most probable supposition, however, is, that the two names, Bethany and Bethabara, so similar in signification, were given to the same place, and that, therefore, in speaking or writing of it they were used indifferently.

When the son of Zacharias had received his commission to proclaim in the most public manner the approaching advent of the Hope of Israel, and to baptize the people with the baptism of repentance, as a preparative for the reception of their holy King, he naturally selected this place, as well adapted to the purposes of his office. Here he obtained the ear of travellers from different districts on either side of the river. Hither, the inhabitants of Jerusalem, which was scarcely thirty miles distant, resorted to hear his testimony, and receive the ceremonial rite which he was authorized to administer. Here he stood in the midst of his attentive auditors, when, seeing Jesus walking towards him, he exclaimed, "Behold the Lamb of God, which taketh away the sin of the world!" And here, most probably it was, that he complied with the requisition of his condescending Lord, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness."

The scenery of this interesting spot is thus described by Mr. Buckingham, who crossed the river at the customary ford, in the year 1816:—

"The whole of the plain, from the mountains of Judea on the west, to those of Arabia on the east, may be called the valley of Jordan, in a general way; but in the centre of the plain, which is at least ten miles broad, the Jordan runs in another still lower valley, perhaps a mile broad in some of the widest parts, and a furlong in the narrowest.

"Into this we descended, and we thought the hills of white clayey soil on each side, to be about two hundred feet in height, the second, or lower plain being about a mile broad, generally barren, and the Jordan flowing down through the middle of it, between banks which were now fourteen or fifteen feet high, while the river was at its lowest ebb. There are close thickets all along the edge of the stream, as well as upon *this lower plain, which would afford ample shelter for wild beasts; and as the* Jordan might overflow its banks, when swollen by rains, sufficiently to inundate this lower plain, though it would never reach the upper one, it was most probably from these, that the lions were driven out by the inundation, which gave rise to the prophet's simile, 'Behold, he shall come up like a lion from the swelling of Jordan, against the habitation of the strong.' The overflowing is said to have been in the first month, which corresponds to our March, as in the enumeration of the armies that came to David at Hebron, those are spoken of who went over Jordan in the first month, when he had overflowed all his banks. In the description of the passage of the priests with the ark, while the waters were divided and stood in a heap, as in the passage of the Red Sea, it is said, too, that Jordan overfloweth all his banks all the time of harvest, which would be both in the autumn and in the spring, as there are two harvests here, one succeeding the early, and the other the latter rains.

"From our first descent into this lower plain, we went on northerly again for about half an hour, and finding a small party of Arabs encamped on the west bank of the river, we alighted at their tents to refresh. These were of the tribe of Zaliane, to which one of our guides belonged, and we met, therefore, with the most welcome reception. A meal of warm cakes and goat's milk was prepared for us, and we were glad to shelter ourselves from the scorching heat of the sun, beneath the shade of these humble dwellings. Many inquiries were made of our guides as to the motives and object of our journey, yet, though we were in safety among this portion of the same tribe to which one of our guides belonged, neither of them would explain, but merely said, we were going to Sham or Damascus, with which the rest seemed satisfied. As the road on the east of the Jordan was acknowledged by all to be dangerous, we took from the party here a third horseman, the chief aim seeming to be, to have our escort formed of those who were personally known among the Arabs on the other side of the river, and who could therefore ensure us a safe and unmolested passage through their territory.

"We quitted this encampment about noon, our party being now composed of six horsemen, namely, three Arab guides, Mr. Bankes, Mohammed his Albanian interpreter, and myself. We here cross-

ed the Jordan, just opposite to the tents which were pitched at the distance of a few yards only, from the river. The stream appeared to us to be little more than twenty-five yards in breadth, and was so shallow in that part as to be easily fordable by our horses. The banks were thickly lined with tall rushes, oleanders, and a few willows; the stream was exceedingly rapid, the water tolerably clear from its flowing over a bed of pebbles, and, as we drank of the stream while our horses were watering, we found it pure and sweet to the taste."

Burckhardt, after giving a similar description of the general scenery, adds:—"The river, where we passed it, was about eighty paces broad, and about three feet deep. This, it must be recollected, was in the midst of summer. In the winter, it inundates the plain in the bottom of the narrow valley, but never rises to the level of the upper plain of the Ghor, which is, at least, forty feet above the level of the river. The river is fordable in many places during summer, but the few spots where it may be crossed in the rainy season are known only to the Arabs."

The ford which Mr. Buckingham and his companions crossed, is that which is delineated in the engraving which accompanies this article. It is taken, by permission, from a plate belonging to the proprietors of two elegant volumes, entitled, "Landscape Illustrations of the Bible, consisting of views of the most remarkable places mentioned in the Old and New Testaments." The drawings were made from original sketches taken by distinguished travellers, at the various places to which they refer. We are informed that sixteen thousand pounds have been expended in this work; and it is matter of congratulation to the Christian portion of the community, that this large sum should have been employed in a manner so admirably adapted to elucidate the holy writings, and promote the purest pleasures which human beings in our present stage of existence can enjoy.

The company in the foreground consists of pilgrims, collected for the purpose of bathing in the venerated stream. "The annual procession for this purpose," says the Rev. T. H. Horne, "takes place after the festival of Easter. The pilgrims quit the Holy City under the protection of the governor of Jerusalem and his guards, who defend them from the assaults of the plundering Arabs of the district. The journey and ceremony of bathing in the river generally occupy the greater part of three days; though many of the travellers perform it in two. The stream flows between steep banks, overshadowed by willows and other shrubs. After riding along the bank for about two miles, and passing through a thicket of tamarisks and oleanders, at a bend of the river thickly shaded with willows, the pilgrims reach the spot delineated in our view; they then immediately strip, and rushing down the steep bank, plunge into the sacred stream. Many carry with them a white robe, to wear at this ceremony. When they are clothed again, and have filled their bottles with the holy water, they return to Jerusalem."

Greatly as this superstition is to be lamented, the utility of the picture, as well as its beauty, is heightened by the exhibition thus afforded of the admirable adaptation of the spot to that ordinance which John was sent to administer.

SPIRITUAL SLEEPERS.

To the Editor of the Baptist Magazine.

DEAR SIR,

You have asked me to render you some assistance in the new duty to which you are called, as the Editor of our Magazine. To show you how willing I am to do what I am able, I send you the following paper; only desiring that the perusal of it, may, under the divine blessing, awaken some sleeper, and thus promote the great object which I suppose you must have in view, in conducting your periodical,—the spiritual benefit of its readers.

I am, dear Sir,

Your fellow-servant in the gospel,

Camberwell. EDWARD STEANE.

THE commencement of a new year seems to be a period calling to renewed activity, and requiring us faithfully to admonish one another on the great concerns of an approaching eternity. The following paper is designed to attempt something of this kind, in reference, not so much to Christians,—though they perhaps, if they read it, may meet with a word not inapplicable to them,—but to unconverted persons. Such persons are said in the word of God to be spiritually asleep. They are asleep in their sins. Careless of their souls' salvation, they are slumbering away the precious season of mercy, till presently it will be all gone, and they will awake to find themselves for ever lost. Let me bespeak from the persons I have in view, a candid and patient attention, while I endeavour to show them what a criminal and perilous thing it is thus to be indulging in spiritual drowsiness, when they ought to be earnestly seeking the salvation of their souls. With this intention I submit to their consideration the following remarks.

Persons asleep do not see the light. "They that sleep, sleep in the night;" or if they sleep in the day, to them the day itself is as the night. Hence it is an inversion of the order of nature for men to slumber in the day-time. The light is good, and it is a pleasant thing to behold the sun; but if men shut their eyes and compose themselves to sleep, to them it is all one as if it were midnight. The pleasant beams of the sun's glory may shine all around them, but they do not perceive them: they may even shine upon their faces, and play upon their eyelids, but still they are in darkness. They neither see the light itself, nor any thing the light reveals. So it is with you who are spiritually asleep. The light of truth shines upon you and around you, but you do not see it. Gospel light in its noonday brightness is illuminating the world, but you are in darkness. This is the very distinction which God's word makes between you and those who are awake. They are the children of light and the children of the day, but you are the children of darkness. And this it is that constitutes your misery and your guilt, for "this is the condemnation, that light is come into the world, but men love darkness rather than light, because their deeds are evil." You who are *asleep do not see any of those divine and eternal things which are revealed in* the gospel. A man who is awake sees God and Christ, and heaven and hell. He sees that he himself is a guilty and lost sinner, and that the crucified Son of God is an all-sufficient and willing Saviour. He sees that time is short, and eternity at hand; and he sees that it will not do for him to spend his time in vanity and sin, while his immortality is at stake, and to-morrow may be too late to repent and turn to God. But you see none of these things; and therefore you pay no regard to them. You shut your eyes, and fold your arms, and compose yourselves to sleep, and midnight darkness settles on your souls.

In sleep men are apt to treat dreams as realities, and realities as dreams. Sleep locks up the senses, the great inlets of knowledge. Not only are the eyes closed, but the ears also, and every other avenue to the soul. And the consequence is, that vain and airy phantasies are raised in the mind. False and imaginary representations of things float before it, and the soul is filled with illusory images, deceptive figures, or distorted conceptions of things that are true. "So a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty; or a thirsty man dreameth, and behold he drinketh, but he awaketh, and behold he is faint." The most absurd things imaginable present themselves in the visions of the night, but it never occurs to the sleeper to detect and expose their absurdity. To him they all pass for the sobrieties of reason, and the natural realities of life. Just so it is with those of you who are spiritually asleep. How eager are you after the present world! How much engrossed in its vain pursuits! What a mighty thing does it appear in your estimation to be rich, or respectable; to live in a little style, and to be saluted with titles of dignity! But what is all the pomp and grandeur of the world, its affluence and honours, is it not all "walking in a vain show"? Riches or poverty, its smiles or its frowns, what are they better than a "dream when one awaketh?" Like a vain and shadowy phantom, "the fashion of the world passeth away," yet, like men in their dreams, you grasp at this phantom as though it were reality and substance: and then the great realities of life, the grand concerns of the soul, the truths of the everlasting gospel, repentance and faith in Christ, his sufferings and atone-

ment, death, judgment, and eternity, these are all treated as if they were dreams. If we talk with you of these things, you treat them with indifference, perhaps with contempt; and the man that would feelingly expostulate with you on the sinfulness of such conduct, you set down perhaps as an obtrusive meddler with what does not concern him, or at best, it may be, as a well-meaning but weak enthusiast. Can any thing be more absurd than to live every day in danger of dying, and yet unprepared to die? Can any thing be more absurd, than to stand on the verge of eternity, and yet take no account of the world where you are going? Can any thing be more absurd, than to devote all your time and attention to the gratification or comfort of the present moment, and neglect the interests and risk the salvation of your soul? And yet, of these gross, these criminal absurdities, you are guilty; and such is the deep slumber into which you are fallen, that they appear to you no absurdities at all. What can be a more plain and melancholy proof that you are fast asleep?

Sleep is a state of stillness and inactivity. In these respects it is the image of death. As the eyes are closed, and the ears are closed, and every sense is shut; so the tongue is silent, and the limbs are motionless. All the restlessness, the excitement, and the vigorous voluntary action of life stand still. All business and all pleasure are alike suspended. Every thing is quiet and in a state of deep repose.

"Creation sleeps; 'tis as if the general pulse
Of life stood still, and Nature made a pause."

So also with the spiritual sleeper;—the stillness of death is upon him. None of the powers of his mind, none of the members of his body are employed in the service of God. There is no motion in his soul towards divine and spiritual things. There is no cry in his lips, "What must I do to be saved?" He lies in his slumber without anxiety and without effort. This is, perhaps, the spiritual condition of the reader. You put forth no determined exertion to break off your sins. You never set yourself deliberately and earnestly to seek after God. You are admonished, but repent not; exhorted, but believe not. You compose yourself to a drowsy slothfulness, and make *no effort to escape from destruction, or to lay hold on eternal life.*

Persons asleep are insensible to danger. They are not conscious of danger, though the house be in flames, or the midnight assassin at their bed-side. The tempest may howl, but they heed it not; the lightnings flash, but they dread not the fiery bolt that may smite them with instant death. And is it not exactly thus with you whose souls are asleep? What danger do you fear? What threatened judgment can make you afraid? Destruction is certainly coming upon you; but you are not alarmed. You see death seize upon your companions and friends, but you lay it not to heart. Where shall I show you a just picture of yourselves? If you have it any where, you have it in the guilty prophet who fled from the presence of God. The gale was blowing, the sea raging, the ship tossing, and the mariners crying every man unto his God; but "Jonah was gone down into the sides of the ship, and he lay *and was fast asleep.*" Alike insensible to the noise and the danger, he dreamt of nothing but security and peace. So guilty and unconverted sinners slumber upon the brink of hell. They are standing upon the slippery edge of that abyss where billows of eternal fire are rolling, but they stand as if there were no peril. They bind the bandage over their eyes, and rush to destruction. We see your danger, and warn you of it; but you are not to be disturbed. "Knowing the terrors of the Lord, we persuade men," but oh, how few will be persuaded! These solemn realities are treated as idle dreams, and we are repelled to weep over your insensibility, and our fruitless attempts to induce you to flee from the wrath to come.

These statements on the danger and criminality of those who are spiritually asleep, or, which is the same thing, of the unconverted and impenitent sinner, are applicable to all who are in that condition; and I wish to make no exceptions. If I were to compare the different kinds of sleepers, no doubt I might observe different shades and modifications of character; but while these varieties all merge into the one great and common resemblance, while they are all impenitent, all asleep, all living in sin, without God, and without Christ, the distinctions are nothing, the agreement is every thing. Let no man, therefore, deceive himself; but let all my readers faithfully examine into the state of their souls, and turn unto God and live.

But yet, for the sake of helping you in this examination, and of still more accurately describing the persons who are warned and admonished, I shall divide them all into three classes. And,

1. There are those who are so profoundly asleep, that no efforts used for the purpose have been able in any measure to awake them. There is reason to fear that not a few must be comprehended under this description. They have settled themselves down into a deep and permanent slumber. If they were only asleep like persons taking their natural rest through the night, and who when morning dawns will wake and rise to the duties of life, we should feel no anxiety about them; but this is not their state: on the contrary, they are habitual sleepers, they never wake; no morning dawns on them; they are always in darkness. Their sleep is so intense, that nothing disturbs them; no alarm from without, no tendency to wakefulness within, ever makes them so much as once open their eyes. They are sealed as in the slumber of the grave. Such persons are not merely asleep, they are dead. The apostle describes them Ephes. iv. 17—19.

2. There is another class of those who have been aroused from their slumbers, and are partially awake, persons who have felt in some degree the admonitions and warnings in which they have been addressed. Just like persons who, in the midst of a profound sleep, have been touched with some sharp pointed instrument, they start and open their eyes, and look round to see from what quarter the disturbance comes; so you have been roused, your deep sleep has been broken, and in a sort of half-conscious and half-insensible state you are gazing about you, scarcely knowing where you are, or what it is proper for you to do. Something you understand of the necessity of caring for your soul, and of your need of Christ; but your knowledge is very limited, and your light very obscure. You are not in the morbid, death-like sleep of those I have before described, but neither are you fully and wide awake.

3. There is a third class of those who were once half awakened, but they are gone to sleep again. These must be pronounced the worst of all; their condition is more hopeless than that of all others. *"He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."* But while it is thus, the most guilty, and therefore the most dangerous, it is, I fear, by no means an uncommon case. Such is the drowsiness induced by sin, that there is in the sinner, a constant proneness to fall asleep. It is most natural to him to indulge in slothfulness, and to comfort himself in his carnal security. He loves to fold his hands in idleness, and to nurse his conscience into quiet though false repose. How many of you sleepers have stifled convictions, closed your ears to the truth, and shut your eyes against the light? Of some of you better things were once hoped, and things which accompany salvation. Your christian friends thought you were breaking away in earnest from the world and sin; the church was making ready to welcome you to her holy fellowship, and the ministering spirit was on the wing, to carry the tidings to the celestial world, that there might have been joy amongst the angels in the presence of God over your repentance, but it has all ended in disappointment: the angels have not rejoiced, the church has not received you, but you are returned to the world, and are faster bound than ever with the chain of your sins. O miserable man, your condition at last, if a miracle of grace prevent not, will be that of the "tree whose fruit withereth, twice dead, plucked up by the roots."

I call upon you then, O ye sleepers, to awake. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee life." "What meanest thou, O sleeper? arise, and call upon thy God." By calling upon you to awake, I mean to urge you to rouse up yourselves from that state of supineness and security into which you are sunk. Consider the condition of your soul, its guilt and depravity, its obligations and its wants, its immortality and its danger. "Repent, and be converted." "Believe in the Lord Jesus Christ." "Flee from the wrath to come." Flee to him whom God hath given for salvation to the ends of the earth. Come away from the world; snap the chain which holds you in bondage to sin. "Resist the devil." And let your heart and your life be given to holiness and God. Do this now, my message is urgent, it admits of no delay; for "now is the accepted time, and now is the day of salvation." How much of the day is spent! How rapidly its hours are flying! How short a portion of it remains! Remonstrant voices on every hand are crying aloud, Awake! awake!

CHARACTER OF THE LATE MR. B. STUCHBERY, OF NORTHAMPTON.

BY THE REV. W. GRAY.

In briefly sketching the character of the late Mr. B. Stuchbery, in membership with the church in College Street, Northampton, and also for several years one of its active deacons, it may be observed, that, "trained up in the way he should go," "he feared the Lord from his youth." He was born at Buckingham, A.D. 1799.

The family of the Stuchberys is as beloved, as it is well known, in that town and county, and far beyond their locality, for its integrity, and benevolence, and for the uniform consistency with which it has maintained the Christian profession. The subject of this short account was therefore privileged with an education strictly religious; the prayers of father and mother were offered in his behalf, and parental intercession, accompanied by the example of piety, led to the happiest effects. Most of the children, as they grew up to maturity, chose "the good part" not to be taken from them, and have joined themselves to the fellowship of the saints: "The children of thy servants shall continue, and their seed shall be established before thee." Yet not to these advantages, otherwise than as means, did our friend ascribe the great moral change. No one more than himself valued means; no one less trusted to them; nor can they be substituted for the work of the Holy Spirit, or supersede its immediate necessity.

Early piety is the safeguard of character, and the shield of moral defence against the seductive influence of youthful temptations. "Take fast hold of instruction; let her not go: for she is thy life." The mind of our friend, thus disciplined in youth, prepared the way, and supplied, in no small part, the material of those useful engagements which awaited his subsequent career. Piety not only laid the foundation, but, as character developed itself, it guided, it stimulated, it sustained, it sanctified all. Possessed of intellectual powers above mediocrity, and those powers placed under the high control of religion, he was fitted for active service; in the service of Christ he felt himself *at home*, and to do *good was his delight*. The *Sabbath-school department* suited his genius, invited the exercise of his benevolent wishes, gave scope to his opening talent, and yielded him some of his purest pleasures. First as teacher, and then as superintendent in our Sabbath-school, his labours have shed a fragrance over his name; and not a few of the children have risen up to call him blessed.

In the spring of 1836, in pursuance of an appointment of the Northamptonshire Sunday-school Union, Mr. Stuchbery and another person visited most of the schools, both in the town and country, to inquire into their state, and to suggest instruction. Our own school came under the examination of the brethren in February last, and the address of our departed brother produced a very powerful impression; and in that impression, or from it, we hope we see the germ of piety already shooting forth in the bud and the blossom; may it reach the ripened fruit! At the close of the examination and address to the scholars, the teachers were requested to remain, to whom our friend, in a close, pointed, and affectionate exhortation, urged them to an immediate decision on the subject of religion, and appealed to those who had given their hearts to Christ, inviting them to profess his name before men. And it is pleasing to mention, that, as the result of this appeal, under the divine blessing, six or seven of the teachers have felt it their duty to put on the Lord Jesus Christ; nor is it a little remarkable, that on the very day in which his funeral sermon was preached, three of the teachers were received into the church; and the preceding Friday evening, at the Church-meeting, four others were proposed as candidates for communion. The preacher, in noticing the fact in the sermon, said: "This is singularly impressive; and should be regarded both with sentiments of regret and pleasure. He who so lately from this pulpit, and in this place, encouraged and exhorted the teachers, is no more with us; his voice will be heard no more among us, but some whom he so faithfully instructed in their obligation, and called upon them, without delay, to discharge it, have this very Sabbath put on Christ; and to them we have give

the right hand of fellowship. Oh, could he have lived to witness what we see, how would his bosom have glowed with sentiments of gratitude! But does he not know it? Has not the pleasing news arived in heaven? and in these manifestations of the divine mercy, his glorified spirit has uttered a louder note of praise 'to Him who sitteth upon the throne, and to the Lamb.'"

By the deputation to the schools in the county, a report was prepared, and read at the Annual Meeting in April last; that report was chiefly drawn up by our friend, and drawn up by him in the chamber of sickness, and under great bodily weakness; and the matter, and the manner, and the language, fully proved, that as in the vigour of life, so in the prospect of death, the welfare of the rising race, and of the children of the poor, had taken the firmest hold of his heart. Some short time before his decease, in addressing this school, he founded his remarks upon the words of John, "Little children, it is the last time;" and true it was, for he never spoke to them afterwards.

Activity was a striking feature in his character; he was constitutionally vigorous; what he undertook he undertook with determination; he could not be sluggish or indolent; and if this arose partly from the construction of his mind, it was still more so from the high state of personal religion. His natural temperament was ardent; this might sometimes lead him to overlook the difficulties in the way, and at others work itself into impatience; still it was the impatience to do good—the failing which leaned to virtue's side. His plans, his conversations, his prayers, his sermons, all partook of energy—all gave unequivocal proof that his heart was influenced by zeal to the Lord God of hosts. And what is religion without activity?—a name! scarcely that. If in dulness and sluggishness it creeps along its way, it is stript of its beauty, and its honours laid in the dust. Putting on the garb of the sluggard, it places itself in the position of neutrality—a position offensive to Christ, and injurious in its effects. Religion requires our first, and best, and supreme attention; to be indifferent on such a theme will be criminal, and apathy will be guilt.

Of our friend also it may be observed, *that he recommended* religion by the *suavity of his manners, and the cheerfulness* of his disposition. There was a placidity on the outer man indicative of the calmness which reigned within; and a pleasantness of manners evidently expressive of peace of mind. No one could be long in his company, without feeling himself associated with one, on whom religion had cast its most benignant influence; happy in the possession, he was anxious that others should share its joys. Nor can it be doubted, that the cheerfulness which brightened up his countenance, and the pleasure which marked his way, arose from a sense of pardoned sin, and the good hope through grace—from nearness to the cross, and a believing dependence upon the atonement—from walking with God, and the expectation of being for ever with him. Hence, he traced all the events of life to an overruling Providence, and in all his ways acknowledged that Providence; hence, in the dispensations which took place, he recognized the hand of a Father, and knew all was right, and was working together for good; and hence, the blessings of this life, received as the gift God, were valued and enjoyed; and death itself, threatening the extinction of all earthly good, created no dismaying apprehension: he regarded it as the conquered enemy, and the grave, as the passage to the skies. Open in his disposition, he was ever ready to speak a word in season, and sought the opportunity, especially to the young, to tell of the pleasantness of wisdom's ways, and that all her paths are peace. His memory, well furnished with pious facts, often rendered his conversation very agreeable, by the introduction of interesting anecdote: his seriousness partook not of sadness, nor did his cheerfulness approach to levity.

And should it not be remembered, that religion is only another name for pleasure?—its yoke is easy, its burden is light. It presents to the contemplation of the mind, objects grand and sublime; it places our hopes on a foundation which cannot give way; it puts within the reach of faith and prayer, riches and treasures which the moth cannot corrupt, nor the thief steal; it prepares to live, it prepares to die; it has the promise of the life which now is, and of that which is to come.

Nor in making mention of our friend must we withhold his love to the family of Christ. Never, perhaps, was there a

disciple of the Saviour, in whom there was less of party spirit, and more of the spirit of paternal affection; names and sects regulated not his attachments, his wishes, or his prayers. To all who bore the image of the Saviour, he extended the hand of undissembled regard. To evangelical principles he was firm—firm as a rock; as a Dissenter he stood decidedly by the good old way of nonconformity. Among Dissenters, although himself a Pædo-baptist, he attended the Baptist chapel when he came to reside in Northampton; and after some time united himself in fellowship with the church in College Street; nor is it known, that this difference of opinion on the subject of baptism, created a single discord, or awakened a single suspicion, or even an approach to uneasiness. The church at College Street has given the principle of open membership the trial of many, many years, and by successive ministers, from the excellent Ryland down to the present pastor; and it is something in its favour to be able to say, there has been no alienation of heart, no bitterness of spirit, no collision of feeling, no hasty expressions on that subject; so far as open communion and open membership have a bearing upon the peace of the church, it has and does dwell together in love.

Christian liberality distinguished our departed brother. Towards ministers and members of other denominations, he cherished sincere love, and exemplified the new commandment to love one another. His house and table were accessible to his brethren, and his frank hospitality well entitled him to the name of Gaius; he always seemed gratified in gratifying his guests; and perhaps there were few tables in this town more frequently visited, and none where visitors were more welcomed. His benevolent wishes travelled far beyond his means; and, as far as the utter were in his power, he willingly gave to them who needed.

His faith, and the good works proceeding from that principle, have endeared his name to the large circle of his acquaintance. Though dead he yet speaketh; and he will speak in years yet to come; the memory of the just is blessed, and shall be had in grateful remembrance. We sorrow most of all, knowing we *shall see his face no more. But we reflect upon the past not* without pleasure, *because Christian friendships,* although in their intercourse interupted by death, will be renewed, and sanctified and perpetuated in heaven.

And is it not in the exercise of brotherly love that religion will stand out to the world under some of her most attractive forms, and enlist on her side the attachment, and the sympathy, and the prayers of the good and the wise of every denomination? It is thus the reproaches and calumny which division and separation have cast upon her, will be wiped away, the wounds of strife will be healed, and the clamour of debate hushed into the silence of peace; it is thus the church below will be like to that above. This was the religion of the primitive church; "See how they love one another!" this will be the religion of the church in the latter-day glory—for the watchmen shall see eye to eye; and this emphatically will be the religion of the New Jerusalem church: Charity will abide, and prevail, and reign.

> "Love is the music of the blest above;
> Heaven's harmony is universal love."

But we must not enlarge. What our friend was, he was by the grace of God; he had his imperfections—they were his daily regret, and the cause of deep humiliation at the footstool of mercy. Nor were his excellencies the ground of his dependence; not from what was done in the service of Christ did he gather the hope of pardon, but solely and altogether from the doctrine of the atonement. It was in 1825 he became a member of this church; and with what consistency he filled up his duties—what share he took in our trials—what the fervent prayers he has offered for the peace and prosperity of this part of Zion—and what the degree of affection he bore towards his fellow-members—we all know in part; eternity only will fully declare.

He was permitted to see this church in the day of great prosperity, and in that prosperity he partook the gratitude and the joy. He afterwards saw it in the night of adversity, and in the sorrow of that adversity he bore no small part. He was again privileged to see the beginnings of brighter scenes; and in the encouragements dawning upon us, even while himself laid upon the bed of affliction, he largely shared the pleasure which they awakened.

In 1826, with two other brethren, he was chosen to the office of deacon. From one consideration or another, and particularly, judging himself unfit for the office, it was by the dint of much entreaty he was persuaded to undertake it. Having undertaken it, we all know with what fidelity he executed it—chiefly lamenting that more time was not at his command, to enable him to meet the responsibility more fully, and especially that part of the duty which required his visits to the houses of the afflicted, the widows, and the fatherless.

In 1833 he began to take a more active part in the cause of Christianity, preaching the good tidings of the kingdom. It is unnecessary to say with what acceptance he supplied the pulpits of neighbouring ministers, and with what anxiety his services were sought in the adjacent villages. His labours, growingly acceptable, soon spread over a large extent, and his name will be held in grateful remembrance, by the many who, in different congregations, listened to the tidings of salvation he so frequently published.

Had it pleased our heavenly Father to have lengthened his life, there is reason to believe he would have felt it his duty to have devoted himself entirely to the work of the ministry; and in those engagements we have the fullest confidence he would have been faithful unto death.

So he lived, so he laboured; and how was he in death? As his life carried out the principles of Christian purity, so his latter end, his death illustrated the powerful supports, the all-powerful supports, of the gospel.

In the spring of last year, under the second attack of influenza, we perceived indications of deeply-seated disease; an evident change in his aspect, and great prostration of strength: "The keepers of the house trembled, and the strong men bowed themselves." We wished, we prayed, we sometimes hoped his valuable life would be spared—we still feared the time of his departure was at hand. It was thought highly desirable for him to try his native air, and in April he removed to Buckingham. His pastor called to see him before he left, and in parting said, "Perhaps we may not meet again;" to which he replied, "*Well*, I am in the Lord's hands, and *what he appoints is best.*"

In the month of May, his pastor went over to Buckingham to see him; and although there was no visible alteration in his appearance, there was exceeding great debility, and little reason to hope for his recovery. In the few minutes' conversation he said, "I dont know whether I shall or not get better; sometimes I think I shall, at other times I think I shall not—nor am I anxious." "If," he said, "it was put to me to determine whether to live or die, I should not know how to do it, or what to say. I should refer it back again to my heavenly Father, and say, Do with me as seemeth good in thy sight." In answer to a question, "Have you any dismaying apprehension as to death?" "Not," he said, "as to the result. I know in whom I have believed, and am persuaded that he is able to keep what I have committed to him until that day. Nor have I any particular fear as to the article of dying. I don't know how I may be at the time, nor what may be the last struggle; but all this I can leave in the hand of God; he will not forsake me." Not from the spirit of uncharitableness he proceeded to say, "I have often thought, during my affliction, what could I now do with Unitarian principles; my hopes would give way. I feel nothing short of a divine Saviour, and the blood of atonement, can sustain and comfort me: there I build my hope." Several other things equally striking were uttered by my friend. This was our last interview; and before leaving, the family were gathered together, including an aged and pious mother, who preceded her son a few weeks only to the realms of glory. Part of the 14th chapter of John was read, and a few remarks interspersed, after which the mother, and son, and family, were commended to the care of the Great Shepherd. We were all affected, we all wept together, but rejoiced that, by and bye, we should meet to part no more. Our friend lingered from that time till the month of August. His mind stayed upon God, and, stayed upon him, was kept in peace. "Mark the perfect man, and behold the upright, for the end of that man is peace." On the last Sabbath in August, his pastor improved the solemn dispensation to a very crowded congregation from Acts viii. 2. "And devout men carried Stephen to his burial, and made great lamentation over him."

REVIEWS.

The West Indies in 1837; *being the Journal of a visit to Antigua, Montserrat, Dominica, St. Lucia, Barbadoes, and Jamaica; undertaken for the purpose of ascertaining the actual condition of the Negro Population of those Islands.* By JOSEPH STURGE and THOMAS HARVEY. Post 8vo. pp. 485. Price 8*s.* 6*d.*

THE first of August eighteen hundred and thirty-four was among British philanthropists a day of unprecedented joy. Men who had been accustomed to recite in each other's ears, tales of oppression and grief, changed their language into that of congratulation. Odes were written; medals were struck; the foundations of commemorative buildings were laid; public dinners were attended by senators and men of rank; large congregations assembled for thanksgiving;—the long expected day was come! Thousands sang in ecstasy,

> "Away with Afric's stripes and chains,
> Her voice is heard, redressed her pains!
> Her wounds are closed, her wrongs are healed,
> Her bondage broke, her freedom sealed!
> The mother with the babe is free,—
> Hail to the negro's Jubilee!"

There was some trembling, however, mingled with the joy. The considerate part of the community saw that the proposed apprenticeship was very distinct from freedom. They were apprehensive that in many cases it would be made an engine of tyranny; yet they thought it must bring some mitigation of suffering. Much would depend on the vigilance of the British Executive; but that Executive had their confidence. An expectation was excited, that the Colonial legislatures generally, would see it to be to their advantage to adopt the course which Antigua had already taken, and emancipate the slaves at once. The cautious were influenced by the prevailing anticipations of the sanguine, and determined to suspend their fears as far as possible, and for one day at least to indulge in the pleasures of hope.

Within two months, *however, of this joyful day, one of the most experienced of our brethren in Jamaica, who had united* in its celebration with his delighted flock expressed his belief that things could not long remain in their existing position. "The apprenticeship," said he, "must be abolished. The apprentices, when well treated, have exceeded the most sanguine expectation of their friends; but, O the crooked policy of their former masters! I sincerely sympathize with the governor, nor less with the stipendiary magistrates: they are literally between two fires." Fact succeeded fact, illustrating the correctness of these views. Complaint after complaint transpired. The opinion spread both in this country and the Colonies; till at length it became matter of discussion among the well-informed friends of the negroes, whether the change in which we had rejoiced, were on the whole productive of a larger amount of good or of evil,—whether the twenty millions so generously paid by the nation on behalf of these objects of compassion, had purchased for them a blessing or a curse!

Under these circumstances, the authors of the volume before us determined to visit the West Indies, to investigate the whole case, and ascertain by personal inquiry the results of the Imperial Abolition Act. They have returned from their painful and dangerous undertaking, and they now present to the public a detailed account of the things which they have seen and heard. To all who have the pleasure of their acquaintance, their character affords, we believe, a sufficient pledge of their fidelity; but the whole narrative furnishes internal evidence of its own authenticity. It is so circumstantial, so unaffected, so devoid of any appearance of being highly wrought or coloured, that the reader is assured that the journalists are giving a correct view of their own impressions, and actually detailing facts. The minuteness and artlessness of the statements may weary the attention, but will excite no distrust of the narrators. We shall take these gentlemen then as witnesses, and cite some portion of their testimony in reference to the two islands which form the most interesting subjects for inquiry: Antigua, where the local

legislature, instead of adopting the apprenticeship scheme, gave immediate emancipation; and Jamaica, where the benevolent intentions of the British people have met with the most systematic opposition.

Our travellers remained on the island of Antigua about a month. Here, though they found much that was distressing in the condition of the black and coloured people, arising from the spirit which their former state of slavery had engendered in their employers, the destitute condition of many who are too infirm to labour, and the invalidity of marriages unless performed by the established clergy; yet, on the whole, there was much to gratify them in the improving state of the colony.

"Our opportunities of personal observation were extensive. We availed ourselves of the access publicly afforded to the Legislative Assembly, the Chief Criminal Court, the Police Offices, the places of worship, and the different schools. We had also the privilege of free communication with the most intelligent and influential persons in the colony; with the Governor, and others high in office; with members of the council and assembly; judges, barristers, and medical men, ministers of religion, and schoolmasters, proprietors and managers of estates, persons of colour, and lastly, the negroes themselves. There is one subject upon which all are agreed—that the great experiment of abolition has succeeded beyond the expectations of its most sanguine advocates. Some indeed affect to regard the *future* with apprehension; but none will deny that the new system has hitherto worked well; or will hazard a declaration of preference for slavery. Many speak in emphatic terms, of the annoyances they have escaped by the change, and of the comparative comfort with which they now manage their estates. The measure has been felt to be one of emancipation of masters, as well as slaves, from a most oppressive bondage, except by such as clung to their authority with a tenacious avarice of power, and are not yet weaned from a love of dominion.

"It may be asserted also, without fear of contradiction, that the proprietors are, in a pecuniary sense, far more prosperous than before emancipation, notwithstanding the occurrence, subsequently, of two successive unfavourable seasons, and independently of the compensation they have received. The annual cost of cultivation is believed, by the most intelligent planters, to be on the average one-fifth or one-sixth less than formerly; so that free labour is manifestly advantageous, *taking even the narrowest view* of the subject. *The general advantages*, however, of the change, imperfectly as they have been yet developed, would have more than compensated for a considerably increased expenditure. There has been an augmentation of the import trade of the island. Houses and land have risen in value. Estates are now worth as much as they were, with the slaves attached to them, before the deprivation in their value, in consequence of the agitation of the abolition question. The cultivation of one estate, which had been thrown up for twenty years, and of others which were on the point of being abandoned, has been resumed. The few sold since 1834, have been eagerly bought up at very high prices. The estates which were over populated, have largely benefited by the dismission of their superfluous numbers: whilst the under peopled properties have profited by availing themselves of the labour thus thrown into the market. The credit of planters with their merchants is much improved. A purchasing as well as consuming population has been formed within the island itself. The negroes buy considerable quantities of provision from the plantation stores, and occasionally other agricultural produce. The success of emancipation on the different estates has been, to a great extent, determined by the character of the managers. It has been most distinguished when an enlightened and indulgent course has been pursued towards the people."—p. 71.

"The advantages which the labourers have derived from Emancipation are numerous and complete enough to call for devout gratitude, on their behalf, from all who are interested in the progress of human happiness. The *exuviæ* of slavery still hang about them, as well as their masters, but they possess now the capacity of elevating themselves in the scale of being; and they have means in their own power of escaping from oppression, by the choice of masters. A cursory observer might suppose there was little to distinguish the agricultural districts from a slave community, seen under favourable circumstances, except the absence of the vulgar symbols of coercive power; but inquiry would convince him that the one was a degraded condition, which could at the best, by the most painful efforts, scarcely maintain the *status quo*, while the other contained active elements of prosperity. When the change took place, the masters were as little acquainted with the respect due to the rights of their free peasantry, as the latter with the exercise of their new-born prerogatives. A combination was entered into to destroy competition for labour, by enforcing a low and uniform tariff of wages. This succeeded for a time, but it was soon perceived that though the planters might agree to pay able-bodied labourers a shilling a day (five pence half-penny sterling), they no longer possessed the power of compelling them to perform more than a fair

equivalent of labour. This agreement, therefore, is now evaded in a variety of ways, some openly disregard it, others bid higher for the Saturday holidays of the labourers, and others supersede day labour by contract or task-work. For the first year, caprice was frequently manifested on the one hand, and a love of oppression on the other; but in this the third year of freedom, the records of the Police Courts show that both have materially decreased. The planters have little cause now to complain of love of change, want of industry, or irregular attendance on the part of their labourers; and the latter are less frequently annoyed by frivolous complaints before the magistrate. Freedom is "an ever-germinating principle;" its gradual and progressive operation rather than the amount of good, considerable as it is, which has hitherto been effected, marks the contrast in Antigua between the present and the past.

"To appreciate fully the results of emancipation, it is necessary to revert to the evils of the state it succeeded. At a distance, the physical sufferings of slaves from direct cruelty and from the exaction of oppressive labour, are the most vividly realized by the imagination; but in the presence of an enslaved people, the consideration of *these* is almost superseded by that of their moral degradation. As a citizen, a slave has no existence; and therefore, neither rights nor duties. As a private individual, he has no responsibilities, no cares for the present or the future; nothing to stimulate his dormant intellectual energies into life. He has no filial or parental duties. His wife and children depend not on his exertions or his love for their comfort or subsistence; they belong not to him, but to their owner, whose care it is to provide for their animal wants. A slave has no power of self-protection, but his skill in lying and deception. He has no property but by sufferance, and is therefore feebly impressed with a sense of the rights of property in others. He is exposed to a continual system of selfish fraud; no one keeps faith with him, and he is therefore filled with suspicion and distrust. Labour, a great blessing in disguise to man, brings him no wealth, comfort, or honor. It is degraded in his eyes by associations of coercion and punishment. Domestic comfort is unknown. Husbands and wives are not helpmeets to one another; they rarely reside in the same hut, or even on the same estate; for a slave does not, more than an European, choose his partner from the females of his own village. They work in the fields without distinction of sex. The decencies of civilized life are to a most revolting and guilty extent unobserved. Wives and daughters are subject to the brutal caprice and absolute wills *of their owners. The sacred character of the marriage tie is therefore little understood, or lightly es*teemed. Such is an imperfect catalogue of the evils of slavery. As far as a system can degrade man to the level of the lower creation, he is so animalized by slavery, that the most successful efforts of missionaries and teachers, and even of humane proprietors, can only palliate its inherent malignity. The Antigua negroes, as a body, are not elevated above the stage of moral and intellectual childhood. Their character is distinguished by shrewdness, by petty vice, great want of reflection, and above all by distrust. They are, however, in a rapid course of improvement. They are gaining prudence and foresight from the influence of newly acquired responsibilities. They feel the security of their property. They are acquiring domestic habits. Marriages are more frequent. Husbands and wives begin to dwell together, and mothers of families to withdraw from field labour to their household affairs,—germs of rising character, which contain most encouraging promises of advancement."—p. 77.

"The state of Antigua, as regards the public peace, would also be erroneously inferred from an unexplained statistical comparison of criminal calendars and police records. There has been an apparent increase of offences, owing to the fact, that Emancipation gave nearly thirty thousand citizens to the state; and that the magistrate now takes formal cognizance of offences which previously were summarily punished by the master. A large proportion of the middle class in the towns, are people of color, many of whom are persons of intelligence, education, and true respectability. The standard of morals is far more elevated among them, as well as the whites, than in the other colonies, though still in some respects lamentably below that of the mother country. The Sabbath is, however, more strictly observed than in England, and the attendance on public worship very exemplary. Although the island suffers from absenteeism, it has proportionably a more numerous proprietary than any other colony, except Barbadoes. To this circumstance has been attributed, with apparent justice, its adoption of the complete abolition of slavery, in preference to the Apprenticeship; the legislatures of either islands being filled with attorneys, who form themselves a part of existing abuses, and whose interests are wholly identified with the maintenance of the present order of things."—p. 78.

In the island of Jamaica, where our travellers remained several months, they met with a hearty welcome and zealous co-operation from the Baptist missionaries, of whom they speak in the most glowing terms. It would be pleasant to the personal friends of our brethren, and to others who have assisted in sending them to their arduous posts, if we could

transcribe the details which are given copiously of their labours and successes. For these, however, we must refer our readers to the volume itself, giving only one general statement, which, from impartial witnesses, the authors being members of the Society of Friends, must be read with peculiar pleasure.

"We are unable, within our allotted limits, even to attempt to render justice to missionary efforts in Jamaica. Representation cannot picture the happy results of those efforts: description can convey no idea of their excellence and magnitude. A few years ago, the negroes were heathen and benighted; now they are, to a great extent, enlightened and christian. The Sabbath, once desecrated, is now devoted to public prayer and thanksgiving, and to the enjoyment of christian communion. A few years ago, education was unknown; now it is making progress under many disadvantages, and waits but for freedom, to become more generally diffused than in our own country. The success of missionary labours among the servile population, has been general and striking; much has been done, yet more remains to be done. The work requires to be deepened, strengthened, and extended; and we earnestly commend those benefactors of the human race, the missionaries, to the more earnest prayers, to the deeper sympathies, and to the yet more liberal support of British Christians." p. 380.

These gentlemen bear testimony to the uprightness and humanity of some resident proprietors, some attorneys, some overseers, and some stipendiary magistrates. But the general deportment of these men of authority seems to have been but too accurately depicted by one of the apprentices, when he said, "The constable lock you up when him like; the book-keeper lock you up when him like; when the busha come, they tell him, and he fasten you in the dark hole better; when the magistrate come on the property, they bring you before him, and he know all about you before you come; if you offer to speak for yourself, he hold his finger and say, 'not a word.'" Numerous illustrations are given of the diversified ways in which those provisions of the Abolition Act which were intended to relieve the negroes are evaded, and alterations which were never contemplated, have brought upon them new sorrows. The aged, the little children, and especially the women who have infants, appear to be the greatest, though *not the only sufferers.* *We can only afford space for a small portion of the* chapter on the Results of the Apprenticeship in Jamaica.

"If the Abolition Act possessed a single feature which tended more than another to reconcile the nation to the costly sacrifice of twenty millions, it was the advantages it appeared to confer on the weaker sex, whom it professed, by exempting them from degrading punishment, to elevate at least one step towards that position which reason and humanity require that they should occupy. Widely different, however, is the law enacted by the Imperial legislature, from the same law as carried into effect by the executive government, and by which the oppression and degradation of females are sanctioned and aggravated. The Imperial act (c. vi.) expressly interdicts the flogging of females; yet the present volume contains proof, in addition to much that has already come before the public from other sources, that females have been, and still are, flogged upon the treadmill, and that the treadmill itself is an instrument of torture. They are publicly worked in the penal gang, chained to each other, and with iron collars on their necks; besides being liable to the punishment of solitary confinement with an insufficient diet, and to mulcts of time, by which they are deprived of the means of providing food for themselves and their children. All these punishments, women in a state of pregnancy, and others with infants at the breast, endure in their full proportion." p. 364.

"The practice on the part of the owners and overseers of punishing negroes by confinement at their own caprice, without any previous or subsequent reference to the Special Magistrate, is general in every part of the island. The planters have also perpetuated their irresponsible authority, by the exercise of indirect powers of coercion, in withholding the slave allowances; destroying the goats, poultry, and hogs of the apprentices; pulling down their houses; taking away the watchmen from the provision-grounds, and suffering them to be destroyed by the trespass of cattle; taking away the field-cooks; locking up the sick in the hospitals; and other acts of cruelty and oppression, against which the apprentices have no protection. The amount of suffering and punishment inflicted in these modes, is placed on no record, reported to no authority, but it is not, therefore, less keenly felt. It affords us little satisfaction to turn from illegal to legal oppression. A limited and imperfect idea of the amount of punishment inflicted by the Special Magistrates, may be learned from the fact, that during the first two years of their administration in the colony, sixty thousand apprentices were punished to an extent, in the aggregate, of a quarter of a million of lashes, and fifty thousand other punishments, by the treadmill, chain gang,

solitary confinement, and mulcts of time. We would repeat here the remark, that we have neither the power nor the wish to institute a comparison between the present and former system. To do this would require an unenviable faculty of imagination, or a personal acquaintance with slavery, during which, the mind should have become familiar, without becoming reconciled with its scenes of violence and wretchedness. We are not, therefore, in a condition to state how much the negro has gained by the substitution of the Special Magistrate for the negro driver, and of the discipline of the parish workhouse for the stocks and bilboes of the plantation; but we can and do assert, that the new system is efficient for the purposes of perpetuating the enslaving influence of terror, and rendering owners and overseers independent of the law of kindness and justice. Many of the treadmills, as we have shown, are instruments, not of punishment, but of torture. From their construction, they are not capable of their legitimate object, the enforcement of a species of severe labour. The prisoners are put upon them for one or two short spells in the day, for the sole purposes of torture, and to diversify the the horrors of the dark cell and the chain-gang. Another feature of the workhouse discipline, is its demoralizing tendency, which is as complete as if it had been devised for the purpose. The prisoners of both sexes, of all ages, and for all offences, are thrown together indiscriminately. At night, the males are crowded into one sleeping-room, and the females into another, their security being sometimes ensured by shackles. Of the temporary inmates of the workhouses, thus associated together, besides young persons of both sexes, a fair proportion are members of churches, individuals of irreproachable conversation, who are sent for offences occasioned by accident, inability, or sickness, or for those of a fictitious and inconstructive nature, which, if true, fix no stain on their moral character, though they are thus visited by punishments, implying the deepest moral degradation." p. 367.

This volume corroborates a persuasion, derived from other sources, that the time is come, when it is the duty of the British public to call for the immediate abolition of the apprenticeship. We are not unacquainted with the arguments against this course which are urged by some hearty and tried friends of the bondsmen. We are not insensible to the cry of dishonesty and breach of faith which will be raised by the avaricious colonists. The men who resisted formerly every attempt to abolish or mitigate slavery, will *now proclaim their determination to adhere to the apprenticeship, and will call upon the legislature to maintain inviolate the solemn compact* which was ratified four years ago. To all such appeals, however, three considerations furnish a complete answer.

1. This compact, if made at all, was made without the consent of the party most interested, the party for whose welfare it was ostensibly designed. The negro never agreed to the apprenticeship, is not bound by its requirements. He has an indefeasable right to the use of his limbs, and the liberty of his person, which no acts of a British legislature, or of his British friends, could take away.

2. To this compact, the friends of the slaves were not parties; they protested against the apprenticeship system at the time; they shortened its duration as much as they could; and divided the House of Commons in a vain attempt to shorten it yet more. When the British public desisted from the struggle, exhausted with long continued efforts, its acquiescence in the plan was not active: at most it was but silent, passive, and compulsory.

3. The compact has been broken by the colonists, and is thereby void. They have not fulfilled the stipulations to which they were bound, and cannot now fulfil them. They can no more claim the remainder of the payment, than the vender of a perishable article could claim full payment for his commodity, if he had failed to deliver it to the purchaser at the stipulated time. Deeds have been perpetrated which cannot be undone. Hours and days have been fraudulently taken away which cannot be recalled. Blood has been spilt which cannot be gathered up again. Many have sunk through hardship, and descended prematurely to the grave, whose lives cannot be restored. It is too late now to talk of the contract; it cannot be fulfilled either to the living or the dead. The apprenticeship has been tried, and has proved a failure; now let Britain determine that the oppressed shall actually go free.

A New Version of the Book of Job, with Expository Notes, and an Introduction on the Spirit, Composition, and Author of the Book, by D. F. W. C. Umbreit, D.D., translated from the German by the Rev. J. H. Gray, M.A. Two Vols., being Vols. XVI. *and* XIX. *of the Biblical Cabinet. Price* 12*s.*

The Book of the Patriarch Job, translated *from the original* Hebrew, by Samuel Lee, *D.D. One Vol.*, p. 555. Price 12*s.*

THE Book of Job is in various respects the most extraordinary composition o

any age or country. It is also one of the most difficult books in the Hebrew Bible; hence it has had peculiar attractions for the labours and researches of the learned, and has not failed to draw from them opinions exceedingly various and discordant. Concerning the age, the author, the nature, the design, and other circumstances belonging to it, they differ; but they all unite in ascribing to it an unrivalled degree of excellence.

No question can be more interesting than that of the age to which this book ought to be assigned. In a catalogue of the canon of the Old Testament, drawn up by Melito, Bishop of Sardis, near the end of the second century, the first catalogue given by any Christian writer, the Book of Job occurs. It is cited by Philo, who was contemporary with the apostles. Long before this it was translated into Greek, together with the rest of the Hagiographa, by the Jews of Alexandria. The name is mentioned by Ezekiel; and some expressions occur in the Proverbs, and the older books of the Scriptures, which are to be found in this book. This contains the whole of its historical evidence. The most common opinion is, that it is the oldest book in the Jewish canon; at least, as old as the writings of Moses. Many ascribe to it a pre-Mosaic origin, placing it at the time which begins with Peleg and ends with Isaac; i. e., at that period of time when men lived rather more than two hundred years after their first children were born to them. Others have placed it among the most recent books of the Old Testament, and contend that it was not written until after the restoration of the Jews from the Babylonish captivity. Whilst others have assigned to it some intermediate period.

Umbreit ascribes to it the age of the exile of Babylon. "The most simple explanation of its origin," he says, "is to suppose our sage to have been the companion of those suffering servants of God, whose sorrows are so beautifully shadowed forth in the prophetic strains of Isaiah. A pious Israelite in the land of the enemy, mourning under the willows of the Euphrates, on which he hung the harp of his native minstrelsy, feels in his manly bosom all the agony of unmerited affliction. But he belongs *not to the class of* those who, like David *and Asaph, can breathe forth* their sor*rows in soft elegiac measure;* and still less does he resemble that highest and holiest One of all, who, in mute submission, opened not his mouth, except in order to pray for his persecutors. The feelings of his severe and lofty mind find more natural utterance in the strains of philosophic poetry, wherein he perpetuates his patriotic grief." In accordance with this opinion, he supposes that "the name of our minstrel sage has perished in the oblivion of antiquity; but his brilliant genius, like a star of the first magnitude, points from the shades to that Almighty brightness, which spreads over all worlds the eternal light of divine love."

Among those commentators who ascribe to the Book of Job a recent origin, may be mentioned the names of Warburton, Heath, De Wette, Rosenmüller, with a whole host of infidel German Neologists. They rest their opinions very much on a few peculiarities of expression, apparently of Chaldee or Arabic character; from which peculiarities, be it remembered, some of the most profound oriental scholars, among whom are Schultens, Michaelis, and Kennicott, have inferred the remote antiquity of the book.

Dr. Lee assigns many reasons for concluding that Job was born about the time of Jacob's third son, Levi. As a general corroboration of his argument, but without fixing the period at precisely the same date, we have only to suppose that Job attained the ordinary age of his contemporaries. It appears from Job xlii. 16, that he lived after his severe trial one hundred and forty years. From Gen. xi. 12—26, it appears that the young men in the patriarchal times, from Shem to Terah, the father of Abraham, began to marry, or to have their first children born to them, at about thirty-two years of age. Let us suppose this to have been the case with Job. It appears, then, from Job i. 4, that his sons, at the time when his afflictions came upon him, were old enough to have households. Let us suppose that his eldest son might have been at this particular time about thirty years old. Job, under these premises, would have been in his sixty-second year when his afflictions began. But he is said to have lived one hundred and forty years after this. He must have attained, then, the age of *two hundred and two.* And *this* was about the age (from 200 to 240) to which men generally lived, from the

time of Peleg, in whose time the life of man began to be shortened, to the time of Jacob.*

If this probability be founded on truth, then what a noble depository of patriarchal religion does not this sacred book contain! It is precisely the work which completes the dispensations of God to man. It shows us what truths were believed in the earliest ages of the world, before the law of Moses and the gospel of Christ. And hence we learn that the religion of fallen man has been substantially the same from the beginning; that it is a revelation of hope through a Mediator, at first obscurely intimated, afterwards slowly, but gradually developed, then more distinctly typified in the Mosaic law, and at length clearly and fully brought to light under the gospel.

We regard both of these works as valuable accessions to biblical literature. Umbreit's version, or rather, Gray's translation of it, is by far the most free and elegant. He adheres closely to the original, and by his adoption of short and genuine English words, has attained a dignified simplicity which is at once pleasing and forcible. Both works discover considerable philological research. Scarcely an important word, certainly not a difficult phrase, is passed by without evincing the erudition of the translators. Both have drawn liberally from their stores of Arabic learning. Particularly Dr. Lee, whose notes bear ample testimony to the importance of the study of Arabic to every one who would be thoroughly conversant with the Hebrew scriptures. "The meagre system of German divinity, which tends to rob the Christian of his hope, by depriving the Scriptures of all their comfort and of half their beauty," has had its influence on Umbreit's version; though, as his translator justly observes, "He is less offensively imbued with it than many of his contemporaries." Dr. Lee, on the contrary, too often finds a truth peculiarly evangelical in some expressions and allusions, where a more sober and judicious theologian would pause. He takes frequent occasions of exhibiting in its proper light the meagre, false, and miserable neology, to which so many of the Continental scholars are attached. Did our space allow, we might enrich our pages with some quotations; but this we deem needless, as we trust that those of our readers who cultivate Biblical literature, will procure the work for themselves. In the mean time, let them receive the candid testimony of this eminent philologist.

"In Germany, therefore, where we find much to admire and to venerate, we also find much, very much, to deplore. A never-ending desire for something new is on the alert, which alone, were there no shallow and mischievous principles already adopted, could not but be ruinous to every inquiry after revealed truth. Under the influence of these principles, it can avail but little what their philology is; for a system being previously determined upon, which will necessarily ride over all subordinate consideration of this sort, conjecture alone—in other words, human ingenuity—will supply both root and branch, and these necessarily of a piece with the theory previously received and set up as arbiter."

The introduction, which consists of one fifth part of the work, is exceedingly valuable, and contains essays on the question whether Job was a real person or not? — The objections of Bishop Warburton and others, to the strictly historical character of the book of Job examined.—On the questions, Where, and at what period did Job live?—On the question, as to Who committed this book to writing?—On the language, usages, and general contents of the book of Job.—On the doctrines found in this book.—On the quotations, &c., found in this book, as made from former revelations, or pointing to them respectively; and also on those found in subsequent Scriptures, as taken from this book, or alluding to it.—On the translation and interpretation of Scripture generally, and of this book in particular, as adopted in this work.—And, on the scope and object of this book.

The Choir and the Oratory; By JOSIAH CONDER. Fscap. 8vo. pp. xxi. 288. Price 6s. cloth.

IT is an active, busy, exciting age in which our lot is cast, and we need to be very careful that piety is not lost in the prevailing bustle. Amidst the secular occupations which demand the attention of the most numerous classes, and the calls to benevolent exertion which are heard on every side, there is danger of our losing that devout and humble spirit, without which we can neither please Christ, nor render essential service in his

* *Clarkson's Researches, Ant. Pat. and Hist.*

kingdom. However inviting to our patriotism and philanthropy the opportunities for public usefulness which now multiply to Christians of talent, in every rank of society, it becomes us to remember that he who does not refresh himself frequently by meditation and solitary prayer, will soon flag in his active labours; that the purest and most effectual motives will cease to operate on his heart; that his work will be performed mechanically, if it be not discontinued; and that the Divine Spirit, being grieved, will probably withdraw his aid and his blessing.

Publications adapted to assist in self-examination, and private worship, are not perhaps in great request, yet such works are greatly needed. How often has the Christian found, when he has entered into his closet, and shut the door, that he has brought with him a state of mind quite unsuited to the business for which he retired! Having but just stepped on shore after a rough voyage, though his feet are on the land he still feels the motion of the vessel. The time he can appropriate to seclusion is, perhaps, painfully limited, and, alas! it terminates before he has gained the frame of mind requisite for its enjoyment.

It is with pleasure, therefore, that we introduce to our readers a volume peculiarly adapted to closet use, which may be taken up with great advantage to soothe a perturbed spirit, and direct the thoughts into a devout channel. The poetic pieces of which it consists are so diversified in character, that scarcely any thing can be said of them in common but this, that they all bear indubitable evidence of having proceeded from a highly cultivated mind, and a thoroughly evangelized heart. Some few of them will become popular in public worship, but the majority are intended merely for private use. In solitude, they will be the means of imparting holy serenity to many a bosom, and cheering the hours of many a sufferer confined from public ordinances.

About sixty of these pieces are founded on inspired Psalms, and on these the author has apparently expended most time and labour. It is evident that the Psalms are, with him, a favourite portion of the sacred volume; and he has often succeeded admirably in catching the spirit of an inspired ode, so as to *illustrate the connexion of its* various *parts, and exhibit its general* scope very clearly. Were it not for the irregularity of his metres, the congregational use of many of these compositions would be desirable. The eighty-seventh Psalm, entitled, "Sion glorious," may be taken as a specimen:

Lo! founded by Almighty hands,
Amid the holy mountains Sion stands,
  Jehovah's own abode;—
The sacred courts where more He loves to dwell,
Than in thy goodliest cities, Israel.
  What glories wait thee, City of our God!

Hereafter, at thy sacred seat,
The Egyptian shall the proud Chaldean meet;
  With gifts shall hither come:
And swarthy Cush, and Tyre, and Palestine,
Shall crowd thy gates, and call their children thine,
  And boast of Sion as their native home.

Jehovah shall approve their claim,
And register full many a Gentile name
  Among the chosen race.
Nations unborn shall join the choral throng,
And swell the hallelujah's ceaseless song,
  Thou well-spring of my joy! thou holy, happy place!

The forty-fifth psalm contains some beautiful passages respecting the King of Sion.

"My heart is labouring with a glorious theme:
My song is of The King, My tongue doth teem
With glowing thoughts, which it would fain disclose,
As language from the practised writer flows:
  In that countenance benign,
  Beauties more than human shine:
  Gracious words those lips dispense,
  Dropping sweetest eloquence;
  For Jehovah on thy head
  Hath eternal blessings shed.

  Arise, gird on thy sword,
  O Thou most mighty Lord!
    Put on thy panoply of light,
  And in thy majesty
  Ride forth triumphantly,
    Thy chariot Truth, the meek and poor to right.

Let Thy right hand spread terror all before,
That nations may fall prostrate and adore.
O let them know, who dare Thy reign oppose,
How sharp the arrows that subdue Thy foes.

  Eternal is Thy Throne, O God!
  Eternal justice is thy kingly rod.
Beloved of Thee, the righteous meet reward,
Nor less by Thee, the wicked are abhorred.
Therefore, O Christ, on Thine exalted head,
Jehovah hath the royal unction shed,

Above thy peers; and unto Thee
Shall every creature bow the knee.

All Thy robes around Thee shed
Richest odours sweetly blended,
When, from ivory halls, attended
By joyful choirs, thy pomp is led.
Amid the virgin train are seen
Daughters of kings, and many a royal maid;
While at Thy right hand, gloriously arrayed
In gold of Ophir, stands the Queen.

Hearken, O daughter! see thy King draw near
And to His accents bow thy willing ear.
Thy native land remote no more regret,
But in His love thy father's house forget:
So in thy beauty shall the King delight;
Thy Lord, who claims thy homage as His right.
The rich with gifts thy favour shall entreat,
And Tyre shall pour her treasures at thy feet.
How fair, in bridal glory drest,
The Queen—of woven gold her vest,
Her flowing robe of purple dye
Enwrought with Phrygian broidery.
Now is she led, O King, to Thee,
With all her virgin company:
With sounds of joy and nuptial song,
The glad procession moves along;
And to the royal courts they bring
The spotless Consort of the King.
Sons to their fathers shall succeed;
Princes of earth shall be thy seed;
Thy name remotest times adore;
Thy praise endure for ever more.

Mr. Conder is more partial to Sonnets than some of his readers will be. In his twelve sonnets on the Cross, and ten on the Apocalypse he has, however, condensed much thought. For the sake of the subject we will quote one, entitled,

THE MONTHLY PRAYER-MEETING FOR MISSIONS.

Come to the house of prayer. It is the night
When by a compact sweeter than command,
Their mutual prayers, throughout this happy land,
The scattered family of Christ unite.
Nor here alone observe the simple rite,
In western climes prolonged, by many a band
In busy town, lone wild, or coral strand:—
Where'er the Gospel shines, a beacon light.
Taught by one Spirit, all their prayers agree.
This night the self-exiled for Christ can dare
Dwell on dear *friends he ne'er again may see:*
The thought is balm, that on their hearts they bear
His name while blending thus in harmony
The vows of faith. Come to the house of prayer.

But the hymns, in which the author has confined himself to regular Iambics and Trochees, in lines of uniform length, will be the most generally pleasing and useful. Six, on what is called "the Lord's Prayer," are very excellent. This is one:—

Thou from whom all being sprang,
Thou on whom all creatures hang,
Thine eternal will must be
Nature's moral harmony.

That all-perfect law maintains
Holy bliss, where'er it reigns;
Happy all who so fulfil
Willingly, their Maker's will!

By what dire mysterious force,
Swerving from their proper course,
Did created wills begin
Discord, misery, and sin?

There are regions near thy throne
Where all evil is unknown.
Angels who excel in might
Find thy service pure delight.

All those glorious hosts above
Do thy word on wings of love.
Each in his assigned employ,
Finds a plenitude of joy.

Father of eternal grace,
Thou hast loved man's rebel race.
Let thy will, through Christ, thy Son,
As in heaven, on earth be done.

There in vain Thy law is known,
Heard in thunder, graved on stone.
By Thy grace Thy will impart:
Write thy law on every heart.

Let thy reconciling word
By all tribes of men be heard.
Give the new creation birth:
Let Thy will be done on earth.

We must confine ourselves to one other specimen.

ANSWER TO PRAYER.

"Neither by dreams, nor by Urim, nor by prophets."—1 Sam. xxviii. 6.

O God, who didst thy will unfold
In wondrous modes to saints of old,
By dream, by oracle, or seer;
Wilt Thou not still Thy people hear?

What though no answering voice is heard?
Thine Oracles, the written word,
Counsel and guidance still impart
Responsive to the upright heart.

What though no more by dreams is shown,
That future things to God are known?
Enough the promises reveal:
Wisdom and love the rest conceal.

Faith asks no signal from the skies,
To show that prayers accepted rise:
Our Priest is in the Holy Place,
And answers from the Throne of Grace.

No need of prophets to inquire:
The Sun is risen; the stars retire.
The Comforter is come, and sheds
His holy unction on our heads.

Lord! with this grace our hearts inspire:
Answer our sacrifice by fire;
And by thy mighty acts declare,
Thou art the God who hearest prayer.

Mr. Conder has conferred a benefit on the community, by the publication of this volume. We hope that he will persevere in this department of labour. The writings of Isaiah and other Hebrew prophets, containing predictions, the fulfilment of which the Christian Church is now bound to celebrate, would furnish him with themes less commonly attempted than the Psalms, and on that account more impressive. It would be an acceptable gift, if he would present us also with a small volume composed expressly for prayer-meetings.

BRIEF NOTICES.

The Anabaptists of the sixteenth century, and the Baptists of the nineteenth century; containing a chronological account of the Origin, Principles, and Practice of the latter; and showing, that the first British Christians for five hundred years were Baptists; that Infant Baptism originated at the same time as many other corruptions in the Romish Church; that Immersion was the mode of Baptism immediately, and for more than thirteen hundred years subsequent to the Apostles' time, and always has been, and is still, the prescribed manner of administering the Ordinance in the Protestant Established Church of England. Third Edition. By W. T. BEEBY. 1837. 12mo. pp. 48. Price sixpence.

Though this is but a little book, it contains more information than many large ones. It was written at Calcutta for gratuitous circulation, and in that city the two former editions were printed; but the author has been very properly advised to transplant it into his native soil, the climate of which we have no doubt it will bear very well. We know of nothing of the same size equally suitable to be put into the hands of an inquirer, who has been perplexed with misrepresentations of the history of the Baptists, or who wishes for more information respecting the ordinance of baptism than he can find in the common version of the New Testament. There is one unhappy erratum for correction in future editions: in page 19, the word *circumcision* is printed instead of *immersion*, in Calvin's sentence—"The word baptize signifies to immerse; and the rite of *immersion* was observed by the ancient Church."

Jairus; or, The Home Missionary. A Narrative of Facts. By the Rev. JOHN YOUNG. *London: 1837. Foolscap* 8vo. 3*s.* 6*d.*

The author tells us that "the facts adduced in this volume have not been collected to gratify curiosity, but to illustrate the power and riches of Divine grace; to show the transforming influence of the gospel; to warn the young against some of the evils which may assail them; to point out the existing and essential difference between conversion and conviction; to encourage those who are employed by the Great Head of the Church in preaching the word of life to persevere in their 'work of faith and labour of love;' and especially to urge on the attention of those who have in any degree felt the power of religion, the importance of a copious effusion of divine influence on the barren soil of the moral wilderness, in order to its appearing "as the garden of the Lord." He has attempted this, by giving the history of a youth brought up in an irreligious family, who, passing through a variety of mental exercises, became first an itinerant, and then a settled preacher of the gospel. The style adopted is that which is usually appropriated to works of fiction; but as the author calls his performance a narrative of facts, we presume that the incidents recorded really took place. The decorative part must, however, be in great measure imaginary, unless our supposition be correct, that the hero of the tale is himself the writer.

Praise: or, The Sunday Scholar's Instructor. Written and composed by BENJ. F. FLINT. Arranged for two Violins, Flute, and Violoncello, with a separate Accompaniment for the Organ or Piano Forte, by J. SHOUBRIDGE. Price sixpence.

The conductors of Sabbath-schools will find this an acceptable addition to the number of hymns and tunes adapted for anniversary services. Having heard it on such an occasion, we can recommend it to others; it will, how-

ever, be better suited to the compass of juvenile voices, if sung in B than in C, as it is written. There is an edition on a card, containing the air and bass of the tune, price twopence; and an edition of the hymn alone, price one shilling and sixpence per hundred. The author is, we believe, a son of the highly respected minister of this name who died some years ago at Weymouth.

Official Responsibility affirmed and enforced, in a Letter to Sir George Grey, Bart. M. P., Under Secretary of State for the Colonies, on the Administration of the Act for the Abolition of British Colonial Slavery. By JOHN BIRT, Member of the Committee of the Manchester and Salford Anti-slavery Society. 1837. 8vo. pp. 16.

A solemn expostulation with the Under Secretary for the Colonies, for his neglect of duty towards the oppressed apprentices, and connivance at the injustice and cruelty with which they are treated. Mr. Birt urges forcibly the obligation on the heads of the Colonial Office to take care that the compact shall be fulfilled on the part of the planter, which has been strictly fulfilled on the part of the British nation, by the payment of twenty millions sterling. May they hearken, and rouse themselves to perform justice! In proportion to our attachment to the present government, is our solicitude that it may speedily relieve itself from the disgrace and guilt with which, in relation to this subject, it appears to be chargeable; lest He who is higher than the highest, who sees the oppressions that are done under the sun, should say, in his providence, to our friends in office, "Give an account of your stewardship, for ye may be no longer stewards."

A Funeral Sermon on the death of the Rev. Isaiah Birt, delivered at Mare Street, Chapel, Hackney, Nov. 12th, 1837. By the Rev. F. A. COX, D.D., L.L.D. Price threepence.

This discourse constitutes the twentieth number of the Pastoral Echo, a small periodical which has this excellence, that the sermons it furnishes are revised by the respective preachers. The text is, "Having a desire to depart;" and Dr. Cox defines the nature of this desire, accounts for its existence, and illustrates its operations, with his usual ability.

The Sunday Scholar's Annual, and Parent's Offering, for 1837. Edited by the Rev. J. BURNS. Price 1*s*.

"All the articles are original," we are told in the preface, "and have been contributed expressly for this work." It is a pretty little book and remarkably cheap.

NEW PUBLICATIONS.

In the press,

An Essay on the Nature and Perpetuity of the office of a Primitive Evangelist, by the Rev. D. Douglas, of Hamsterley.

The Life, Journal, and Correspondence of William Wilberforce. By his Sons. 4 vols. post 8vo.

A Demonstration of the Truth of Christianity. By the Rev. Alex. Keith, D.D. Minister of St. Cyrus. 1 vol. 12mo. with plates. London: Longman, Orme, and Co.

Lectures on the Epistle to the Romans, by Thomas Chalmers, D. D., vol. i., 8vo cloth. Collins, Glasgow.

Proverbial Philosophy; a book of Thoughts and Arguments, originally treated. By Martin Farquhar Tupper, Esq.

Utopia, or, the Happy Republic; a Philosophical Romance, by Sir Thomas More. To which is added, The New Atlantis, by Lord Bacon. Edited by J. A. St. John. Esq.

Just published,

A Synopsis of Chronology from the Era of Creation, according to the Septuagint, to the year 1837. With a Discourse on the Astronomical Principles of the Scriptural Times; showing that they comprehend a complex harmony of deeply scientific order and arrangement; demonstrating their exact truth, and evincing that their author is the Omniscient Creator. By William Cuninghame, Esq. of Lainshaw, in the County of Ayre.

Universal Mythology; an account of the most important Mythological Systems, and an Inquiry into their Origin and Connexion, with Considerations on the Koran and Talmud. By the Rev. H. Christmas, St. John's College, Cambridge. John W. Parker, Publisher, West Strand.

The Widow of Nain; the Daughter of Jairus; Irad and Adah; and other Poetical works of the Rev. Thomas Dale, M.A. now first collected. Fscp. 8vo. 9*s*. cloth.

The Educational Magazine, and Journal of Scholastic Literature. New Series. No. 1. Edited by William Martin, Author of the "Intellectual Calculator," "Christian Lacon," &c. On the 1st of January.

INTELLIGENCE.

HOLLAND.

PERSECUTION OF DISSENTERS.

THE following painfully-interesting intelligence is translated from recent numbers of the *Archives du Christianisme*, a respectable periodical published in Paris:—

The persecution which the Dutch government has for some time carried on, against Christians who assemble for worship out of the national church, has assumed so violent a character, that we must consider it as one of the most lamentable attacks on liberty of conscience which it has yet been our duty to record. The authorities of the country which was the chief refuge from the dragooning invented by Louis XIV., appear, after the lapse of a century and a half, to have restored, and appropriated to their own use, the system of the author of the revocation of the edict of Nantes. It is by quartering twenty, thirty, or fifty soldiers on those who are accustomed to hold religious meetings in their houses, or to assist at them; by imposing fines on them, for the payment of which their goods and furniture are sold by auction; by throwing them into prison, and conniving at riots against them, that they hope to establish in Holland that unity, which appears to have become the dream of certain Protestant governments, as it has always been that of Rome. We can only oppose such fatal measures, by giving them publicity; but, at least, this publicity shall be extended and complete. To testify thus our Christian sympathy for the sufferings of the descendants of the generous men who formerly succoured our fathers in the days of their exile, to provoke the indignation of all those who bear the name of Protestants, against a formalism which clothes itself with the tinsel of the fanaticism of former times; to excite to prayer for fellow-Christians, upon whom incessant war is carried on; and, if necessary, to prepare measures which circumstances of so serious a nature may require; such is our duty, and we will perseveringly fulfil it.

It is not outward forms, but some of the distinguishing doctrines of the Reformation, which are the causes of this struggle, but we are unwilling at this time to agitate controversial questions; it is immaterial, for the application of the principles of religious liberty, what those affirm or deny who are exposed to the persecution of those in authority: it is sufficient to know that, in Holland, they imprison, condemn to penalties, and compel to submit to military quarterings, *those who, in religious sentiments, differ from the government.*

It was for permitting dissenting worship to be held in his house, on the 18th of December, that Mr. Smitt, of Osterlwode, received on the same evening an order to lodge, for four days, a detachment composed of an officer, four inferior officers, and twenty-six soldiers; a vexation of which he has in vain complained to the king. Instances of this kind are continually occurring. The dissenters of Friesland have already paid 9,140 francs as fines, and they owe besides 4,900. Those of southern Holland and Low Guelderland have payed in fines and law-suits 12,597 francs. Some of them are still in prison. Notwithstanding these persecutions, the number of dissenting churches in Holland amounts at the present time to nearly two hundred. To these general facts we will add some of a more detailed nature, which we extract from numbers 6, 7, and 8 of the monthly journal, "The Reformation," which is published at Amsterdam.

March 26. Mr. G. Pellikaan was seized by gendarmes, and conducted bound to Woudrickem, in Northern Brabant. Two days after, Mr. J. Van Ryswyk was treated in the same manner. The pretext, in the first case, was that he had read a sermon and prayed at a religious meeting; the second was compelled to share his fate, because the meeting was held in his house. After spending some days in the prison of Woudrickem, they were conveyed to Bois le Duc, handcuffed and chained together like criminals. Here they were thrown into a crowded prison. Mr. Van Ryswyk has been restored to liberty, in consequence of the fines to which he was sentenced having been paid for him. His companion is still detained.

Amsterdam, Sunday, April 16. Towards evening, a mob assembled before the house of one of the members of the church. They burst open the door, broke the windows, and ill-treated his wife, who is near her confinement. The police, however, did not attempt to protect him.

Kesteren, near Khenen. On the evening of the 29th of March, a meeting was held in the house of Mr. A. de Weert. The worship had not been interrupted, although they had heard a tumult before the house. Hearing a great noise on the roof, they at first attributed it to the wind; but they soon perceived the whole roof on fire, as well as a part of the house. The people had scarcely time to escape from this horrible conflagration. They had just left it when they saw the whole house fall in ruins.

Last Easter, the pastor Brummelkamp visited a church on the frontiers of Russia. He stayed at the house of Mr. Haastert, pastor of the reformed church of Wertherbruch, in the Prussian territory. On the invitation of the latter, Mr. Brummelkamp twice officiated for him. The Christians of Holland, being informed of this, came in great numbers to the place, where, by the hospitality of this foreign minister, they were enabled to attend the preaching of the gospel without disturbance or molestation.

Herroymen, Sunday, May 21. At a meeting held this day, a policeman presented himself in the name of the burgomaster, and commanded those who composed it to separate immediately. On their refusal, he threatened to send the soldiers. "Our arms not being carnal," we replied, "we shall be compelled to yield to force." This menace was speedily realized. The burgomaster arrived with five dragoons, who thrust all the persons present out of the house, not excepting the owner himself, and struck them with the flat part of their sabres, uttering the most shocking imprecations. These unhappy soldiers passed the remainder of this holy day in excesses and debauchery, in the same house from which, a few hours before, sounded the praises of the Lord. In the afternoon these Christians united in another house, where their devotion was not disturbed by their enemies.

In the province of Over-Yssel, all the soldiers have been withdrawn from the villages. They content themselves for the present with taking depositions. In consequence of this increased liberty, pastor Van Raalte has preached eight times in the space of three weeks, before one thousand five hundred auditors.

Amsterdam, Sunday, May 28.—Eighteen persons met in the house of Mr. Hiddes. Towards nine o'clock a mob assembled before the house, insulted the inmates, and knocked very loudly at the door. Two hours after, they broke the windows with stones. On information being given by the neighbours, a registrar, accompanied by two police agents, entered the house. He twice counted the number of the persons present, and only finding eighteen, he went out to tell the people, who had collected with hostile intentions, that the assembly did not exceed the legal number, and that consequently their worship could not be disturbed. A party of soldiers soon stationed themselves before the house. From one to five o'clock nothing occurred; but from five to eleven the people were again in a state of excitement, without the soldiers endeavouring to disperse them. *It appears, however, from what we learn, that they will proceed* to prosecute some rebels, whose names they have obtained; and among others, a woman who said that they ought to burn the *scholtiens*, an epithet which is applied at Amsterdam to separatists. The churches of Oudloosdrecht and Bunschotten, whose meetings have been for several months disturbed by the soldiers, have just obtained, by a providential incident, the privilege of hearing the free preaching of the gospel.

Friday, June 9.—Mr. Schoole has visited the church of Oudloosdrecht. Immediately on his arrival, two soldiers were set to follow him by night and by day, to observe narrowly all his movements. If he went into a house where there were children to be baptized, they accompanied him to prevent it. Perceiving that it was impossible to perform their worship on land, the separatists conceived the idea of meeting upon the water. Mr. N. Gos, one of their deacons, prepared his boat for this purpose. On Lord's-day, at seven o'clock in the morning, several persons went on board. Towards half-past seven, the soldiers ran to arms. At eight, the boat put off from the shore. The soldiers, with their guns loaded, followed the boat by land as long as the road permitted. They were at length obliged to stop, and abandon their pursuit. God suffered the wind to retain near the shore a large boat, in which the soldiers were to have embarked, to molest the Christians in their worship. Other boats soon joined them, in one of which was the pastor. The church, which had so long been deprived of the means of grace, had this day the happiness of hearing two sermons, and baptized three children. The Monday and Tuesday following, preaching and the administration of baptism took place at Onkoop and Kocking without interruption, because there are no soldiers in these places to oppose it.

Sunday, June 18.—Mr. Scholte has held services of a very novel description on the Zuyder-zee, in a boat belonging to a pious man of the province of Drenthe. He preached twice, and baptized two children. On landing, Mr. Scholte was again followed by a patrol, who stationed himself before the house which he visited, to prevent those who wished to see him from entering, after there were as many as twenty persons in the house. While these precautions were taken outside, a soldier kept watch within, that no worship or religious ceremony might be performed. The burgomaster of Bunschotten had sent a policeman to report to him their proceedings. This circumstance induced us to fear another examination, the pastor having preached and baptized on the sea.

Zwolle, May 31.—Three members of the dissenting church have been imprisoned, because the fines to which they were sen-

tenced, for assisting at religious meetings, have not been paid.

Hoorn, June 2.—On the 13th of July, last year, Mr. H. de Cock, a dissenting minister, ordained elders and deacons in the island of Urk. For this act he has been summoned to appear before the tribunal. The examination and accusation lasted five hours, from ten in the morning to three in the afternoon. The defence, which was postponed till five o'clock, lasted till eight. The separatists were not long kept in suspense as to the decision. It is conformable with the demand of the attorney-general, condemning Mr. De Cock and Mr. Smitt to two hundred francs penalty, the elders and deacons to fifty francs, and the widow in whose house the meeting had been held, to one hundred francs. Before the judges had sanctioned this sentence, the mob was quiet; but as soon as their decision was known, it became greatly excited, and pursued the dissenters with hooting, stones, and mud. The police did not oppose these insults. The crowd assembled before the house of Mr. Van de Velde: the policemen, instead of dispersing it, or preventing these riots, kept out of the way. Mr. Van de Velde then went to ask the protection of the commissary of police; not finding him, he entreated the officer of justice to assist him. The latter sent some soldiers, who drove away the mob, and re-established order. At half-past ten all was quiet.

APPEAL OF THE PERSECUTED CHRISTIANS IN HOLLAND TO THE DISCIPLES OF JESUS CHRIST IN OTHER LANDS.

"The ministers of Jesus Christ, and the elders of the afflicted reformed church in Holland, have invited their flocks solemnly to consecrate the 20th of September next as a day of thanksgiving, fasting, and prayer; thus manifesting openly, though they are unknown to the world, their confidence in their Lord, their King, and their Saviour. The persecuted church has, during the last two years, derived much consolation from the fact, that the Lord has heard the prayers of his own elect. Our earthly king has manifested his displeasure towards us, by his decree of July 5, 1836. Nevertheless, these Christians have obtained the approbation of their eternal King, in this work of faith, of hope, and of love.

"Direct application to the throne of the God of armies is their only resource, amid all the sorrows of their earthly pilgrimage. The Christians of all countries, who acknowledge with us our Lord Jesus Christ our Prophet, Priest, and King, are invited to unite with us, in bowing before the throne *of the Lord, earnestly to implore* the effu*sion of the Holy Spirit upon the* church militant, that all its members may be more united under their supreme Head. We believe and confess that the church of Jesus Christ, though scattered abroad over all the earth, is united in heart and will, in the same Spirit, by the bonds of faith. The sufferings of the members of this church in Holland, should be felt by the whole body. Thus we request, as a proof of their Christian compassion, the communion of the prayers of our brethren in Christ Jesus, our God and Saviour.

"H. P. Scholte, Minister of Christ, Correspondent of the afflicted church in Holland."

LETTERS TO THE KING AND THE CLERGY OF HOLLAND FROM THE CHURCHES IN SWITZERLAND.

The following letters have been addressed by the pastors and ministers of the national church of the canton of Vaud to his majesty the king of Holland, and to the clergy of the reformed church of that kingdom.

Letter to the King.

SIRE,

Ancient bonds of Christian fraternity exist between Switzerland and the Low Countries. When the illustrious ancestors of your majesty fought for the cause of truth and religious liberty, they deserved the gratitude, not only of the people over which God has placed you, but ours also, and that of all reformed Christians. When they received into their provinces the bleeding remnant escaped from the religious persecutions in France, Great Britain, and other countries, they conferred an obligation on us also, by thus benefitting our brethren. Your majesty has taught us to regard you with confidence as a true successor of these princes, and a friend of that everlasting gospel for which Holland has shed its blood. Sire, we, the undersigned ministers of the national church of the canton of Vaud, presume, then, with respectful boldness, to express to your majesty the desire of our hearts with regard to the measures adopted in your kingdom against Christians separated from the reformed church, acknowledged by the state. We would be neither the judges nor the advocates of our brethren in particulars with which we are little acquainted; for we know that according to Scripture, "in many things we all offend;" but we know also that the faults of men cannot destroy the eternal principles of justice and truth.

We come, then, with respectful confidence, to beseech your majesty to grant to these Christians entire liberty to serve God in a manner agreeable to their convictions. We ask it, Sire, because it is that religious liberty which we find written in glorious characters, not only in the word of God,

but also in the annals of your house and nation; because we are convinced before God, that a man should be free in the exercise of his faith, and that, according to a celebrated saying, the power of kings ends where that of conscience begins; and, in short, because, as ministers of a national church, in a country where dissent has been prosecuted and punished by law for several years, we know by experience that few things endanger, weaken, and disturb a church connected with the state so much as such prosecutions; while the contrary course of toleration and liberty, conduces powerfully to render it peaceable, prosperous, and honourable in the eyes of all.

Permit us, therefore, Sire, from the bosom of our now tranquil mountains, humbly to deposit at your feet our earnest request. Grant it, Sire, with that goodness of which your ancestors have given so many proofs to our fathers.

May the God of your fathers and ours, the everlasting God, shed the richest of his blessings on your person, your family, your church, and your people; and may peace and prosperity dwell in those provinces, dear to all Protestants, which, for nearly three centuries, have been the refuge of those who have suffered for the faith of the pure and glorious gospel of our great God and Saviour, Jesus Christ.

Lausanne, August, 1837.

The signatures of 173 pastors and ministers are here affixed.

LETTER TO THE CLERGY OF HOLLAND.

Gentlemen, our honoured brethren and companions in the work of Christ,

The word of God, which we preach, tells us that when one member suffers, all the others suffer with it. It is not, then, without great grief that we have learnt, that a certain number of our Dutch brethren have, for some time, suffered for their faith in the truths of the gospel of salvation.

Although too little informed to pretend to justify all the proceedings of these brethren, or to condemn any one, we cannot but feel deeply grieved at the persecuti ns of which they are the objects; and believing that you can, by your influence with the authorities of your country, contribute to the amelioration, or even to the complete cessation, of a state of things, so contrary to that love which Christians should entertain towards each other, remembering the numerous fraternal ties which bind your churches to those of our canton; and, in short, in obedience to the words of our Master, who exhorts us to consider one another, to excite to love and good works, we come, honoured brethren, to *entreat you, in the name of Him who loved us and shed his blood for* us, to consider seriously if it is not in your power to obtain liberty for these persecuted brethren, to serve God according to their conscience, and to profess their faith in the everlasting gospel of our Lord and Saviour Jesus Christ, in that country in which so many faithful Christians formerly found refuge from the persecutions which banished them from their own countries.

Believe us, honoured brethren, that if the prayer we address to you has been dictated by the interest we take in those who suffer, it is so also by the love which unites us to you and your churches. We shall be delighted to hear that you have understood our intentions, yielded to our wishes, and that a great number of our brethren, now disturbed in their worship, may henceforward lead a quiet and peaceable life, in all godliness and honesty.

In this hope, we beg you, honoured brethren, to receive the assurance of our respect and brotherly affection in Christ Jesus.

May the Lord of peace himself give you peace always by all means!

Lausanne, August, 1837.

This letter bears nearly the same signatures as the preceding, 164 in number.

The latest intelligence which we have received, represents the persecution as unabated. On the 4th of September a Dissenter was fined, by a tribunal at Amsterdam, a sum equal to twenty-five pounds sterling; and the pastor, Van Velzen, was fined about four pounds, because more than twenty persons had been present at their religious meetings. The fines which had been imposed for such offences, in Amsterdam alone, amounted, in the beginning of October, to more than £150, while their petitions for relief remained unanswered. "The distresses to which we are exposed," say the sufferers, "have proved a salutary trial to us; but how terrible will be the judgments of God upon those who persecute his church! The just who lives by faith may support persecutions, knowing that better treasures are reserved in heaven for him. Should it even be necessary for us to leave our relatives and country on account of religion, because we are here deprived of our daily bread, He, without whose will a single hair does not fall from our heads, will not abandon us."

NEW SOUTH WALES.

Extract of a Letter from the Rev. J. Saunders, dated Sidney, June, 16, 1837.

"WITH regard to the emigration of good people, you cannot think how valuable they are; I am therefore disposed to encourage it. Though New South Wales is still a

dangerous place for professors of the gospel, yet we have now a Christian band, and, as I trust, the love of Christ is shed abroad in our hearts. I believe we shall be enabled to be in New South Wales, and yet be delivered from the evil of it. I have written to G. to come, if he thinks fit. The agent for emigration in London will pay his passage, or help him. Mechanics, labourers, shepherds, are in great demand. The result is, that emigration schemes of every kind are proposed; and, among the rest, the introduction of labourers from Bengal, and of Chinese artizans from Singapore. I believe 300 of the latter are now on their way. As to the former, the plan is in agitation. The proposal is for Bengal Coolies, and the Hill people, who come into the plain country of Bengal at a certain season. By these Hill country people, I suppose to be meant the natives of Rajhmahal. I am anxious in some measure to anticipate this scheme, by preparation for Christian instruction. My chief desire, with regard to India, was, to labour, in conjunction with Leslie of Monghyr, in Rajhmahal. I therefore feel a special wish to be his coadjutor in this colony. I intend to write to Calcutta, to show the bearing of this emigration upon the brethren's missionary labours there, and to ask for information as to the language and people. Should the emigration take place to any extent, say two or three thousand, I should recommend a Bengali missionary to be stationed here. So, also, I should advise the society to bear the expense of a native Rajhmahal missionary in this colony. The expense would be small, could such a man be found. Leslie might recruit here at any time, and Anderson (of Stepney), who has, I believe, been obliged to abandon India, labour in Bengali, if he knows the language.

"You see the rising importance of this country, not only in a commercial, but a missionary point of view. Perhaps China is to be entered from Australia: perhaps the hills of India are to be cultured by husbandmen in New South Wales. I send you a paper containing intelligence; and let the Society be the first to occupy this important station, when the plans of our government are matured. Should any Baptist brethren inquire about emigration, I would say that two or three competent schoolmasters would do well. A minister, who would come out depending upon a school, and willing to take his chance of ministerial support, would be very useful; but all would have to endure hardships at the first, and none should come who are doing *well* in England. God is graciously raising this colony in morals: he will doubtless give us *more help. We must wait for him.* We *have formed a Home Missionary* Society here, in correspondence with the Congregational Colonial Mission. When the Baptists deign to notice Australia, it will be my duty to carry out their designs. Is there no stir to send a Baptist minister to Van Dieman's Land?

JAMAICA.

THE following petition from eight Baptist missionaries, stationed in the western part of Jamaica, has been presented to the House of Commons, by Mr. Pease, and a similar one, with the same signatures, to the house of Lords, by lord Brougham.

To the Honourable the House of Commons of Great Britain, in parliament assembled:

The humble petition of the undersigned Baptist missionaries resident in the western part of the island of Jamaica, showeth:—

That your petitioners humbly approach your Honourable House, for the purpose of laying before it the state of the apprentice population of this island, and of imploring that your Honourable House will at once devise such measures, as you in your wisdom may see fit, to effect the termination of the apprenticeship system in August, one thousand eight hundred and thirty eight, and thus relieve the prædial apprentices from the grievous and oppressive bondage in which they are now held.

That your petitioners feel a deep and lively interest in the prosperity of the island in which Providence has fixed their abode, and are firmly convinced that the present state of the apprentices is inimical to the welfare of all parties therein, and that the Abolition Act has totally failed in producing the object for which it was framed by the Imperial Parliament; that it has been made the engine of gross and continued oppression, and created disgust in the minds of the labouring classes to the cultivation of the soil; which feeling, your petitioners are firmly persuaded, is daily increasing, and which your petitioners fear will lead to the total abandonment of many properties, should perfect freedom be withheld from the prædial apprentices after the non-prædials are fully emancipated, in the year one thousand eight hundred and thirty eight.

That your petitioners most humbly record their unqualified opinion, that the prædial apprentices, on whose behalf they implore the boon from your Honourable House, are fully prepared for that freedom which is the birthright of every man; that their conduct under accumulated wrongs, and bitterly disappointed hopes, has been uniformly such as to entitle them to the favourable consideration of your Honourable House; and that granting the prayer of your petitioners, while it would be performing an act of jus-

ties to those who look to your Honourable House for protection, would avert the ruin of the island, promote the temporal and spiritual welfare of its inhabitants, and raise a discontented people to a cheerful and happy peasantry.

Your petitioners would further urge upon your Honourable House, the prayer of this petition, from the peculiar circumstances in which the female apprentice is placed, who endures increased hardships from the want of protection in the Abolition Act, in the rearing of her offspring, who are thus unavoidably neglected, and in compelling those mothers to labour in the field, who, having six children, were in the time of slavery exempted from such employment.

That your petitioners, in presenting this their humble petition to your Honourable House, disclaim any desire to engage in political discussions; they beg to assure your Honourable House that they are impelled by a sense of imperative duty to themselves; to the people, among whom they exercise their ministry; and to the British Crown, under whose auspices they have been protected in the enjoyment of their religious rights, thus to employ the only means in their power of bringing before your Honourable House the state of a people to whose best interest they have devoted their lives: and having thus discharged their consciences, they will not cease to pray that, by the watchful care of that Providence, to whom they confide the cause of this people, such prompt measures may be adopted by your Honourable House, as shall disappoint all our fears, and enable us to pursue our course of mercy without being retarded by the remains of a system which is hateful to God, disgraceful to the British nation, and utterly subversive of every principle of right.

Your petitioners, having observed with pain the efforts which have been made by ill-disposed persons at every past anniversary of the abolition of negro slavery, to mislead the apprentices. and induce acts of insubordination, and fearing the success of the efforts of such persons at a period when the non-prædial apprentices shall be fully and perfectly emancipated, and being anxious to avoid a repetition of the awful scenes of the year 1832, which they greatly fear may be the consequence of delay, most earnestly implore your Honourable House to take this their petition into its earliest and most favourable consideration.

And your petitioners, as in duty bound, will ever pray, &c.

THOMAS BURCHELL, Montego Bay, St. James's.
WILLIAM KNIBB, Falmouth.
THOMAS F. ABBOT, St. Ann's Bay
WALTER DENDY, Salter's-hill, St. James's.
JOHN HUTCHINS. Savanna-la-mar.
SAMUEL OUGHTON, Lucea.
BENJAMIN BULL DEXTER, Stewart-town.
JOHN CLARK, Brown-town.

COMMISSION ON THE NARRATIVE OF JAMES WILLIAMS.

MANY of our readers have perused with mingled astonishment and incredulity the tract entitled, "A Narrative by James Williams." The sensation which this simple tale excited in Jamaica was such, as to induce the Governor to appoint a commission to investigate the correctness of its representations. The following is their report:

Falmouth, Oct. 21, 1837.

To his Excellency Sir Lionel Smith, &c. &c.

May it please your Excellency,

The commissioners, in the prosecution of the inquiry which your Excellency was pleased to intrust to them, having taken the fullest evidence they could obtain upon the several subjects which the investigation was designed to embrace, have now the honour to transmit, for your Excellency's information, an authentic copy of their entire proceedings.

In reporting upon the general results of this extended inquiry, it has become the duty of the commissioners to state, that the allegations of James Williams's Narrative have received few and inconsiderable contradictions, whilst every material fact has been supported and corroborated by an almost unbroken chain of convincing testimony.

Such being the conclusion of the commissioners with respect to the narrative, it can scarcely be necessary to add, that the Abolition Law has not been properly administered in some parts of the parish of St. Ann's; that the house of correction of that parish was, until recently, a place of licentiousness and cruelty; and that the treadmill has been, from the time of its erection, and still is, an instrument rather of torture than of just and salutary punishment.

Upon these topics the commissioners have thought it right to report specifically, but with reference to others, of no less interest, they leave the evidence to speak for itself; persuaded that the whole detail will be found important enough to command your Excellency's immediate attention.

GEO. GORDON, J. P. St. James'.
J. DAUGHTREY, S. M.,

(True Copy.)

UNION OF THE SERAMPORE MISSION WITH THE BAPTIST MISSIONARY SOCIETY.

To the Editor of the Baptist Magazine.

My Dear Sir,

By direction of the committee of the Society in aid of the Serampore Mission, I have to beg a place in your columns for the purpose of announcing the gratifying fact, that a union has been effected between the Serampore Mission and the Baptist Missionary Society. In accomplishing so desirable an object, it is matter of high satisfaction, that the negociation has been throughout conducted, on both sides, with perfect cordiality and good feeling; and while a disposition was mutually shown to accommodate, no concession was made or required, which would compromise the principles by which the two bodies have been hitherto governed—the whole of the arrangements being prospective.

A deputation from the society in aid of the Serampore mission met the committee of the Baptist Missionary Society, at their rooms in Fen-court, on Thursday, Dec. 7th. In the evening conference, the business was brought to a satisfactory issue, subject to some arrangements in detail which were referred to a sub-committee; these also were completed on Friday, and on Monday, the 11th instant, received the sanction of the committee. On Friday, the 15th, at a general committee-meeting of the Serampore society, held at Liverpool, the conduct of the deputation was unanimously approved, and the whole of the proceedings ratified.

Though the union has been thus virtually effected, several points of convenience require that its practical operation should not commence till the 1st of May next. Till then it will be necessary to collect the requisite funds to meet the current expenditure of the Serampore mission, and to discharge the obligations already incurred. In order to meet these demands, which are considerable, the zealous and liberal efforts of the friends of Serampore will be highly necessary. After these objects have been effected, it will be clearly understood, that there will be no separate collection for any thing connected with our Indian mission, that is not sanctioned by the united Society.

The union which has been accomplished, comprises the several stations hitherto connected with Serampore, with the understanding, that the direct superintendence of the Serampore station will remain with Dr. Marshman during his life. The college, which is incorporated by a charter of the king of Denmark, will continue on its own foundation, unconnected with the Society.

As the representatives of the two bodies have united so completely and affectionately, the committee of the Society in aid of the Serampore Mission, trust that the same unreserved confidence and cordiality will prevail, both at home and abroad, among the respective friends of the two missionary bodies, which are henceforth to be considered as one. And as the committee of the Baptist Missionary Society will, from the 1st of May next, have to provide for a serious increase of expenditure, the Serampore committee wish to impress strongly on the minds of their friends, the propriety and necessity of the most strenuous exertions to maintain, in efficient operation, the whole of the combined missions.

I am instructed also by the committee, thus publicly to acknowledge the very kind and Christian manner in which their overture was received, and their deputation treated, by the committee of the Baptist Missionary Society; and to express their earnest desire that, by this union, a new impulse may be given to missionary zeal, the kingdom of Christ advanced, and, among our own denomination, an increase of peace and love be secured.

I am, my dear Sir,
Yours sincerely,
B. Godwin, Secretary.

55, *Finch Street, Liverpool,*
Dec. 16, 1837.

ALFRED PLACE CHAPEL, FULHAM ROAD.

A building formerly used as the Western Grammar School, Alexander Square, Fulham Road (one mile from Hyde Park Corner), has been taken, and fitted up as a place of religious worship. It can accommodate a congregation of 400 persons, and is intended for the establishment of a Baptist church (so soon as an acceptable pastor can be obtained), with an open communion for all who love our Lord Jesus Christ in sincerity, for which the claims of the denomination, and the increasing population of the district, present the most powerful encouragements. The expenses incident to the necessary alterations, will not exceed the sum of £200, or thereabouts, part of which is already subscribed by the handful of Christian brethren at present engaged in the cause, and the remainder will, they doubt not, be readily supplied by liberal and zealous friends of the Redeemer, to whom they intend to appeal. It was opened on Lord's day, the 12th of November instant, when the Rev. E. Steane, of Camberwell, the Rev. J. H. Hinton, A. M., of Devonshire Square (late of Reading), and Dr. Murch, of Stepney college, preached. Dr. Cox, with Messrs. Stovel, Bowes, Broad, and several others, have kindly engaged to supply the pulpit in its noviciate state; and our friends visiting the metropolis, are earnestly requested to give it their assistance and support.

Any communication of assistance or counsel, in favour of the cause, will be thankfully received by Mr. Charles Watkins, Paradise Wharf, Chelsea, or Mr. Dermer, 17, Trevor Square, Brompton.

ROCHDALE.

The Rev. Benaiah Hoe (late of Bromsgrove), having accepted a unanimous invitation from the Church at Rochdale, to become their pastor, commenced his stated labours on the first Sabbath of September last. A public recognition of the same was held October 9, when the Rev. Messrs. Godwin, Lister, and Fisher, of Liverpool, Aldis, of Manchester, and others, took part in the services.

HELSTON.

On November 8, the new Baptist chapel in Helston, Cornwall, was opened for public worship, when eloquent and appropriate sermons were preached by the Rev. S. Nicholson, of Plymouth, and the Rev. J. M. Chapman, of Yeovil. The attendance was highly encouraging at all the services. Between £60 and £70 were collected on the occasion. The chapel is commodious, measuring 70 by 40 feet within, having two rooms underneath, for the accommodation of the Sunday-school connected with the congregation. The building has been generally admired for its noble front, internal neatness, and the comfortable accommodation it affords to the congregation, especially to the poor. The style is Anglo Norman, and the whole reflects the highest credit on the professional skill of the architect, Mr. Sambull, of Truro.

STAINES.

A new Baptist chapel, at Staines, Middlesex, was opened for divine service, on November 9, 1837. The Rev. Messrs. Davies, of Tottenham, and Leifchild, of London, preached on the occasion; and collections were made, which, including contributions for the new school-room, sent the same day by some members of the Society of Friends residing in the town, amounted to more than £100.

The Baptist friends at Staines had raised nearly £300 before the opening of the chapel; and its erection was a work of entire necessity, the old meeting-house which had been rented for seventy years, being in a ruinous state; they earnestly hope that friends at a distance will help them to diminish the remaining debt of £500 as soon as possible, and that the Lord will command his blessing, even life for evermore.

CORRESPONDENCE.

To the Editor of the Baptist Magazine.

Dear Sir,

HAVING been in habits of correspondence with many Christian brethren in different parts of the world, I shall be able to furnish you occasionally with a paper of intelligence. In drawing these up, I propose to avail myself of the substance of such letters as I am favoured with, and often of extracts. Without occupying your pages with reasons for adopting this method, instead of laying private letters before the public eye, I will proceed at once with a statement in which I shall be aided by letters from Mr. Knibb of Jamaica.

In the month of June last, when pleading for our sabbath-schools at Birmingham, I alluded to similar operations among the negro children of Jamaica. A gentleman then present, but who was an entire stranger to me, sent me, during the ensuing week, a munificent donation in support of our chapel and schools, requesting at the same time further information about Jamaica. In acknowledging this unlooked-for generosity, I supplied such intelligence relating to Jamaica, as I thought *would be interesting, and inclosed also a letter I had recently received from Mr. Knibb. My anonymous* correspondent was so struck with the information, that he shortly returned me a letter commencing thus:—

"Inclosed is cash, one hundred pounds; forty or fifty pounds you will please to remit to the Rev. W. Knibb, Falmouth, Jamaica. Say his prayers are heard, and that sum shall be remitted annually by you, until the funds of his church no longer require it. The remainder please request him to distribute among your schools in Jamaica, for the purchase of books, tracts, or in any way that you and he may consider most desirable to promote and extend the kingdom of our Lord Christ. Pray for me, and request the Rev. W. Knibb and his poor negroes to pray for me, that at all times, under all circumstances, and in all places, I may have but one wish, desire, aim, end, and motive, in all things to please God, to be approved of by him, and that nothing may separate me from the love of God in Christ."

No time was lost in forwarding the above intelligence and appropriating the generous contribution. I could not conscientiously transmit this sum to the recently formed society to obtain subscriptions in aid of the

Jamaica Baptist Education Society, of which an account is given at p. 546, et seq. of the magazine for December last. The objection I feel to support that Society, and in which my anonymous correspondent most entirely sympathizes, is that by the resolution mentioned p. 548, their funds are to be appropriated exclusively to stations which receive no part of the government grant. To this method of enforcing the voluntary principle I could no more consent, than I could concur in a vote that, if the missionaries so far deviate from it as to receive this aid from government, they shall no longer be supported by the society that sent them out. I hope contributors to the schools will be found, not more rigidly tenacious of the voluntary principle, than are the missionaries themselves, as evinced in their series of resolutions at p. 547.

But to resume, my letter reached Mr. Knibb at so critical a juncture that he replied in the following terms.

"Your unknown correspondent has relieved my mind from a load, at least partially, which sometimes crushes me to the earth. May the Author of all good abundantly recompense him for his kindness to the poor degraded children of Africa! You will oblige me by letting him know, that by his kind help I shall be able to keep this important school in operation. The day before your letter came I was much cast down; I knew not where to look for the money to pay the good man's salary: when I opened it, I almost wept for joy. May God bless the donor! I do not think that money could be more usefully employed than in that deeply interesting school."

Mr. Knibb represents this school at Wilberforce, as containing 80 day-scholars, and 250 on Sundays, almost all the children of apprentices. It is the only public school within six miles, though in the circumference of three miles, there is an apprentice population of 600 persons. The school is conducted by a pious young man of colour, who with his wife resides on the spot, and conducts public worship every other Lord's day.

The following affecting sentence should weigh much with the pious and benevolent, during the remainder of this iniquitous term of apprenticeship.

"Such are the sorrows and such is the deep distress which the abolition law has inflicted upon the unhappy mothers, that during its continuance I have determined on taking the children free, and the church will each one give something annually towards supporting the schools."

I have subsequently received an account of the first public meeting on behalf of the *schools, of which an ample* report is given *in the "Falmouth Post" of* October 4, 1837. *Of this large and interesting* meeting, Mr. Knibb says, "Happy should I have been if Mr. Sturge and his friend could have seen the place when I announced a vote for them. Many of their opponents were present, but not one opened his mouth. They have been most abominably reviled, and motives attributed to them, which none but base minds would think of. I was therefore determined at the first meeting in my chapel, to try the mettle of my own people, and of their enemies; happy am I that not a discordant note was heard."

I remain, yours, &c.
JAMES HOBY.

MINISTERS' LIBRARIES.

To the Editor of the Baptist Magazine.

DEAR SIR,

MANY of your readers are in the ministry, others are not; to the latter I appeal on behalf of the former. The want of books, and of the means of procuring them, is often painfully felt by those who sustain the sacred office. In many instances this want would cease, if our churches would see to it, that the income of their pastors was more proportionate to their own necessities, and to the means of the people among whom they labour. As it is, the minister's library is often nothing more than a few odd volumes, while the stores of intellectual wealth are closed against him, and the works of Howe, Baxter, Charnock, Hall, and other eminent divines, are as completely beyond his power of acquisition, as if they were written in letters of gold on tablets of ivory. I will not now so far intrude on the attention of your readers, as to point out the irreparable injury which our churches inflict on themselves by meting out so small a pittance in the shape of salary, that it is impossible for their ministers to enrich their own minds, by the study of those works in which sanctified intellect has developed its powers in illustration of divine truth. Nor will I say what a reproach it is to some of our wealthy and educated laymen, that they can permit their pastor to lack that *pabulum mentis*, which they might supply without the sacrifice of a single personal comfort. It is my present design, merely to offer a hint or two, which, I venture to think, are not inapplicable to the subject, nor to the present state of Baptist churches and their ministers.

There is reason to believe, that many valuable works, by such men as Owen, Flavel, Bates, Watts, Bunyan, Henry, Fuller, and a host of others, are at this moment uselessly occupying room on the shelves, or in the closets of those who have neither time nor inclination to read them. Might not a valuable accession to the minister's library be made, if our good friends would just transfer these neglected volumes to his shelves? If he should happen to possess

time of them, or if there should be any which do not promise to be of much use to him, even these, by exchange with a bookseller, might become the means of procuring for him others which would be of the greatest service. If this hint should be acted on, there are few congregations which would not, at once, make an important addition to the library of their minister.

In some congregations, it is customary for the young people to present annually some expression of their regard for him who "*watches for their souls.*" Such a mark of attention is doubly valuable, because it not only adds to his literary possessions, but is grateful and consolatory to his mind, as a discovery of the affectionate esteem in which he is held by those who are the objects of his warmest solicitude. It would be beneficial to all parties, if this practice should become universal: and surely there can be no difficulty in adopting it where it is approved. Nor would there be any indelicacy in the question—"My dear Sir, as several of the young friends wish to be permitted to place a volume on your shelves, would it be pleasant to you to receive Calmet, or Scott, or Jeremy Taylor, or Barrow? I think I know some excellent men on whom such a mark of attention would act as a cordial, and who *could* receive it, if—*it were thought of!*

But, Mr. Editor, that which I am very anxious to see, is the establishment of a minister's library, in connexion with, and inalienable from, every Baptist church in the kingdom. Could not some plan like the following be adopted? Let the deacons (or if they have enough to do without any addition to their present duties), let some three or four members of the church, be appointed to obtain subscriptions for this object; and then, with the advice of the minister, appropriate the amount to the purchase of standard treatises and commentaries, with such other works in general history, philosophy, and science, as could not fail to be useful to a man disposed to avail himself of means for the cultivation of his mind. Let the works so procured be well-bound, and labelled on the inside of the cover thus: "For the use of the minister, for the time being, of the Baptist church, meeting at ————." If any plan of this kind should be adopted (the *could* is beyond a question), every church acting on it would almost instantly begin to derive advantage from its own act: and that advantage would soon outweigh any little sacrifice or effort which might have been made for its attainment. If the annual amount of subscriptions should not average more than £10, why in ten years what a select and valuable library might be secured—a library always accessible *to the minister, while the proprietorship would be permanently vested in the church.*

Perhaps these lines (the first I ever wrote for your magazine, or any other periodical) may secure attention from some one better qualified for the treatment of such a subject than your present correspondent. I shall be obliged if they will take it up; and in the hope that this will be the case, subscribe myself DISCIPULUS.

Dec. 19, 1837.

EDITORIAL POSTCRIPT.

THE Editor ventures to anticipate the congratulations of his friends, on his having to announce, in his very first number, intelligence so auspicious as that which is contained in the letter of Mr. Godwin. He has a vivid recollection of those painful meetings in the years 1826 and 1827, which issued in the withdrawment of the Serampore missionaries, and of many valued friends at home, from the Baptist Missionary Society. He has uniformly felt a conviction, that it was impossible for the Committee, consistently with their duty, to prevent that result; and never did he feel this more strongly than during the recent harmonious discussions. It is delightful therefore to his heart, that at length, without any dereliction of principle on either side, a union has been effected among the friends of the Baptist missions so cordial and so promising.

The arrangement originated with the Central Committee of the Society in aid of the Serampore missions. These gentlemen, with the concurrence of their friends, whom they had summoned for the purpose to a special meeting at Liverpool, proposed that a deputation from their number should confer with the Committee of the Baptist Missionary Society. This overture having been accepted, a meeting was held at Fen-court, on Thursday, Dec. 7th, at which a large number of the Committee had the pleasure of receiving the Rev. G. Barclay, of Irvine, the Rev. B. Godwin, of Liverpool, H. Kelsale, Esq., of Rochdale, and J. L. Phillips, Esq., of Melksham. It had been determined previously that the first hour should be spent in devotional exercises; accordingly, fervent and appropriate prayers were offered by brethren Barclay, C. E. Birt, Godwin, and Cox. A free discussion of the subject which had convened the meeting ensued, and continued several hours; when an adjournment took place, and the deputation were requested to prepare for the Committee a statement, which might define the nature and extent of their proposal, by furnishing a list of the stations and agents to be connected with the Society, and the amount of expense to be incurred. This having been done, when the Committee resumed its sitting in the evening, and the gentlemen of the deputation had withdrawn, the Committee spent some time in deliberation, at the close of which

two resolutions were passed unanimously; one expressing the conviction of the Committee, that whatever difficulties of a practical nature might surround the subject, there was no impediment arising from principle to hinder the proposed union; the other, appointing a sub-committee to meet the deputation on the following morning, and endeavour to arrange the details.

On Friday morning the sub-committee, viz., Messrs. Dyer, Beeby, Bickham, Groser, Hinton, Steane, Dr. Cox, and Dr. Hoby, met the deputation. It was then agreed, that whatever books and translations at Serampore are public property, should be transferred to the Society; and that the Lal Bazaar Chapel, Calcutta, having been originally intended for the use of all denominations, and erected by the aid of the Calcutta public, should be appropriated to some object congenial with its original design. Arrangements were made for announcing the union, and the time for its practical completion was fixed for the 30th of April; that day being convenient in a financial point of view, as it closes the Indian year. These proceedings were ratified on the following Monday by the Committee of the Baptist Missionary Society, and on the following Friday by the Committee of the Society in aid of the Serampore missions, at Liverpool.

But "it is the hand of the Lord that hath done this!" Providential changes have prepared the way for that which the Spirit of Christ, acting in the hearts of his people, has consummated. Reverence and thankfulness become us, in reflecting on our present position. The arrangements now made will not only facilitate the progress of the gospel in distant realms, their influence will be yet more important on the British churches. They remove an obstacle to union of heart and co-operation of labour, and afford an earnest of future prosperity. "This is the Lord's doing, and it is marvellous in our eyes!"

The persecutions endured by our brethren who dissent from the National Church of Holland, demand our attention. At their request a special meeting was held at the Taitbout Chapel in Paris, on the 20th of September, when several ministers and other Christians united in fervent intercession to the King of kings on their behalf. English Dissenters will not forget them in their addresses to the throne of grace; and we trust it will become matter of serious deliberation, whether some active interposition could not be advantageously attempted. They write like men who understand and value the Gospel; but even if their faith and practice differed from ours more widely than they do, the occasion should be seized to hold up to the view of all Europe the broad principles of religious liberty. It is to be feared that there are some other professedly Protestant kings, who need lessons on this subject as much as the king of Holland.

The Central Negro Emancipation Committee, has published an "Address to the Friends of Justice and of Mercy," calling on them to petition the Legislature for the immediate abolition of the West Indian Apprenticeship. Their object is to procure as speedily as possible, petitions to both houses of parliament for the immediate extinction of that poor, miserable system, which now tantalizes and tortures both the white and the coloured inhabitants of the West Indies. Further information may be obtained at the office of the Society, 25, Token-house Yard, London.

The Protestant Dissenters' and General Life and Fire Insurance Company, has, it appears, not only completed its arrangements, but actually commenced its operations. It now receives proposals for both Fire and Life Insurance, and issues policies. May the benevolent hope of its projectors, that it may furnish a means of affording substantial relief to the families of deceased ministers, be fully realized!

Official notice has not yet reached us of recent arrangements, by which several of the churches have been supplied with pastors, but we believe that the following particulars are correct:—

The Rev. Joseph Angus, A.M. has accepted an invitation from the Church in Park-street, Southwark, formerly under the pastoral care of the late John Rippon, D.D.

The Rev. Charles Room, has accepted an invitation from the Church in Meeting-house Alley, Portsea, formerly under the care of the Rev. C. E. Birt, A.M., now removed to Broadmead, Bristol.

The Rev. J. M. Sowle, late of Lewes, has accepted an invitation from the Church at at Battersea, late under the care of the Rev. Joseph Hughes, A.M.

The Rev. D. Katterns, late of Drayton, has accepted an invitation from the Church at Hammersmith, formerly under the care of the late Rev. T. Uppadine.

The Rev. B. S. Hall, late of Burford Oxfordshire, has accepted an invitation from the Church at Shefford, Beds.

The Rev. D. Rees, late of Burton-Latimer, has accepted a unanimous invitation to the pastoral office over the second Baptist church, Sheffield; and entered upon his stated labours on Sabbath, 31st ultimo.

MISSIONARY HERALD,

CONTAINING INTELLIGENCE AT LARGE OF THE

Proceedings and Operations

OF THE

BAPTIST MISSIONARY SOCIETY.

CCXXIX. JANUARY, 1838.

NOTICE.

THE Committee of the Baptist Missionary Society have great pleasure in announcing that, during the past month, they have been engaged in conferring with a deputation from the 'Society in aid of the Serampore Missions,' with a view of putting an end to the division of missionary effort which has existed in the denomination since March 1827, by effecting an union between the Serampore Mission and the Baptist Missionary Society. In these discussions, a number of members of the Committee from the country kindly co-operated with their brethren in town. They were conducted with entire and cordial unanimity, and have been brought, through the divine blessing, to a prosperous issue. No compromise of principle was made or required. It appeared to all desirable that the Serampore stations should henceforth be managed on the same plan as those which have always been connected with the Society; it has, therefore, been mutually agreed, that, on the expiration of the Indian year, the 30th of April next, the junction shall take place, and thus, for the future, our missionary operations be carried forward in harmonious combination at home and abroad.

The gentlemen who met the Committee on this gratifying occasion, were the Rev. George Barclay, of Irvine; Rev. Benjamin Godwin, of Liverpool; C. H. Jones, Esq., of Liverpool; Henry Kelsall, Esq., of Rochdale; and J. L. Phillips, Esq., of Melksham; and the Committee feel unfeigned pleasure in declaring that the uniform frankness, urbanity, and candour which characterized all their communications, powerfully contributed to bring the discussions to a happy issue, and have richly earned for them the esteem and gratitude of all who are interested in the arrangement.

The Committee are fully aware that the steps now taken will involve the necessity of greatly enlarged exertions throughout the United Kingdom, to obtain the funds required to sustain the additional agency now to be connected with the Society. In this point of view, it is a new exercise of faith; but they desire to trust in that God who has hitherto provided for the mission, and they feel assured, that the event which it is now their privilege to announce, will be felt, in many quarters, as a fresh and welcome stimulus to renewed liberality.

FOREIGN INTELLIGENCE.

CALCUTTA.

We have great pleasure in inserting an abstract of recent information from Calcutta and the neighbouring stations, kindly furnished us by Mr. Pearce. Our readers will perceive that with some few exceptions, the whole exhibits steady and satisfactory progress. Nothing is so deeply regretted as the *lamentable paucity of labourers, and the consequent inability felt by our brethren, until supplied with assistance from Europe, to enlarge their exertions, as favourable circumstances demand.*

In the pastorate of the *English Church* in the Circular Road, Mr. Yates continues his labours with some degree of success. In March he informs Mr. P. that the congregation was about the same, or rather better than when he left Bengal. He had then baptized an intelligent European, an assistant in the printing office, who engaged in the prayer meetings with much acceptance. In April we find that he baptized another young man, and in August two other persons.

Though grieved with the necessity of exercising church discipline in the case of one unhappy individual, he had, on the other hand, the pleasure of seeing several young ladies in the congregation who appeared decided for God.

In March Mr. Penney writes, "Our Sabbath evenings at the Circular Road are encouraging; many come to hear, and a few, we trust, begin to feel. Brother Yates and his wife have a Bible class on a Saturday afternoon, which is well attended. The members of the church intend setting apart next Good Friday as a day of fasting and prayer. We hear that the American missionaries, Messrs. Winslow and Scudder, who are now at Madras, have been instrumental in promoting a revival there, both among European soldiers, and among the natives. I wish they would come to Calcutta and bring the blessing of the Lord with them. If, however, *we* are not favoured with *revivals*, there are signs of *life* and *gradual prosperity*."

Native Church. This little society, which was for many years under the pastoral care of Mr. Pearce, is superintended during his absence by Mr. C. C. Aratoon (generally called Mr. Carapiet). He is assisted by our worthy native brother Sujatali, who sustains the office of Deacon, and also takes his turn in preaching. The church meets in a small brick chapel, in which service is held twice on the Sabbath, besides week-day services.

In December 1836, it consisted of twenty two members. In February two were excluded for continued non-attendance on the means of grace, but two others who had been formerly excluded, were gladly re-admitted to communion. In April two more persons, one a native and the other an East Indian, were baptized by Mr. Penney, and added to the church, and others have since been accepted as candidates.

In a letter from brother Sujatali, he acknowledges the receipt of a Bengali letter to the church, written by Mr. Pearce during the voyage, and says, "It was read at our church-meeting in May, Mr. Carapiet and most of the members being present. It has produced much gladness in myself and the other members, since by it we are led to perceive that your love for us has not waxed cold, and that indeed it knows no change; for this we desire to offer you our sincere and grateful thanks."

Respecting the writer of the above, Mr. Carapiet says, "Our valuable and worthy brother does all in the church; he hardly leaves any thing for me to do; he is the brightest ornament I know of missionary labours in India."

In *preaching to the heathen* in the city Mr. *Carapiet and Sujatali are* principally engaged. *They hold services on* Monday morning and afternoon, and on Tuesday, Wednesday, and Friday mornings; these services are conducted in our Bungalow chapels, built by the road side, or in the open air. Through the extreme heat of the weather, many destructive fires took place in Calcutta during the last hot season. In one of them, our Jan Bazar Chapel, which was constructed with wooden pillars and beams, and was thatched with straw, was consumed by fire, with its forms, desk, and other furniture. At the date of our last account it was being rebuilt with brick pillars and tile roof, so as to lessen the danger of fire in future; and during the interval, the services usually held in it were conducted in another similar chapel belonging to our Independent brethren, kindly lent by Mr. Lacroix.

Mention is made of two Maulavis (learned men among the Mohammedans) who appeared to be inquiring after the truth, but were not yet decided.

Mr. Penney appears much encouraged in his labours at the *Benevolent Institution*; he writes as follows: "I have abundance of work at the school. The institution set up by the Bishop almost next door to us has been given up, and the children (many of them old scholars) flock to us. We have now 200 pupils, 116 in daily attendance. The girls' school under the care of Mrs. Robinson is now in a flourishing state, more so than I have seen it for a long time." He adds, "The late accounts from Ceylon are of a very interesting nature. More revivals in the boarding-schools of the American brethren; indeed, their most pleasing accounts refer to their schools. Preaching and teaching must go hand in hand. Fighting the enemy in the open field, and sapping and mining the strongholds of Satan, must be the work of missionaries in the East. "Whom we preach," says the apostle, "*teaching* every man," &c.

Mr. Penney has lately obtained an entrance into Fort William, where he preaches to the Cameronians, a regiment composed almost entirely of Scotchmen. He goes every Friday, and has a pleasing attendance.

Printing Office. Since the departure of Mr. W. H. Pearce for England, this department has been superintended with great assiduity by Mr. Thomas. Several literary and other works, producing pecuniary advantage to the mission, are in course of execution for individuals and public bodies; as well as Scriptures, tracts and school books, having in view the moral and spiritual good of the native population. The whole establishment appears fully engaged, seven presses being kept in constant employ.

Translations of the Scriptures. The exertions of the missionaries in this department are greatly increased, but the detail is

too long for this paper; we must, therefore, reserve it for future insertion. We will merely add, that to the Sanskrit, Bengáli, and Hindustáni, mentioned in the letter from the brethren before alluded to as in course of preparation, there is now to be added an edition of the New Testament in the modern Armenian language with marginal references. This is executing under the care of our excellent friend Mr. Carapiet, himself an Armenian, and from his intimate acquaintance with the language and literature of his nation, admirably adapted to this task.

Salkiya Station. In the account of this station in the October Herald, reference is made to the baptism of an intelligent young man named Ram Krishna. The European brethren seeing in him promising talents for usefulness, were desirous he should devote himself to the spiritual good of his countrymen. At their request he preached a probationary sermon in March last, and was accepted as a student for the ministry; he was then placed with Mr. Ellis to prosecute his studies.

When this interesting convert about twelve months ago first determined to profess the name of Christ, his father disowned him; his wife also refused to live with him, and was the next day taken away from him by her relations. With reference to this, Mr. Thomas writes, "Ram Krishna's father is, in some degree, reconciled to him. The latter has, however, failed in his efforts to get his wife, and I fear there is no probability of his ever having her restored to him, unless God should convert her relations. He appears likely to turn out a valuable man."

Mr. Thomas, having removed to Calcutta, has resigned the pastoral care of the church at Salkiya to Mr. Ellis.

Howrah Station. The Herald for November contained a letter from Mr. Ellis, dated in February last, expressing his intention without delay to remove from Chitpur, and take up his residence at Howrah. This station is just opposite to Calcutta on the other side of the river, and between Salkiya and Sibpur. Here, in addition to the labours of the Boys' Christian Boarding school, and the superintendence of a theological class, consisting of six promising students for the ministry, Mr. Ellis has the care of the infant European and native church, formerly superintended by Mr. Thomas. The following extracts from a letter written by Mrs. Ellis, dated in June last, give some interesting particulars of their situation and prospects.

"We are very comfortably settled. We like the house and situation much, and find it very healthy for the children. Our Boarding School consists of forty-six, and goes on as usual. My dear husband has not yet commenced a Hindu school, as there is no room on the *ground we at present occupy, and he fears too, he should not have time and strength, as although the European church here is small, consisting of only seven members, it is an* increasing labour, and that very discouraging. Mr. G. Pearce kindly preaches every alternate Sabbath and Thursday evenings. The congregation has increased, and we hope some seed will spring up. Mr. Thomas resigned also the native church, and they, with the few we had at Chitpur, form a pretty little number.

"The hot season this year is the most trying I have experienced. We have had but *one* storm during the season. The tanks and ponds are nearly all dry, and the grass quite yellow; the fires, too, in Calcutta, and indeed all around us, have been awful, it looks one scene of desolation. It is computed that twelve thousand huts have been destroyed in Calcutta alone, and nearly every day there are two or three fires. Think, then, of the thousands of poor sufferers without a shed to screen them from the scorching sun. Numbers of lives have been lost. About three weeks ago a fire at Howrah swept the whole of the salt Golahs (warehouses where great quantities of salt are kept in store for sale by government) and two large villages in a few hours.

"One of our chapels on this side the water was burnt, and several of the poor native Christians obliged to run to save their lives. We are anxiously looking for the rains, which, I trust, will prevent the increase of these disasters. I am thankful to say, our houses have not suffered, although we are obliged to keep two men all night on the watch.

"Mr. G. Pearce was at Khari and Lackyantipur last week. The number of Christians is increasing, and though the inconveniences of visiting them are very great, he appears encouraged in his work.

"Perhaps some one may have mentioned to you that I had an attack of Cholera about three weeks after you left. I was confined to my bed five days, and have scarcely yet got my strength again. I am much thinner than when you left, and am often very, very unwell. When we came here, I was in such a weak state that I was obliged to go to Calcutta, and stay till the house was straight here; I was not able to do any thing. But I am thankful to say I am better now."

JAMAICA.

SPANISH TOWN. From Mr. Phillipo, Oct. 8.

Although my congregation at Spanish Town has been considerably diminished, since the preaching of the word has been regularly maintained every sabbath day at my subordinate stations, yet I have no reason to complain for want of hearers. The chapel is now full often to overflowing, whilst on sacrament days, when some come from the country, the numbers that attend so far exceed what the chapel can accommodate, that a separate service is usually conducted in the metropolitan school-rooms.

Our Sabbath morning and Monday evening prayer-meetings, as also the attendance at our Friday evening lecture, are highly gratifying; nor less so, the peace and harmony which still continue in the church. Many of our most active and devoted members have been lately called to their reward, but the vacancy which their departure has created in our ranks, has been far more than supplied by others, who, it is my ardent hope, may follow them as they followed Christ. The last moments of most of our departed friends, were tranquil; of many, they were happy; of some, triumphant. Angels seemed to beckon them away, or waited to convey

their spirits to the purchased possession. The death of one of them, who was eminently a brand plucked from the fire, I shall never forget. Although suffering extreme bodily anguish, she manifested a calmness and a composure I cannot describe, and literally sat and sang herself away to everlasting bliss. Whilst however I have been surrounded by these gratifying evidences that my feeble labours have not been in vain, I trust I have never forgotten to recognize the power of Him in their production, to whom alone it is due. "Bless the Lord, O my soul, and all that is within me bless his holy name!"

The *Metropolitan School* in all its different departments, continues to be a very great blessing to the town and neighbourhood. It is in all respects prosperous, and continues to increase in importance and public estimation. The teachers, both male and female, as well as the young persons in training, are natives of colour. You are perhaps aware that the girls' department of the day-school is supported by the Ladies Central Negro Friend Society. For the support of the boys' division I am responsible, as well as for £400 sterling, due as the last instalment for the building.

Such a weight of responsibility, having no prospect of relief from it, but in the sympathy and aid of British Christians, which from distance of place and other circumstances, too frequently occasions all the bitterness of hope deferred, I am often nearly bowed down. O that Christians, the advocates of social order, and the friends of the oppressed bondman, would come forth more generally and generously to our aid.

At *Passage Fort* every thing with regard to the congregation and general aspect of the stations, continues as interesting as heretofore. The interior of the chapel is not yet fitted up, but the people are trying to do what they can to liquidate the debt already incurred in the erection, as preparatory to the efforts necessary for its completion.

This station was for some time favoured with the occasional services of my friend, the Rev. James Thomson of the Bible Society, who with his amiable wife resided for a time upon the premises. Within these last two or three months the people have been blest from sabbath to sabbath, with the faithful and valued ministrations of Captain ——, of whom I have spoken in former letters; brother Taylor and myself not being able to visit them more frequently than the last sabbath of every month.

Here, as at Spanish Town, several schools are in active and efficient operation. An evening school, composed principally of adults, one comprising children in daily *attendance, and a sabbath-school.* All, however, *I deeply regret to say,* struggle under serious disadvantages arising from inadequate support.

The state and prospects of the station at *Sligoville*, have far exceeded my expectations. So inadequate has the chapel or school-house been for some time past, although but lately erected, to the accommodation of the multitudes who resort to it for worship, that some place of general security from the sun and rain became at length absolutely necessary. The erection of a temporary shed was at first proposed, but on a promise of the congregation to furnish and bring to the spot, the wood material, I pledging myself that the children of the schools should collect the stones, *another chapel and school house more than twice the size of the former* was speedily begun, and at the end of this week, will, it is anticipated, be nearly covered in, both children and adults having faithfully performed their stipulations. Labour, however, forms the principal item of expense in all such undertakings, and therefore I shall still have enough to do in endeavouring to provide pecuniary means.

Here are four schools in operation, conducted by a master and mistress, and all I may say, without support, except the one designated the Commemorative Adult Institution, which is kindly supported by a society of ladies and gentlemen at Peckham.

Kitsondale, formerly Red Hills station, I regret to say, is still unoccupied, owing to inability to purchase an eligible spot of land, or to rent a house in which for a time the worship of God could be carried on. The district is a very important one, and, having been almost incessant in my inquiries after a suitable spot to purchase, one of my members having furnished me with twenty pounds towards it, I am in daily expectation of intelligence which will justify the hope of my being able to found here also a permanent missionary station.

On Saturday evening last, according to previous arrangement, I had the pleasure to open a new station, which is subordinate to the one at Sligoville, having been solicited so to do, as well by proprietors in the district, as by the mass of apprentices.

A respectable free man has not only granted me the use of his house gratuitously, for the purpose of public worship, but has generously offered it for occupation on the same terms by a school; whilst he and his friends have at the same time erected and set apart exclusively for the minister's use, a neat little thatched cottage, consisting of two rooms, and provided with every *necessary* article of furniture. The sight was really gratifying, but more so the enthusiasm with which I was welcomed by the crowds of people who came from the spot to meet me. The congregation was much larger than the house

would contain, and accordingly a booth constructed of posts and plantain leaves, was framed as a piazza round it. On the following morning nearly all the congregation followed me to Sligoville, where, excepting members, it being sacrament day, scarcely a tithe of the assembled multitude could obtain shelter from the sun, or be accommodated with seats. The neighbourhood of the house I occupied on Saturday evening, is highly eligible for a mission station. Several large properties are here so concentrated as to present the appearance, and form the advantages of a town; whilst no other means for the spiritual benefit of the people exist, and the principal inhabitants are liberal and friendly.

The poor people being at length gratified with the prospect of an occasional service on a Saturday evening, are now anxious for me to avail myself of the kind offer of my host, and at once establish a school among them both for adults and children; Day, Evening and Sabbath. I told them I could not support a teacher. They implored me to *try*. So deeply as I am involved already, what can I do? My eyes are fixed imploringly on England for help. An establishment consisting of these three schools, or departments, could be supported for £50 sterling per annum.

FALMOUTH. Mr. Knibb has been severely tried by the death of his eldest son, an interesting youth of twelve or thirteen years of age, who was removed after a short illness; but amidst parental sorrow, he perseveres in diligent and successful exertions for the benefit of souls around him. A public meeting has been held at Falmouth, to commemorate the anniversary of his school, in which several of the magistrates kindly took a part. Respecting the agency which he employs in carrying on his various labours, he says:

"I have seventy helpers who conduct prayer-meetings. I have thirty deacons, all of whom engage in prayer and other meetings, and exhort their fellow-Christians. I have three school-masters, one of whom preaches every Sabbath, while the other two conduct the public worship of God every Lord's day, combining it with teaching the young, and reading a sermon, or sometimes making a few remarks, with about twenty active Sabbath school teachers, who are doing all they can. Two young men have been sent from the church who are now fully occupied in teaching, and two others are training. So that three Sabbath schools, and three day schools, and three evening schools, are in constant operation, while three chapels in a dense *population of full 16,000 persons, are constantly opened. I have had to build the school-rooms and chapels, and have now to maintain the stations. The only way in which it is possible to train these young persons is in schools, they are married and must be supported, nor has the least habit of thought ever been theirs. I worked my way through a school, and if those we have employed act properly, they are quite as efficiently employed as they can be. As to teaching them, I have no time if I had the talents. Constant preaching; the supply of the stations and schools; the redressing the injuries of the poor people; and the general interests of the mission, engross all my time. That men will arise here I have no doubt, and I shall hail the day, but education must precede it."*

HOME PROCEEDINGS.

YORKSHIRE, WEST RIDING.

During the month of September, the West Riding of Yorkshire was favoured with a visit from the Rev. Dr. Cox, W. H. Pearce, and George Thompson, Esq., the eloquent friend of the Negro, as a deputation on behalf of the Baptist Mission. At Bromley, Farsley, Gildersome, Halifax, Haworth, Horsforth, Leeds, Shipley, Stanningley, and Wakefield, the deputation were welcomed with the utmost kindness and hospitality by the respective ministers and congregations, and pleaded the cause with great ability and success. The services were exceedingly animated and instructive; the congregations were all numerous, and most of them crowded; the collections, considering the melancholy depression of trade, were truly liberal, and an interest, on behalf of the Mission, has been excited, in this part of the country, which we trust will never be permitted to sink. Besides the above-mentioned churches, Salendine Nook, Slack Lane, and Rishworth, kindly forwarded contributions to the same object, and the friends at Rawden offered their place for a public meeting, if the deputation could have stopped sufficiently long for the purpose.

LINCOLNSHIRE.

From Dr. Perrey to the Secretary.

Boston, Nov. 17.

The deputation from the Baptist Missionary Society, the Rev. Eustace Carey and the Rev. W. Upton, have now completed their tour in Lincolnshire. Before leaving that county, they publicly expressed their cordial satisfaction with the kind reception they every where experienced, and their gratification at the increasing zeal and liberality displayed by our churches in regard to the Missionary cause. In truth, a very brief statement of facts will serve to show our past progress, and may lead to encourage renewed and increased exertion for the ensuing year. Formerly the deputation was content with paying us only a biennial visit, now they come into the county

every year, and that notwithstanding the Secretary of the Baptist Home Mission also visits us annually. In the year 1835, your annual report stated the contributions from Lincolnshire at about £38, last year they were above £92, and this year they have reached £132. In 1835, only three places in the county were visited by the deputation; but this year collections have been made in no less than eleven towns and villages, in which the deputation were assisted by the following Baptist brethren, the Rev. Messrs. Craps, Marston, Rowe, Bull, Wilson, Jones, and Margerum, Mr. Lillycrop and Dr. Perrey, and also by several respectable ministers of the Independent and other persuasions. It is observable, that while several new places have been visited, nearly all the others have increased the amount of their contributions; and when it is considered that we have only six churches in our recently formed association, containing about three hundred and thirty members, it will be seen that had we contented ourselves with raising only one penny per week, on the average, for each member, the total amount from Lincolnshire must have been very inconsiderable indeed. We may, therefore, hope that other, older and more flourishing associations, will scarcely be contented with contributing so small a proportion to the Missionary fund. Let them try to break up new ground in every direction, and gather contributions from places and people who have hitherto been exempted only because we are too prone to despise the day of small things. With earnest prayer for the rapid increase and permanent prosperity of the Mission,

—— A. PERREY.

OUR last number contained an acknowledgment of a donation of *one hundred pounds* towards our Translation fund. It was intended at the same time to print the brief and modest letter from the anonymous friend who made the generous gift, but the crowded state of our columns prevented it. We insert it, therefore, now, as we cannot allow our readers to be deprived of the instruction naturally suggested by the perusal.

To Mr. Dyer.

Rev. Sir, *Edinburgh, Oct.* 23, 1837.

A few years ago a pious father in B., who had a large family to bring up, and whose means at that time were but small, in the exercise of faith in that Providence which had formerly provided for him, and which he trusted would still provide for him and his, gave me one hundred pounds to commence business on my own account. On thanking my father, he desired me to let my gratitude ascend to heaven, for it was only part of what God had lent him, and to God *I was the debtor. Since that time it has pleased God to bless my endeavours, so that I am now able to return it to the cause of Him who gave it. Among the many excellent objects embraced in Missionary operations, I conceive none to be of greater importance than a *faithful* translation of the Scriptures into the various languages of the world, and as the Bible Society have withdrawn their support from the translations made by our Missionary brethren in the East, I now remit £100 to be employed in giving to the world a *faithful* translation of the Word of God, and may He who has so far prospered this sum in my hands, bless it more abundantly in promoting that cause to which it is now devoted, and to his name shall be all the glory.* R. S.

From Mr. W. H. Pearce.

Denmark Hill, Dec. 13. 1837.

My dear Friend,

In my letter published in the November Herald, it is mentioned, that Dr. Hoby and myself, had just come up to London, to make our appeal on behalf of India, to the tried liberality of the friends of missions in the metropolis and its neighbourhood. To satisfy the inquiries of many liberal supporters, who are anxious for the accomplishment of the object we have all at heart, it appears right briefly to relate our proceedings and success since that period.

After sending out a large number of appeals and circulars, explaining fully the object contemplated, my colleague and myself proceeded to call on those to whom they were addressed. We prosecuted this plan for three weeks, during which we obtained subscriptions to the amount of £500. At the end of this period, Dr. Hoby was obliged to return to his pastoral charge at Birmingham; and owing to the necessary fatigue and exposure to which my enfeebled constitution was unequal, I was taken ill, and was obliged at once to intermit my exertions. Though now, through divine mercy, much better in general health, I am yet troubled, (among other things) with a severe affection of the throat, which to the present day forbids all exposure to the weather. I have therefore been unable to call upon the greater number of those to whom the circulars were addressed, and have in consequence only received a few donations, sent to our worthy Treasurer's by generous friends. If any others who see this notice will forward their contributions also, to you or myself, I shall feel greatly obliged. Upon all who do not send, I shall take the earliest opportunity of calling that health will admit.

Taking into account all that has been subscribed, either conditionally or otherwise, in answer to the appeal, I find the result to be as follows:—

Total amount pledged to the object, if only five missionaries are sent . .	£2750 0 0
Further sum promised, if a larger amount be raised, so as to accomplish more of the object proposed. .	650 0 0
	£3400 0 0

To complete £5000, (being the amount required to secure the sending out of ten missionaries by the committee, £1600 more therefore, are necessary, and on obtaining the whole of this sum depends not only in part the £650 above mentioned, but also £50, being one half the donation generously promised by the Rev. W. Knill, and £100, a contribution most handsomely offered *on this express condition*, by the Rev. Dr. Reed; together with a still more munificent donation of £1000, from an unknown friend, as will be seen in the following announcement. "A friend, by Dr. Hoby, £500 in June, 1838, and a subsequent contribution to the same amount, in three months afterwards, *provided the entire object is carried into effect*; the design of the donor being, that in addition to the sending ten missionaries, the building, as specified by Mr. Pearce, estimated at £1000, (namely, a chapel with a large school room underneath, shall be erected—total £1000."

The friends of missions will therefore perceive, that if the £1600 yet needed to complete the object be *not* contributed, we shall be exposed to the loss of £1800 besides, which is cheerfully offered by liberal donors, on *condition that others also shall exert themselves according to their ability*. The intelligence contained in this month's Herald affords satisfactory evidence of the pressing need of more labourers in Bengal, and of the abundant blessing which may in due time be anticipated, if the church, without delay, will send out a goodly number of devoted associates to the help of those already in the field. No other representations surely are needed to satisfy those who have the means of promoting this latter object, as to the duty and privilege of their doing so. May he who has the hearts of all men in his hands, and who will hereafter graciously reward every effort made for his glory, inspire his people with a determination at once to secure its accomplishment.

W. H. PEARCE.

Contributions received on Account of the Baptist Missionary Society, from November 20 to December 20, 1837, not including individual subscriptions:

Olney, Subscriptions, &c., by Mr. J. W. Soul				11	4	0
Henley on Thames, Rev. J. Rowland's, Collection, by Rev. J. H. Hinton				6	11	6
Llangollen (North Wales), by Rev. John Prichard				3	10	0
Langham, Collection, &c., by Rev. E. Carey				17	1	6
Walworth, Part of a Collection at Rev. George Clayton's				31	14	3
Ford Forge, Baptist Church, by Mr. Rolson				6	0	0
Aberystwith, Calvinistic Methodist Friends, by Mr. J. Jones				20	0	0
East Mersea, Collected by Mrs. Rogers				0	11	0
Birmingham Auxiliary, by Mr. Lepard, Treasurer:						
Birmingham Subscriptions	10	16	6			
Collections	43	7	9			
Cannon Street	108	6	5			
Bond Street	91	17	8			
Mount Zion	14	14	6			
Bridgnorth	21	18	5			
Coventry	58	16	8			
Cradley	2	12	0			
Darkhouse	2	14	6			
Dudley	28	14	6			
Henley in Arden	2	15	0			
Netherton	3	17	11			
Oldbury	0	15	8			
Providence Chapel	2	1	7			
Summer Hill	1	1	0			
Walsal	0	10	0			
Wilienhall	7	0	0			
	411	0	1			
Previously acknowledged	246	9	8			
				164	10	5
Nottinghamshire, by Mr. Lomax:						
Nottingham	78	14	0			
Sutton Ashfield	1	13	6			
Calvertoo and Woodborough	0	16	0			
Buson	3	3	1			
Southwell	1	16	0			
Swanwick and Riddings	7	3	9			
Schools	1	9	8			
				94	16	7
Leicestershire Auxiliary, by Mr. Collier:						
Leicester	57	5	3			
Sutton in Elms	0	5	0			
Foxton	4	1	6			
Arnsby	16	8	1			
Blaby	2	3	0			
Monks Kirby	2	2	8			
Husbands Bosworth	2	16	0			
Oadby	5	0	0			
Appleby	3	6	0			
Loughborough	15	14	3			
Sheepshead	10	0	0			
				125	1	9
Derbyshire, &c. by Rev. W. Hawkins:						
Derby	41	15	2			
Burton	16	1	10			
				57	17	0
Crayford Female Association, by Mr. Sorrell				10	0	0
Cornwall Auxiliary, by Mr. Spasshatt				18	0	0
St. Ninians (R. B.) Relief Congregation, by Mr. Johnston				5	0	0
Bow, by Rev. W. Norton				10	12	0
South Wales, Collected by Rev. S. Nicholson, T. Roberts, and D. Davies						
Glamorganshire.						
Merthyr	16	7	8			
Dowlais	4	15	6			
Cwmfelin	0	5	6			
Hirwaunn	0	10	0			
Newbridge	9	12	6			
Dinas	2	12	8½			
Hengoed	3	0	0			
Caerffili	3	4	6			
Cardiff	27	0	0½			
Wauntrodau	1	3	0			
Llysfaen	0	15	0			
Cowbridge	2	13	0			
Bridgend	4	6	3½			
Cortwn	0	8	0			
Paran	0	5	0			
Penyfai	0	8	6			
Betws	0	3	6			
Llwyni	0	6	3½			
Aberafan	4	5	0½			
Maesteg	1	15	6			
Neath	5	15	0			
Gerazim	0	4	4			
Siloam	0	8	3			
Hermon	0	8	0			
Swansea	42	15	1			
				133	5	0½

Caermarthenshire.						
Llwynhendy		1	3	0½		
Felinfoel		2	12	0		
Llanelli		8	5	0		
Llandilo		0	13	0		
Cwmifor		5	0	0		
Caermarthen		30	6	7½		
Ebenezer		1	5	6		
Rhydwilyn		3	7	4		
Rehoboth		1	1	3		
Newcastle Emlyn		16	0	0		
Ffynnon Henry		1	7	0		
Drefach		1	12	0		
Perrybout, Landysil		2	3	0		
Hebron		0	7	1		
Bethel and Salem		2	1	6		
Bwlchgygnt & Bwchnewydd		1	0	2		
Aberduar		4	2	7½		
Pembrokeshire.					82	13 3½
Ffynnon		11	8	0		
Carmel		1	10	0		
Narberth		15	10	0		
Pembroke		6	8	4½		
Pembroke Dock		23	16	1		
Milford		7	15	0		
Haverfordwest		100	0	0		
Galilee		0	5	0		
Southdairy		0	5	0		
Graesgoch		1	11	0		
Middlemill		11	3	4½		
Llangloffan		36	4	6		
Harmony		3	3	0		
Treletert		2	10	6		
Beulah		1	7	4		
Fishguard		13	10	11		
Tabor		2	7	0		
Jabes		1	14	3		
Newport		3	3	7½		
Blaenyffos		16	1	7		
Bethabbara		7	5	1½		
Cilfowir		1	10	0		
Bethel		2	7	6		
Hermon		2	6	0½		
Blaenywaun		15	4	6		
Penybryn		2	12	0		
					201	
Cardiganshire:						
Cardigan		46	5	7½		
Penypark		3	19	4		
Ferwig		2	1	6½		
Ebenezer, Llandyssil		1	16	6		
Sion Chapel		2	4	0		
Penywed		0	14	0		
Llanrystyd		0	10	0		
Talybont		3	5	0		
Swyddffynnon		1	8	0		
Jezreel		0	5	0		
Penrhyncock		2	12	8		
Aberystwyth		24	0	6		
					68	1
					595	1

* £3 from the church at Ebenezer, Pembrokeshire, was omitted in the last Annual Report

Additional Contributions towards sending out Ten Missionaries to India.

* Mr. G. Deane, for first five Missionaries	5	0	0
* W. P. Bartlett, Esq., for do.	10	0	0
* T. Hepburn, Esq., for do	2	10	0
* Edward Smith, Esq. for do.	10	0	0
* A Friend, Milbank, for do	10	0	0
* Mr. H. Crassweller, for do.	2	10	0
* J. Sheppard, Esq	10	0	0
W. Boyd, Esq	10	0	0
T. Pewtress, Esq	10	0	0
Mrs. Broadley Wilson	30	0	0
G. Moore, Esq	1	0	0
Mr. S. Jackson	1	0	0
Rev. H. Townley	2	0	0
Mrs. Jennings	2	0	0
S. Jackson, Esq	5	0	0
W. Collins, Esq.	30	0	0
J. Radley, Esq	10	10	0
Mrs. Davies, Walthamstow	5	0	0
J. Gouldsmith, Esq	5	0	0
Mrs. Hoby	5	0	0
A Friend (P)	30	0	0
G. Bennett, Esq	1	0	0
N. E. Sloper, Esq	5	0	0
A Friend, Finsbury Square	2	0	0
S. Gale, Esq.	5	0	0
Edward Edwards, Esq	10	0	0
Miss R. Smith	1	0	0
Mrs. Paynter	1	1	0
† J. Penny, Esq., for first two Missionaries	5	0	0
H. Waymouth, Esq	10	0	0
Mr. Hoby	2	0	0
Mr. Benj. Obre	1	1	0
Mr. W. Kitchen	1	0	0
H. Robarts, Esq	1	1	0
Mr. J. Haddon	3	3	0

* Those marked thus*, will give an equal amount for the remaining five missionaries proposed, so soon as the first five are on their way to the East.

† Mr. P. will give an equal amount for every succeeding two Missionaries, as soon as appointed.

Anonymous	10	0	0
R. B. Beddome, Esq.	5	0	0
C. J. Toswill, Esq	10	0	0
J. Low, Esq.	2	0	0
H. Kemble, Esq., M.P.	10	0	0
Thomas Bliss, Esq.	20	0	0
J. Bousfield, Esq	20	0	0
S. Bagster, Esq	5	0	0
Mr. J. Bagster	1	1	0
Mr. J. Bagster	0	10	0
J. Trueman, Esq. Walthamstow	5	0	0
M. G. Jones, Esq.	20	0	0
J. Bell, Esq.	1	1	0
Mrs. Oldham	1	0	0
E. N. Thornton	1	0	0
Amicus	0	10	0
T. Blyth, Esq. *Langham*	10	0	0
Sheffield, by Rev. C. Larom:			
Mrs. Bowman	20	0	0
Mrs. Cutler	5	0	0
John Wilson, Esq	5	0	0
Rev. Joshua Russell, *Melksham*	50	0	0
Henry Kelsall, Esq.	200	0	0
Aliquis	5	0	0
A Few Friends	1	10	0
Mr. J. F. Winks, *Leicester*	0	10	0
G. Maliphant, Esq.	3	3	0
J. S. Elliott, Esq.	5	5	0
J. Westhead, Esq., *Manchester*	1	1	0
A Friend. *Vauxhall*	2	2	0
Two Young Friends, do	0	10	4
Joseph Gutteridge, Esq	50	0	0
Miss Gutteridge	10	0	0
Mrs. Wedd, *Watford*	10	0	0
Miss Jacobson, Do	2	0	0
Samuel Salter, Esq., Do.	50	0	0
Miss Sarah Salter, Do	3	0	0
James Smith, Esq., Do.	25	0	0

DONATIONS.

Miss E. Lum, *Bolton*	40
Mrs. W. Bousfield	5
Lover of the Saviour	1
"Stepney"	0

Errata. In our last number, instead of £8. 0s. 7d. from Heckington and Helpringham, read £ Also £1. 7s. received from Horsington, and omitted in the list for Lincolnshire.

TO CORRESPONDENTS.

Thanks are presented to Mrs. and Miss O. Clarke, of Bath, for a parcel of fancy articles, &c., fo *Abbot; to Miss R. Stacey, of Tottenham*, for several parcels for different Missionaries; to a Fri *Loughborough, for books for Mr. Knibb.* Also for a box from Harlow, for Jamaica schools, and w *(supposed to be from Birmingham)* for Mr. Knibb.

J Haddon, Castle Street, Finsbury.

IRISH CHRONICLE.

JANUARY, 1838.

Subscriptions and Donations received by the Secretary, Rev. S. GREEN, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; BURLS & Co., Lothbury; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 1, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

IN the Month of June last, as is already known to our readers, the stations of the Society in Ireland were visited by a deputation from the Committee, consisting of the Secretary, and the Rev. J. Davis, of Church Street, Blackfriars. The object proposed was chiefly to obtain, on the respective spots, such information as would direct in rendering the labour of the Society's Agents as effective as possible. The Committee are increasingly convinced, that to do permanent good in that country, the gospel must be freely preached—the Churches already existing strengthened—and others established wherever it may please God to crown the ministration of his word with success. And it is due to the brethren who went to say, that they have brought home a mass of important information, upon which several alterations are now being effected, and others will in due time be proposed, likely, under God's blessing, to make the Society take that stand in the approaching moral change in Ireland, to which it is adapted both by the purity of its principles, and the simplicity of its aim.

From their report the following statement is taken:—

IT will not of course be expected, that your deputation should say much of the country itself—a country more beautiful, perhaps, than almost any other of equal extent—nor will it be deemed requisite, that they should speak of its political condition; this is a subject for other men; yet it is impossible not to feel, as the dull and sickening uniformity of Ireland's wretchedness passes under review, that some gigantic evil is at work, impairing its strength and consuming its vitals. This evil may be political or it may be moral, or partly both. No patriot, no enlightened Christian, can refuse to examine it, or be backward to employ every possible effort to limit and neutralize its unhappy influence. The deputation *are unwilling to say any thing which can involve the Society in those party questions* with which Ireland—from east to west, from north to south—is so fearfully agitated. They could not, however, close their eyes to the melancholy indications of some deeply-seated mischief universally presented. The entire absence, except in a few towns, of that middle class of the people which forms the strength of a country—the deep and squalid poverty of the thousands pouring forth from the countless huts or cabins—the listless indolence of multitudes (though a large portion of their fields are uncultivated; though scarcely a man or woman among them is more than half clothed)—the mutual suspicion—the ignorance—the drunkenness and Sabbath-breaking, which abound—could not but show, that Ireland is pre-eminently the land in which to develop the energies of a benevolent

philanthropy, an enlightened statesmanship, and a liberal, well-directed, and ardent Christianity. A fairer field on which political economy may gather her laurels, or the religion of Jesus Christ exhibit its power, can scarcely be desired.

Early in June, the brethren above mentioned, proceeded first to Dublin. They had not time to inquire further than into the state and prospects of our own denomination. In this city it was gratifying to see that, under the labour of our esteemed brother Ford, the Church lately meeting in Swift's Alley, are recovering from depression. They meet in a large room in Sackville Street, having disposed of their old meeting-house, as a preparatory step to the erection of a new one in an eligible spot which had been procured. Mr. Green preached morning and evening of June 11, to a congregation deemed pretty good.

Here a gentleman from Belfast, who was present at worship, earnestly entreated that a visit might be made to that place, a few friends being exceedingly desirous of obtaining assistance in establishing a Baptist Church there. But this had to be declined, partly because it did not fall in with the object of the deputation, to visit the North of Ireland, and partly because the funds of the Society would not permit the hope to be entertained of a vigorous effort there at present.

Mr. Davis had proceeded to Athlone, a large town at the extreme boundary of the province of Leinster, where Mr. Hamilton has been placed by the Society for nearly two years past. He seems to be labouring with encouraging success. In a convenient room in his own house he preaches regularly on Lord's days, and on Monday and Friday evenings, to about thirty persons. A church has been formed of eleven members, with which the deputation met for conference; they were highly pleased with the spirituality and devotion of this infant society. Two or three young persons, who have since been baptized, were inquiring the way to Zion, with their faces thitherward. Our brother Hamilton has been made useful to several young people. He is engaged, with the assistance of some of them, in conducting a Sunday-school, which Mr. Davis examined, and found to be well-conducted and useful institution. It contained 15 children — a small number truly; but it must be remembered, that whatever our day-schools contain, Sunday-schools have no children of Catholics in them. The concurrent opinion of persons of observation in the town is, that if Brother H. had a meeting-house, his congregation might considerably increase—and the deputation could *not* but encourage him in attempting to obtain one; though, as the funds of the Society have never been devoted to the erection of places of worship, but only to support religious instruction, they were not at liberty to promise him direct aid.

At Raharney, in county Longford, Mr. Hamilton frequently preaches. He has under his care, in that place, a small church of 5 members, of whom he speaks well. In several other places, also, he is engaged, as he finds opportunity, in preaching the word. He has but one day-school—that at Athlone, —and no reader under his superintendence, partly from his recent introduction to the station.

In their way, the deputation called at Killbeggan, the residence of Mr. M'Carthy, one of the oldest agents of the society; but they had to regret his absence from home, on one of his preaching excursions. Mrs. M'C. they found in a distressing condition as to health—crippled and benumbed in almost every limb and joint—and suffering often extreme pain, but pouring forth, with animation and energy, the overflowing joys with which religion inspires her heart. In this place, Mr. M'C. occasionally preaches in connexion with ministers of other denominations, in his own house. The old Baptist Church at Rahue, in Westmeath—containing 28 members—that at Ferbane, Westmeath, one at Abbeylieux, and one at Moate, were all under his care; the two latter have since been placed, one under Thomas Berry, long employed at Ballina and the vicinity, and one under Mr. Hamilton, being nearer to his residence than to Killbeggan. Mr. M'C., whom the deputation afterwards met at Athlone, stated that his Lord's days were equally divided among these churches—one or two of them meeting at other times than when he is with them. His week evening services are distributed among these and many other places. Perhaps from 150 to 200 persons hear from him, every week, the gospel of Christ. That he preaches in vain is not to be imagined. Many, the fruits of his ministry, are, or have been, in communion with one or other of his churches—though Mr. M. deplores greatly the removal of a considerable number who, he hopes, were receiving the truth—some from fear of their Catholic neighbours, some, and no wonder, in the hope of bettering their condition in another land.

The deputation offer only facts, not opinions, still they cannot help saying on this, as well as on another field of labour to be mentioned presently, that the want of evident success may perhaps be traced to the fugitive nature of the efforts made. The preacher arrives at a station—is announced—the people assemble—he preaches—and goes on; he can do no otherwise, or he thinks so, from the extent of his field. Would that every man located in

labours more; plied them more assiduously over a smaller sphere; bestowing a continuous attention upon the same spot. From hence, and not from such widely diffused exertions, the good is to be anticipated.

Tullamore, the county town of King's County, was visited on the 12th of June. Here the Society has a day-school, which seemed to be pretty well conducted. It is occasionally visited by two clergymen of the town. Mr. M'C. preaches in it once a fortnight. But why should we be content with so slender an effort as this for a place containing nearly 7000 inhabitants, and but inadequately supplied with the preaching of the gospel?

Two other schools, Clonshanny and Moate, under Mr. M'Carthy's care, were examined, both of which, but particularly the former, were thought capable of improvement.

From this vicinity, the deputation proceeded by Roscommon and Elphin to Boyle. Elphin, it is well-known, is the residence of the bishop of the diocese, under that name—it is a considerable town. The brethren passed through on a market-day—the first Irish market they had seen. They were struck with the vast number of persons attending the market—it seemed as if all the country round were pouring its inhabitants into the town. Every man who had a pig, or a few bushels of potatoes—every woman who had half a dozen eggs, or a few pounds of butter—the whole trade for several miles round, was transferred to the town. The deputation stayed a short time, partly to ascertain, from actual observation, the extent to which the Irish language is used among the people in their intercourse with each other; *so far as they could learn, it was all but universal.* The people addressed them, indeed, in good English, and could thoroughly well understand all their conversation with them; but whenever they addressed each other, the Irish was the dialect they used; and what the brethren observed at Elphin, was equally observed in almost every concourse of people at markets or fairs, of which they saw several during their tour, and also in the cabins into which they penetrated, chiefly in the west and south. Surely in this—the language that they love—the gospel should be preached to the people. It is said they read and know the English very well. They do; but they love the Irish best. Hence, though but few of them can read it, it is the language in which they think and converse. Their tenderest sentiments take its sounds—their best feelings, its musical inflexions. The deputation were assured, when conversing with gentlemen well-informed on this subject, that the English language is *increasingly used,* but the *Irish has not declined in equal proportion; and whenever, on religious* topics, the people were addressed in its favorite accents, they witnessed an attention and an interest which no foreign sounds could awaken. On this subject, an active and enterprising agent of this Society, who has since ben removed from County Mayo to County Tipperary, writes:

"Whilst I was labouring among a people that understood every word I spoke, I did not so fully perceive the advantage of an acquaintance with Irish, but since my arrival in this district, I have found its vast importance. From the difference between the Irish of Connaught, and that of Munster, I was at first obliged to speak in English; but it was next to impossible to convey ideas on religious subjects by this means—few understanding me at all; and those who could keep up an ordinary conversation, not comprehending the terms peculiar to religion, as human depravity, justification, sanctification, &c. I am happy to say, that these difficulties, by frequent intercourse with the people, and other means, are in some measure, though not entirely removed."

On this subject, the excellent B. W. Noel, who recently travelled over the ground taken by your deputation, furnishes the following illustration:

"Two or three years since it was announced in the town of Galway, that Mr. Gregg (of Bethesda chapel, Dublin) would preach in Irish, in the Church of that place. Before the service began, the Church was crowded, and to avoid confusion, the doors were closed. But hundreds of Roman Catholics outside were so anxious to hear an Irish sermon, that they set their shoulders against the doors, broke them in, and filled the church to suffocation, and eagerly listened to the end."

Very strongly, therefore, would the deputation recommend, if the funds of the Society allowed, that talented young men from Ireland, who have received the truth as it is in Jesus, and who are well practised in their native tongue, should be prepared, by a course of preparatory instruction in this country, to advocate there the great truths of the gospel.

At Boyle, Mr. Jackman continues to labour with indefatigable zeal, and, as it appears, successfully. Some of the members of his Church are employed by the Society, two in daily reading, and one in conducting a school in that town, which, on examination, was found to be well-sustained. Of seventy children, sixty-two were present; a number somewhat higher than the average attendance. A class of twelve read, and were questioned. At the option of the examiner, a portion of the New Testament among those parts of that volume which the children professed to have learned, was selected for repetition. It

was the Second Epistle to the Thessalonians. They repeated it satisfactorily, and from their answers to questions proposed upon it, the deputation were pleased to find, that the master had evidently paid considerable attention, not only to their repeating, but also to their understanding of the word of God. On Lord's-day, June 18, Mr. Green preached ,morning and evening, in the neat little meeting-house provided by Mr. Jackman, to a deeply attentive, and, for Ireland, numerous auditory. He had also the pleasure of conferring with the church, and with most of the members and readers, &c. connected with the church at Coolaney, who had come over for the purpose of an interview. It was gratifying to observe in their supplications and in their conversation evidences of ardent devotion to the work of the Lord. Perhaps it would be invidious to mention particular persons, yet justice requires, that Patt Brennan, Denis Mulhern, and Robert Beaty, daily readers of the Society, should be mentioned with especial satisfaction. May God make them abundantly useful!

Mr. G. proposed to preach in the afternoon, in the street of the town, and, as the people were pouring out from mass, he selected a suitable standing, as it appeared to him, for that purpose. Three or four readers, &c. of the Society accompanied him. It was soon found, however, that if the people were to hear the gospel, another standing must be taken; they would not come to him, he, therefore, had to go to them. As the reading of the Scriptures commenced, ridicule, abuse, noises of almost all descriptions were commenced also—and especially when Mr. G. began to speak. Finding that he was likely to be foiled, he made an appeal to the well-known kindness of the Irish to the stranger, which was successful; almost all were immediately silent—the most noisy became the quietest; and one man, whose conduct had excited some little apprehension, became the body-guard of the preacher, while for twenty minutes he endeavoured to present to their attention the love of God in the gift of Jesus Christ, from 1 John iv. 10.

In the neighbourhood of this town, the deputation, with Mr. Bates and other friends, spent a most agreeable day, with an excellent clergyman, the resident chaplain of Lord Lorton. He is one of those ministers of the Irish Church who are constantly itinerating in turns through different parts of the country. Some account was obtained from him of the valuable and disinterested labours thus conducted. One, sometimes two in company, employ a fortnight in travelling and preaching in schoolhouses, court-houses, churches, edifices of every kind to which they can gain access, once, *twice, or more, daily. Their* audiences vary *in different places as to* number, and are mostly Protestants; still good results follow this labour of love. Would that our Society were in a condition to send agents forth on a similar labour; the more especially, as against them—independent of the National Church, and untainted by contact with things to which the Irish Catholic has so strong an aversion—it is probable they would have hearers from among a class who will not listen to a clergyman, "charm he never so wisely."

In the course of this delightful day, the whole party were ascending one of the mountains in the vicinity, to enjoy the beautiful prospect. In the way, a man, 38 years of age, offered to become their guide. He was in rags. A little conversation with him, however, showed that he was, as most Irishmen are, shrewd and intelligent. He could read; but he said he did not know what a New Testament was. One was put into his hands, and he read a few verses; but from his manner, it seemed that he had never before seen the book. One was promised him, providing he would come to the town for it, and engage to read it attentively; he did so. As Mr. Green was walking through the street the next day, the man accosted him, claiming the book; and never can Mr. G. forget the pleasure which beamed in his countenance, as he bore off the volume. He seemed like one who had found great spoil. Who will not pray that he may so "read, mark, learn, and inwardly digest," and that by patience and comfort of the Scriptures he may have hope.

From this place the deputation proceeded to inform themselves as to the station at Coolaney, and the surrounding places. This is a small town, in the county of Sligo, to which Mr. Bates was removed when it was found that the town of Sligo itself presented but little opening for his efforts. There is a church here, not very large, but containing, as we hope, the elements of much usefulness. Mr. Bates has since been removed to Ballina, and Coolaney is occupied by a Mr. Sharman, a ministering brother recently engaged by the committee. Among the schools of this station which we examined, Templehouse and Rhagran are worthy of especial notice; the former is conducted in a porter's lodge belonging to A. Percival, Esq., M.P., and superintended most usefully by a pious and excellent daughter of that gentleman. It contained girls only, who seemed to be well instructed in the doctrines of Christianity. What the deputation mean by well instructed, will be understood if they say the children would bear honourably a comparison with any Sunday-school children in this country. The deputation did, however, think that the proprietor of the school-room should wholly support an institution of which his servants and tenantry derive the advantage, while the Society's funds should be employed for schools less

favourably situated. Rhagran school, in a cabin by the roadside, was examined in the open air. One class was occupied by Mr. Davis on one side of the road, and another by Mr. Green on the opposite side. One hundred and eighteen children are on the books, sixty-four in attendance. Many of them can read well, thirty write and cypher, though their means are too scanty to procure stationery. They want but little, but of half that little they are destitute. This it was found was the case in most of the schools. Can none of our benevolent friends supply us with a few slates, pencils, paper, &c., &c. One of the boys in this school was examined in Euclid, a part of which he professed. The figures were drawn upon the road with a stick, and it was gratifying to find that he is successfully acquiring mathematical knowledge.

Lord's day, 18th, Mr. Davis had proceeded to Ballina, where he preached twice to full congregations. On the succeeding Tuesday evening Mr. Green preached in the same place to a very full house. With the church, Mr. D. on Lord's day, and both on Tuesday evening, had opportunities of conference. The object of these conferences was partly to express to the churches the affectionate interest in their prosperity taken by the friends in England, partly to exhort them to a united and harmonious exhibition of the principles and power of godliness in the benighted districts around, and partly to set in order a few matters which without reflection on any one it may be admitted had fallen into confusion. As the deputation thought it likely, moreover, that the Society would discontinue paying for Sabbath reading in which most of the male members were occupied, they sought to impress on their minds the obligation under which all Christians lie, without pecuniary reward, to diffuse as far as they may have opportunity, the gospel of salvation; and, also, to protect this proceeding from any misconstruction among those whom it might affect. The deputation are happy to add, that their efforts were not in vain.

Many of the schools in the district around Ballina were examined with care, and it is pleasing to say of some of them, that they appear to be well answering the design of their establishment. Not only are the children instructed in common rudiments, they are led to a knowledge of the word of God, which it is hoped may preserve them from the dark and benumbing influence of popery. This was found particularly the case with the schools at Moyview, Easky, and Ballina (Miss Fletcher's). A very few teachers of schools in this vicinity were deemed incompetent to the work, and they have been *discontinued, or directed in acquiring the necessary knowledge; it was gratifying to ascertain* that in this, and other stations, all the teachers, with but very few exceptions, are individuals of piety. The readers have all given evidence of devotedness to the Redeemer.

In relation to the churches at Ballina and Easky, some depressing circumstances which need not to be detailed, had occurred, still the brethren were not without reason to hope that an entire change of the principal agency might be productive of beneficial results.

Although the number of members had not increased during the preceding year, it was evident from the attendance witnessed, and the reports obtained, that there is a considerable disposition to hear the gospel. The congregation occupies a neat and commodious meeting-house, conveyed to trustees for their use, to which it was intended to attach a small dwelling-house sufficient for the minister; but this, for want of funds, remains in an unfinished state.

It may be right to say, that Ballina is a place of considerable trade, and numerously inhabited. It has been described as a "friendly, handsome, rising city in miniature." It is connected with the thickly inhabited town of Ardnaree, in Sligo, by a bridge over the Moy river, which separates the counties of Mayo and Sligo, and the deputation could not but think that, both on account of its size, and on account of that spirit of inquiry which an active commerce is sure to excite, the Society will do well to maintain vigorously their standing in this town. It is a centre from which light will go round to a large and populous district.

In one of the school-houses in this vicinity Mr. Davis preached to a numerous assembly, among whom were many Roman Catholics. While descanting on the importance of their searching the Scripture for themselves, one of his hearers, a man whose attention was very close, interrupted him by exclaiming, We will search for ourselves, Sir; no one shall hinder us." In another village station, after examining a school held in a cabin much larger than ordinary, the man entreated Mr. Green not to go away without giving them a sermon. "Please your reverence, we shall all be disappointed." No persons were seen near except the children, and, therefore, he hesitated. "Oh, Sir," said the woman, "we'll soon have a congregation," and truly so they had. It seemed as if the people had suddenly risen from the earth. In about twenty minutes he was surrounded by an assembly than whom he has seldom seen one more attentive, and apparently interested. Opportunities for preaching in Ireland few! hearers with difficulty obtained! danger incurred! It may be so in some districts, but generally the deputation feel persuaded this is rather the suggestion of timidity, and perhaps of party feeling—than of the zeal, the devotion—the

affectionate interest in Ireland's welfare which has made the attempt.

From Ballina the deputation proceeded by Athlone, and down the Shannon, to Limerick. They regretted greatly that the schools and preaching stations (mostly connected) under Mr. Thomas's care were found scattered over so wide a district, that to examine them was utterly out of their power. Three, one at six, and one at eight, and one at thirty-five miles distance from Limerick, they did visit; Castle Connel, O'Brien's Bridge, and Mount Shannon. The first of these is situate in a beautiful little town, near which are some of the many rapids of the mighty Shannon. It contains near 1500 inhabitants. The school had suffered considerably from a change of teacher, and was hardly settled when the deputation were there. A Mrs. Stackpool, an excellent lady residing in the town, who was present at the examination, promised the brethren to give her kind attention to make it much more useful than it seems of late to have been. That at O'Brien's Bridge, near Castle Connell, is susceptible of great improvement. The children it contains, who can read the New Testament, learn to repeat portions of it at the rate of about six verses per day. Mount Shannon School, under Mr. Flanedy's care, was in a somewhat better state than either of the last mentioned.

A school at Clonola, under Margaret Clarke, consisting of girls, was visited, though not minutely examined. It consisted of older girls than common in schools in Ireland, whose appearance as to neatness was very pleasing. They read well, and answered promptly the few questions proposed to them, and Mr. Thomas's good account of this school appeared, so far as the deputation can judge, to be well sustained.

At Limerick, Mrs. Thomas conducts exceedingly well a small Sunday-school in her own parlour, which Mr. G. had great pleasure in examining, while Mr. Davis was taking Mr. Thomas's preaching engagements for the day. These were at two of the places already mentioned, and one other, where Mr. Thomas preaches as often as he can, in alternation with other places, thirty-five, thirty, fourteen, and twelve miles distant. In Limerick itself, large and populous as it is, he has but a slender standing; a church of twelve members, most of whom reside at great distances, no meeting-house, no assemblies for united prayer, except as he preaches one Lord's day in four, and occasionally at other times. How should it be otherwise, with a long, rambling district like that one which he travels from month to month, and from year to year. Mr. Thomas feels strongly the necessity of a more concentrated and vigorous effort in Limerick; *but the agency to make it is* wanting. Will no *man, with a heart glowing with* compassion for souls, turn his attention to the thousands in that city as presenting an appropriate field for missionary exertion? And shall the Society ask in vain for the means of supporting such a labourer? The city contains upwards of 90,000 inhabitants, almost all of whom are under the power of the "*man of sin.*"

Of Clonmell, the station which the deputation next visited, much cannot be said. The Society has a neat little meeting-house attached to a dwelling, also its property, but having a few years since consented to the occupancy of the place of worship by the Presbyterians who were trying to raise a congregation in the town, the Baptists lost the little ground which had been gained. About a year since, the committee placed Mr. Smith here, and requested the Presbyterians who had occupied this place much longer than was expected, to withdraw. Mr. Smith meets with much discouragement, still he is not altogether without success. The deputation thought, as the result of their inquiry, that if some two or three good Irish readers could be stationed here, their efforts would derive important aid. The town is surrounded by the mountains of Waterford and Tipperary, upon which may be found a numerous population, neglected, ignorant, and depraved, to be useful among whom the Irish is indispensable; and this remark applies to the lower order of the neighbourhood generally. Mr. Smith, with an Irish friend or two, has gone occasionally up the mountains to ascertain the state of the people, who he reports will hear, but the men to send to read and speak to them are wanting. Mrs. Smith instructs a small class of females who inquire with interest after the things of religion, but the deputation could not examine this class.

Mr. G. preached to a pretty good congregation, few or no Catholics attended, a marked and wide distinction is kept up in this town between Catholics and Protestants, to which the rivalry, the jealousy, and, perhaps, the mutual suspicion and hatred of both parties equally contribute. The one may be superstitious, and even rancorous, it must not be supposed that the other is all intelligence blandness, and piety.

Thurles, a small town twenty miles or nearly from Clonmell, is a somewhat more encouraging spot for Mr. Smith's labour. There is a small church here, to which he had the pleasure of recently attaching two persons by baptism. The population of Clonmell is 18,000, and that of Thurles nearly half that number.

In the course of their tour the deputation were requested by the Baptist church at Cork to visit them, in order to ascertain whether any and what steps could be taken to revive their declining interest, and provide

religious instruction for a few of the more than 100,000 persons residing in that city. The church is very ancient, and has formerly prospered greatly; a few particulars of its history may perhaps appear in a future Chronicle. With the request sent to them the deputation complied, and met the church at Cork on the first day of July; the result is already before our readers. An endowment belonging to them having been placed entirely in the hands of the Society, the committee are anxious to meet their wishes, and have sent a minister who we hope may be useful among them.

Besides a few Baptist churches existing in the north of Ireland, one we believe of near three hundred members, under the pastoral care of the Rev. A. Carson, at Tubbermore, in Londonderry, there are, or have been, one or two others, which the deputation did not visit at Waterford and at Youghal, in Cork, they are not directly connected with this Society. When shall the little one become a thousand, and the small one a strong people?

It is not the business of the deputation to depreciate labours undertaken in any direction to promote the cause of Jesus Christ. "It is well," says a writer in the last number of the Eclectic Review, "to carry the glad tidings to the Pagan world, and to seek the extension of genuine Christianity throughout the globe, but with what consistency can we expend our hundred thousand pounds annually upon this object, and refuse to furnish a few thousands to be advantageously appropriated to the conversion of those who are perishing at our very door? When shall we listen to the words of our Saviour, 'These ought ye to have done, and not have left the other undone.'"* "We undertake," says a spirited Irish writer, "to christianize foreign countries when we have not christianized our own. Go into our populous cities, into our rural districts, into our mountain tracts, and are these all inhabited by christians? Are there even a moiety of the crowded inhabitants who know any thing of the religion which gives them a name? 'Unto the Jew *first*, and then to the Gentiles,' was the wise and just maxim of the founder of our religion. It has been too much neglected. We would say unto our own people first, and then the stranger."†

It only remains to add, that on several points of detail in the operations of the Society on which the brethren brought home ample information, a letter of instruction has been sent to each of the principal agents which will appear in the appendix of the Report for 1837-8.

* Article, Wiseman's Lectures on the Catholic Church.
† O'Driscoll's Views of Ireland, moral, &c. Vol. ii. 74.

From MR. BATES, *to the Secretary.*

Ballina, Nov. 20, 1837.

My dear Brother,

This last month I have been enabled to visit many places, and tell my fellow-sinners the way of salvation by Jesus Christ. At Mullifariy the congregation is large, attentive, and interesting. On my visit to Easky, not having been there for a considerable time, I had a large assembly to hear me preach. This place must not be neglected, if we can help it, as there is a large field of usefulness around the neighbourhood, and if cultivated, by the blessing of God, would produce a rich harvest of immortal souls.

I have been preaching every night this last week except Saturday. Monday, at Corringeencor, in the county of Leitrim; Tuesday, at Coolaney, county of Sligo. Here I had a very large congregation, larger than ever I had before; and there were persons present who I think never heard me before. Wednesday I went to Drumnagoole, and Thursday I was at Ballina, for the evening lecture. I would not be sanguine, but I do feel encouraged as I hope the congregation is on the increase. I think I can say, that I desire nothing so much as to see the conversion of sinners. May the Lord strengthen the things that remain, and are ready to die, and pour out his holy Spirit in such abundance, that the heathens around us may be compelled to say, "The Lord hath done great things for them;" and we will say, "The Lord hath done great things for us; whereof we are glad."

May I have wisdom and prudence to watch over those whom I am in some measure called to superintend! May you watch over me, that I may act on all occasions with discretion; and that the Lord may watch over us all, is the prayer of

Your most affectionate,
J. BATES.

P.S. I beg to acknowledge the reception of a valuable parcel, containing books, tracts, thimbles, and many little frocks, &c., as premiums for the children. These are valuable, and will prove valuable to the little ones who attend our schools. I hope that we all feel grateful to our kind friends in England, and especially to the hand that sends them.

From DENIS MULHERN *to* MR. BATES.

Nov. 6.

Rev. Sir,

I returned a few days ago, after visiting the five schools in my district. They are rather thinly attended at present, on account of the children being employed in the fields at the potatoe harvest.

As you will, no doubt, feel anxious to know how the meetings are doing, I shall give you a brief account of such as I endeavour to attend at fixed periods.

Rathgram. I continue to hold a meeting here once a week; the number that attend varies from *twelve* to *twenty*.

T. House. Being invited by R. B., I held a meeting on last Lord's day evening, for the first time, in his house; about fifteen attended. I hope, by the blessing of God, to be able to attend here in future once a fortnight.

Deenode. I attend here once a week, when at home, and although the congregation is usually small, yet it is encouraging to find that a few Roman Catholics are in the habit of regularly attending. At the last meeting I noticed four.

Drumnagoole. I attend here once a month as usual. The attendance varies from *sixteen* to *thirty*. And here I would observe, that the gospel is evidently gaining considerable ground in this neighbourhood, and even a favourable impression is resting on the minds of many of the people who have been in the habit of attending your preaching here for the last tw years, with regard to the peculiarities of ou denomination.

Kilanumry. I hold a meeting here onc in the three weeks or month: the last tim there were about *twenty* present, seven o whom were Roman Catholics.

Coolaney. I continue the Thursday evenin meeting here, also on Lord's day morning.

Distributed during the last three week giving only one to each person, *ninety-seve* tracts. With regard to the dissemination o tracts, I have one circumstance to mentio About six months ago I intentionally droppe a tract (No. 169, On the New Birth) on th high-road between Coolaney and Drum hair, enclosed, with this superscription, "T you, if you never experienced the new birth. A few weeks ago I called at a small cabi about two miles from this place, and perceiv ing a tract on a window, I took it up, an finding it to be the same that I had left a above, I inquired of an old man how he cam by it. And from what he said, it appeare that it was the same tract, which a neighbou of his had picked up, and having read it him self, he lent it this man, and recommende him to read it with attention, and return safely. This was an introduction to a lon conversation with this old man, not only o the nature of the *new birth*, but also on th ground of a sinner's acceptance with God. left him another tract, which he thankfull received.

Contributions, some omitted last month, some very kindly sent in answer to our appeal i relation to the debt of the Society, and some usually sent this season, will appear in Februar number, the committee having determined to continue the Chronicle monthly instead o quarterly, as was intimated last month.

Printed by J. Haddon, Castle Street, Finsbury.

THE

BAPTIST MAGAZINE.

FEBRUARY, 1838.

THE SERMON ON THE MOUNT:

PARAPHRASED BY PROFESSOR THOLUCK, OF HALLE.

(Translated from the original German by the Rev. Robert Menzies.)

Our Saviour having spent the night in solitude upon the mount near Capernaum, and the multitudes having again assembled around him at the early dawn, he calls forth the twelve, descends along with them to a more level place, takes his seat, forms them into a narrower circle around him, and directing his eyes chiefly to them, but partly also to the larger crowd, he begins to speak.

In order fully to realize the impression of the discourse, we must remember that the scenery around was of the most charming description, resembling the environs of the lake of Geneva. Before him lay the sea of Galilee, encircled by the finest landscapes and fruitful heights —on the north, the snow-clad Hermon— and on the west, the woody Carmel. Add to this, the cloudless sky of the south, and the solemn silence of the early dawn.

MATTHEW, CHAP. V.

Blessed, he began, are they who feel that they are poor inwardly; for theirs is the kingdom of heaven. Blessed are they that, under a sense of their poverty, mourn; for they shall be comforted. Blessed are they who, conscious of their poverty and distress, are meek and humble; claiming nothing, they shall inherit the earth. Blessed are they, the hunger and thirst of whose souls is after righteousness; for they shall be satiated. Blessed are they whom the attainment of righteousness has filled with compassion towards their brethren; *for they shall, in their turn, meet with compassion.* Blessed are they whose heart has become a pure mirror; for therein shall the Divine Being reflect his image. Blessed are they who diffuse around them in the world the peace which they carry within their own breasts; for they shall be extolled as the children of God, the God of peace.

The world, to be sure, will judge otherwise; but blessed are they that, for righteousness' sake, are persecuted upon the earth; they have a home in the kingdom of heaven. Yea, blessed are ye when men shall revile you to your face in words, and by deeds persecute you, and falsely speak ill of you behind your back, provided that the cause is your union with me. On these occasions rejoice, yea, exult aloud! The reward destined for you in heaven is great: you thereby join the ranks of those messengers of God, who have gone before you. Let not such treatment drive you into solitude, your vocation is too important. What salt is as a seasoning to food, a corrective of its insipidity and putrefaction—what salt is as a seasoning to a sacrifice for God, that are ye to the world, otherwise the prey of moral corruption. Were the salt itself to lose its savour, wherewith could it be salted? No longer good for any thing, it would have to be cast out from the household, and trodden under foot of men. And so should you also, excluded from God's church, become objects of contempt. What the light of the sun is to this terrestrial world, viz. the me-

dium of all perception, that are ye to the world spiritual. So exalted is your position, that you must needs draw upon you the eyes of mankind; for ye are as a city situate upon a hill. Having once lighted a candle, the master of the house does not cover it with a bushel; he puts it upon the candlestick, so that it gives light to the whole family. Now, in the same way ought the light imparted to you to shine before all, that your good works may be seen, and that glory may be given to your Father in heaven, who, from the fountain of light in himself, has imparted the light unto you.

Do not suppose the purpose of my coming to have been to abrogate the law and the prophecies: I have not come to abrogate, but, on a far nobler enterprise, to fulfil and realize. For I solemnly assure you, that till the period when the course of the world shall terminate, and the heaven and the earth itself shall assume a new form, not even the most minute particular of the law shall perish in an outward way, without the spiritual fulfilment thereof having succeeded into its place. Whosoever, therefore, declares the least of these commandments to be invalid, and teaches men so, that man shall be accounted little in the kingdom of heaven. But whosoever, conformably to the end and aim of the law, which is but a prefiguration of spiritual blessings, fulfils all in a spiritual way, shall be reckoned great in the kingdom of heaven. Hitherto you have never heard of any other fulfilment of the law, than that of the Scribes and Pharisees, but the man whose righteousness does not exceed theirs, shall not enter into the kingdom of heaven.

What I mean by this higher fulfilment of the law, I shall explain. When listening to the reading of the law, you have heard that it was said to the ancient race, *Thou shalt not kill; and whosoever shall kill, shall be amenable to the under-court.* You have supposed that the transgression of this command begins with *the hand* being put forth to slay; but I will disclose to you its deeper import. Whosoever is even inwardly angry at his brother (without a cause), is liable to capital punishment, by the under-court; and whosoever, giving vent to passion, says to his brother, Thou simpleton, is liable to be stoned to death by the Sanhedrim. But whosoever, with *still stronger passion, says to him, Godless man, is liable to be* burned to death in the vale of Gehenna. Such is the standard by which God shall one day judge the transgression of that commandment! If, then, thou hast violated it, and hast brought thy victim to the altar, and there, on the spot where thou supplicatest the pardon of sin, remembrest that thy brother hath aught against thee, this do, interrupt the service, all-sacred though it be. Let the victim wait: go first of all and seek to be reconciled to thy brother, and then come and offer it, for then only is thy gift acceptable to God. Agree quickly with thine adversary, whilst thou art yet on the way to court with him; otherwise he may deliver thee up to the judge, and the judge to the officer, and thou mayest be cast into prison. I tell thee, thou shalt not get out until thou hast discharged thy debt to the last farthing.

Ye have heard that it was commanded, *Thou shalt not commit adultery:* and this, too, you understand of nothing but the finished act of adultery. But I say unto you, the commandment is transgressed in many other ways besides. He who yields to lust so far as but to look upon a woman with intention to gratify his desire, has already in mind committed adultery with her. Thus easy is it to fall into sin. But if what you best love give occasion for you to do so, sacrifice it at once: better it is for you to lose the dearest of all you possess, than that your whole man should go to perdition.

It has been declared, "*Whosoever shall put away his wife, let him give her a writing of divorcement.*" Even in this respect ye transgress the law which forbids adultery. For I say unto you, that whosoever shall put away his wife, *save on the ground of fornication*, thereby authorizing her to marry again, causeth her to commit adultery, and whosoever marrieth a woman divorced, doth commit adultery. So sacred, according to its original institution, at the creation, (Matt. xix.), is marriage to be reckoned, that, except when dissolved de facto by adultery, nothing but death can separate the parties.

Again ye have heard, that it was said to the ancient race, "*Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.*" When ye have fulfilled that, ye think ye have done enough for the honour of God, although, times without number, ye thoughtlessly use the name of God in true assevera-

tions. But I enjoin upon you a far higher sort of veneration for the Lord your God. Not merely must you, from reverence towards him, not swear *falsely*, but not swear in any way.—I allude to those oaths which, in common life, ye are accustomed to swear by the creatures,—lest you thereby sin against God himself. For all the grandeur and sublimity which the creatures possess, and on whose account you invoke them in your oaths, is derived from him. Accordingly, you must not swear by heaven, for therein God is enthroned; not by the earth, for it is his footstool; not by Jerusalem, for the Great King has declared it to be his dwelling-place: nay, not even by your head, for so much does it belong to him, that thou canst not make one hair white or black. Let your discourse consist in simple affirmation, with Yes, or No; for whatsoever is superadded to that, belongs to the kingdom of Satan.

Ye have heard that it hath been said, "*An eye for an eye, and a tooth for a tooth;*" and this commandment which Moses delivered for the magistracy, you make the rule of your intercourse with your brethren; and when you have restrained the passion of revenge to the point of not retaliating *more* evil than you have suffered, ye think ye have fulfilled the law of God: but I say unto you, "So far ought you to restrain your passion, as not even to resist evil." Much more, whosoever smiteth thee on the right cheek, turn to him the other also. Whosoever begins a lawsuit with thee, in order to get possession of thy coat, let him have thy cloak also. Whosoever assesses thee in a mile, go with him two. Give to him that asketh thee, and from him that would borrow of thee turn not away. So totally ought ye to master your revenge.

Connected with this ye have also heard that it hath been said, "*Thou shalt love thy neighbour, and hate thine enemy;*" but I say unto you, so far must ye rule your hatred as rather to love your enemies: if they curse you, bless them; if they show their hatred to you, do them good; and in case you cannot reach them with your deeds, pray for them who injure and persecute you. In this way ye will show yourselves to be the children of your heavenly Father—for he does good to the wicked and unrighteous, *making the beams of his genial sun to rise even on them, and* even on them sending the rain from heaven. If ye love them which love you, what is your reward? Is not *that* virtue to be met with even among those who, according to your estimate, stand the lowest in the scale of morality—viz. the publicans? And if to friends alone ye show kindness, is that uncommon? Do not even the publicans the same? You, however, according to my command, ought to take not *publicans* and *heathens* as the model of your perfection, but the perfection of *your Father which is in heaven.*

CHAP. VI.

Such, then, let your righteousness be. In practising it, however, take heed that it be not before men, in order to be admired of them; otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest alms, do not sound a trumpet before thee, as the hypocrites do, when they distribute their charity in the synagogues and streets, that they may have glory of men. Verily I say unto you, with the human praise after which they strive, they have obtained all the reward which they can ever expect. But when thou givest alms, let not thy very left hand know what thy right hand has been employed in doing, in order that thine alms may remain secret. Thy Father who seeth even in secret will one day recompense thee publicly. Likewise when thou prayest, be not like the hypocrites; for they love to stand praying in the corners of the synagogues and streets, with a view of drawing the attention of men to what they are about. Verily I say unto you, that all the reward they have to look for, they have already received in receiving the praise of men. But when thou prayest, go into thy closet, in order more securely to withdraw from every human eye; and having shut the door, so pray to thy Father which is in secret: but thy Father, who seeth in secret, shall reward thee openly. When you pray, take heed also not to use many vain words, as is the custom of the heathen; for they believe that they shall be heard for their much speaking. Now, you must not be like them. You have no need to force by such means an answer to your prayers. He whom you call your Father, knoweth, as you are aware, what things ye have need of before ye ask him. In the following manner, ac-

cordingly, ought ye to pray, each supplicating at the same time for all what he asks for himself: "Our Father, thou who hast begotten us into this bodily and spiritual existence, and who art for us, and that transcendently, all that we behold imaged forth in the earthly father, but exalted above all human and terrestrial limitation and infirmity! Let thy glory be acknowledged and revered among men! Ever more and more do thou bear rule within us all! Let the time come when thy will shall be done on earth, as it is among the unfallen spirits! What we need for our temporal existence give us this present day! The guilt that weighs us down do thou forgive us, as we too in the strength of thy love forgive our debtors! In the future protect us from all that tries our weakness, and deliver us from sin and evil!" For if it be that ye live in love, so as in the strength of it to forgive men, your heavenly Father will also forgive you. But if you approach him with prayer for forgiveness, without being yourselves willing to forgive, neither will he forgive you, for then your prayer is like a mockery of God.

Moreover, when ye fast, put away the rueful exterior, and be not as the hypocrites, for they disfigure their faces, in order to show to men that they are fasting. When they have obtained praise of men, they have obtained all the reward they have to expect! But thou, when thou fastest, assume rather the marks of joy, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father who seeth in secret; *he* will reward thee.

Let all that you do be done with a regard to the invisible world! Lay not up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break in and steal them. But lay up for yourselves treasures in the invisible world, where neither moth nor rust corrupt, and where thieves do break in nor steal. For towards the place where ye have laid up your treasures, will the bias of your heart be turned. The eye is a light to the whole body; if therefore the eye be sound, the whole body will have a share in the light;—on the contrary, if the eye be diseased, the whole body will be dark. Now, thou hast also an eye within, which ought to be a light for thy whole *inward man. Take good* heed how it *is directed, and whether it* be light; for if, being intended as it was by nature to be light, it is dark, how dark will then be the part of thy being which by nature is darkness, and ought to be enlightened by that eye. Do not imagine that it is possible to make the treasure in heaven and the treasure on earth equally the object of your aim. No man can at one and the same time acknowledge and serve as master two persons whose wills are contrary; for then he will either prefer the one and despise the other, or despise the one and prefer the other. In the same way, ye cannot serve both God and temporal good at once. God ought to be your only Lord, and every other service not *co*-ordinated, but *sub*-ordinated to his.

Therefore ye ought not so to take thought for your life, as if God did not do so; viz., what ye shall eat or drink, or for your body, what ye shall put on. He who has given the greater, without care of yours, can likewise certainly give the less. Having received both soul and body without your own care, how should you not receive those things, without which soul and body cannot subsist? Would ye perceive how little the solicitude of the creature is needful for its support? Behold the fowls that fly about in the air, without any to provide for them. They sow not, neither do they reap or gather into barns, as men who are provident for the future do—and yet your heavenly Father feedeth them. Are ye not much better than they? And how very little can your care accomplish? Which of you can add so much as a cubit to the length of his life? And why take ye thought for raiment? Consider the lilies of the field, cultivated by no hand of gardener, how they grow! They practise no tillage, they neither raise nor spin flax for their clothing; and yet I say unto you, that even Solomon himself, when he appeared in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the field-plant, which springs up to-day, and even to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Torment not yourselves, therefore, with such cares as these,—saying, What shall we eat? or, What shall drink? or, With what shall we clothed? On temporal good of this kind, it is that the Gentiles fix their care. But he whom you acknowledge as your heavenly Father, knoweth that ye have need of all these

things. Strive first of all after the kingdom of God, and the righteousness necessary for belonging to it. All these things will then be vouchsafed to you as a surplus. Let not your care, then, be directed to the morrow. According to the divine ordinance, the morrow will take care for itself. It is enough that every day brings along with it its own evil.

CHAP. VII.

Judge not, that ye be not judged; for according to the judgment ye pronounce, shall ye yourselves be judged; and by the measure with which ye mete, shall ye also be measured. Too often is your judgment a blind one. Why lookest thou at the chip in thy brother's eye, but considerest not the beam that is in thine own eye? Or how canst thou say to thy brother, let me pull out the chip out of thine eye, and lo, the beam is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the chip out of thy brother's eye.

Give not the flesh of sacrifices to the dogs, who cannot distinguish it from ordinary meat. Neither cast ye your pearls, in place of acorns, before swine, lest they trample the gift under their feet, and, turning upon you, the givers, tear you to pieces.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or, if ye have doubt of that, is there a *man* among you, who, if his son ask bread, gives him a stone; or if he ask a fish, gives him a serpent? If, then, ye men, being as ye are of evil nature, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

To sum up the whole precepts that concern your behaviour towards a neighbour, all things whatsoever ye, as genuine children of the Father in heaven, would that men should do to you, do ye even so to them: for in this is the whole doctrine of the law and the prophets comprised.

Enter ye in at the strait gate! Needful is this admonition, for wide is the gate, and broad and easy, and hence enticing, the *way that leadeth to destruction*; and there is a vast multitude that pass by it. Oh, how strait is the gate—how narrow and full of privations the way which leadeth unto life, and how few those that are able to find it out! That you may not be here led astray, beware of false teachers, who come to you in the dress of true members of the flock, but inwardly they are ravening wolves which devour it. Look to the fruits which they produce, for by these ye shall know them. Even thorns bear berries, but do men gather grapes of them? Thistles, too, bear fig-like fruit, but do men gather figs from them? As in this, so in all cases, does the good tree bring forth good fruit, answerable to its kind; but every bad tree, bad fruit. By the laws of nature, it is impossible for a good tree to bear bad fruit, or a bad tree, good. Every tree, accordingly, that bringeth not forth good fruit, is hewn down and cast into the fire. Therefore, by their fruits ye shall know them. Not every one who, with how much soever zeal, calls me *Lord*, shall enter the kingdom of heaven; but among them, they only who, after having called me *Lord*, conform to the will of my heavenly Father, which I declare. For, on the great day of separation, many, the victims of self-delusion, shall say to me, Lord, Lord, was it not thy name, by whose power we prophesied—thy name, by which we cast out devils—thy name, by which we wrought many miracles? And then will I profess unto them, I never acknowledged you as mine! Begone from my community, ye workers of unrighteousness.

When, at the judgment, inquiries come to be made as to practical obedience, then shall I liken him who heareth these sayings of mine, and in practice is obedient to them, to the wise man who built his house upon a rocky site. The rain poured upon the roof, the floods rushed against the foundations, the storms raged and beat upon the walls, but it fell not, for it was founded upon a rock. But whosoever heareth these sayings of mine, and doth not observe them in practice, shall be likened unto the foolish man, who built his house upon a sandy bottom, and the rain poured upon the roof, and the floods rushed against the foundations, and the storms raged and beat upon the sides, and it fell: and great was the fall of it.

MEMOIR OF THE LATE REV. ISAIAH BIRT.

BY THE REV. JOHN BIRT.

ALTHOUGH the life of a man devoted to spiritual usefulness seldom affords many observable incidents, and, consequently, is little entertaining as a narrative, yet a record of such a life may be as beneficial by way of example, as it is due to "the memory of the just." Looking, as men do, on the surfaces of things, had even Howard himself been a preacher of the gospel, though, in that case, he might have been unspeakably a greater blessing to mankind, no one would have called him "the Illustrious," and few would have cared to learn the particulars of his history: but who can doubt, that if every circumstance of such a history, with all its accompanying emotions, and, especially, with all its influences and results, could be collected and exhibited, there would be not only an example of the highest philanthropy, but a tale of the intensest interest?

The world has neither an atmosphere nor optics for such luminaries; and, even to Christians in this world, they are dim: but they are pursuing their course, through mists and darkening meteors, to a sphere where "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." The life of Isaiah Birt was (till he became disabled by old age) a life of incessant exertion, and signal success; yet, as his exertions and success, like those of his fellow-servants, were identified with the "kingdom" which "cometh without observation," so there is nothing in the description of them to interest those to whom that kingdom is indifferent.

He was born on the 6th of September, 1758, at Coleford, in Gloucestershire, where his forefathers had dwelt for many generations, as free miners of the forest of Dean. His father, though residing at Coleford, was pastor of the Baptist church at King Stanley, in the same county. Numerous as that denomination is now at Coleford, there was then no other Baptist family in that town or its neighbourhood; and the prejudice against them was so violent, that even the children suffered from it; so that Isaiah, *who was the eldest son*, suffered persecution *even in his boyhood*. The school which he attended was at Newland, two miles from Coleford; and his companions, having imbibed the notion that there was no law to protect those who were not christened, took the opportunity of their going and returning, to inflict upon him every annoyance which boyish wantonness and ingenuity could contrive. They even thought, that if they killed him there was no law to punish them; and this they had very nearly accomplished.

The school-house joined the churchyard, through which the school-boys had to pass; and one day, before young Isaiah had attained his seventh year, the sight of a fresh-made grave suggested to his tormentors the freak of burying him. He was thrown into the grave, and two of them knelt upon him till he grew black in the face, and was all but gone; when, providentially, a man passed by, and took him out of their hands. It may be mentioned here, that with one of those, thus prevented from murdering him, he subsequently formed an intimate and spiritual friendship, was constantly with him during his last illness, and received his dying breath.

This outrage not only grieved, but naturally alarmed Isaiah's father, who immediately remonstrated with the parents of the boys to whose wanton cruelty his child had so nearly fallen a victim; but, as is usual in such cases, failed to convince the parents that *their* sons could possibly have been guilty of such an offence. Disheartened as the father was by this ill success, he cheered the weeping boy, whom he was leading by the hand, by saying, "Never mind, my child; I trust the Lord will spare me to take care of you, till you no longer need me." That evening, at family worship, the father, having concluded the usual devotions, and risen from his knees, felt constrained immediately to bend them again, and repeat his supplications; when he rose the second time, a similar impulse came upon him, and again a third time he besought the Lord for his family. At the usual hour, and in good health, he retired to rest; in the morning his wife awoke, and found him a corpse, and cold at her side. She was thus suddenly

left a widow, with five young children, and in the near expectation of a sixth, which was born shortly after. At this breach, it might have been expected that the tide of persecution would have entered irresistibly and overwhelmingly; but, though the bulwark was gone, the prayers remained before God. There were not, indeed, wanting, those who sought to add pungency to the widow's grief, and to increase the burden of the fatherless children; but God was with them, not only in his providence, but eminently by his grace. Isaiah became a minister of the gospel, and all the others, honourable members of Baptist churches.

From that time, the family endured but little personal persecution. As Isaiah became a stouter lad, he was remarked for courage and activity, and when it was found that he would not only take his own part, but protect his younger brother Paul, his companions were less ready to make practical attempts upon them. A few years, indeed, after his father's death, two boys, each much bigger than himself, seized him, with the avowed determination that, as he had never been christened, they would administer that rite, by drenching him at a pump. He implored and struggled for a long time, until his passions became so roused, that he resolved to extricate himself by fighting. After a severe conflict, he thoroughly thrashed them both; and from that time forward they ceased to meddle with him.

These early contests prepared him zealously to advocate his principles as a Baptist, when they became the principles of his understanding and his choice. They were endeared to him by his early sufferings for them; and, as it is certain that he did most earnestly maintain them, so it must be confessed, that, though he ceased to employ carnal weapons, he continued occasionally to give hard knocks.

He was called by divine grace, in his youth, under the ministry of the late excellent Mr. Burn, who for many years faithfully and successfully officiated at St. Mary's Church, Birmingham; but who at that time was a preacher in connexion with the Countess of Huntingdon. For his spiritual father he always entertained the highest esteem; and Mr. Burn always delighted to call him his son. Mr. Birt's *early religious experience was very deep and powerful.* The writer of these lines has been conducted by him to those secret places, whither, before he had opened his heart to any human being, he was wont to retire for prayer and communion with God; and to one place in particular, where he solemnly engaged himself to be the Lord's. He soon after joined a Baptist church in the neighbouring county of Monmouth; on which occasion, it being a hard frost, and the place for baptizing being in a field, it was necessary to break a hole in the ice, of the dimensions of an ordinary baptistry, before the ordinance could be administered. His talents for the ministry of the gospel were not long undiscovered; and his early effusions were warmly cheered by his pastor, and the church of which he was a member.

His incipient popularity, however, led to an incident which, though mortifying for the moment, he remembered with thankfulness during the whole of his subsequent life. His pastor, who was as proud of his young friend, as his young friend was in danger of becoming proud of himself, determined to show off the abilities of his protegé, by procuring for him an appointment to preach at a large meeting of ministers. Flattered by this appointment, he got his intended sermon into his head with peculiar care; and, arranging the chairs in his sitting-room, he preached it to them over and over, and much to his own satisfaction. Thus prepared, he ascended the pulpit, with the determination of distinguishing himself before a large auditory, among whom were many preachers;—and so he did, but not as he anticipated; for, having delivered and repeated his text, all that he had so diligently collected fled from him, and he was unable to utter another word. Filled with shame, and covered with confusion, he slunk down the pulpit stairs, and fled from the place, with a burning resolution never to attempt to preach again. From this resolution he was happily dissuaded; and about the year 1779 entered the Baptist academy at Bristol, then under the charge of the eminent Dr. Caleb Evans. Here he was associated with Hall, and Dore, and Langdon, and others, who became pillars and ornaments of the denomination, and blessings to the churches. Here he formed some of his dearest friendships; and it may be remarked, in passing, that notwithstanding the vivacity of Mr. Birt's natural temper, and the warmth

with which he was wont to give expression to his feelings, there was scarcely an instance in which he finally lost a friend, except by death.

By Dr. Evans he was at once received into the most brotherly fellowship, and was granted some indulgences which were withheld from his companions; yet in one instance he found that the doctor, though not always sufficiently concealing from the students his preferences of individuals among them, could, on occasion, be impartial too. It was a rule of the house that no inmate should remain out at night, after a certain hour, under a fine of one shilling. Mr. Birt, who was often invited, and was fond, as the custom of those days was, of staying supper with his friends, prevailed on a fellow-student to admit him after the prescribed hour; and, for some time, this was unsuspected. On one occasion, however, when he had given the appointed signal, and the door was opened as usual, and he had stepped in with his wonted glee, exclaiming, "Well, Isaiah has nicked Caleb again," the voice he least expected, and, then, least of all wished to hear, replied, "No Sir, Caleb has nicked Isaiah to-night; down with your shilling, young man."

At Bristol, too, began his undying friendship with Robert Hall, who, to use his own words, "took to him from the first moment he saw him." While at the academy, they were inseparable; and, though neither of them was much disposed to repress the sallies of an ardent temper, yet even their occasional tiffs strengthened their mutual affection. In after life, they were for many years separated by distance of place; but the bond remained entire, and they repeated their personal interviews as often as was possible. The last interview they enjoyed, which was probably the most delightful of them all, occurred when they were both not only far in the decline of life, but when each of them was groaning in a tabernacle ready to be dissolved. A few months before Mr. Hall's death, he and Mr. Birt spent a fortnight together at Coleford and Lydney; and never did Mr. Hall evince more of that affectionate simplicity, which in him was unequalled even by the eloquence of his preaching, than during that period. For several of the nights their beds were in the same room; *and then, the tender* solicitude of Mr. *Hall, lest his friend* (who was at that time the greater sufferer of the two) should not have timely relief, kept him continually on the watch. Even when they had separate apartments, the slightest movement in Mr. Birt's room brought Mr. Hall anxiously to his side. In the day-time they were scarcely an hour apart; and it was an inestimable privilege to be permitted to listen, hour after hour, as they talked to each other with an intelligence and holy unction, which can be surpassed only by the light and love, in which they are communing together on the same themes now.

Mr. Birt's first ministerial engagement was at Plymouth, where he became co-pastor with the Rev. Philip Gibbs, in 1784. The call to that office, which appears to have been unanimous, is dated the 15th of January, of that year. Several of the members of this church resided at Plymouth Dock (now Devonport), where also they had a place of worship; and this, not long after, was productive of important consequences.

It was during the previous probationary exercises that his preaching was blessed to the conversion of Samuel Pearce, a name which no epithet has power to honour; and this event he cherished as one of the brightest and happiest of his life. Mr. Pearce was baptized on his seventeenth birthday, July 20, 1783, by Mr. Gibbs; who on that occasion administered the ordinance of baptism to nine persons, four of whom were named Pearce. Mr. Birt preached from John xiv. 15. The tender and constant attachment of Mr. Pearce was, until his death, which took place too early for all but himself, an unfailing cordial to Mr. Birt. That attachment is touchingly described in the following passage of a letter, written by Mr. Pearce the day after the birth of his second son:—

"My dearest Friend,

"Your very kind attention to my last would have been sooner acknowledged, had I not been, from the time I received it, in daily expectation of my dear Sarah's passing the interesting crisis in which so many anxieties generally centre. Blessed, blessed be God, that crisis is past! About ten o'clock last night the Lord became her salvation.

How shall I thank you for the tender concern you express for my health, and the affectionate things you say, relative to my taking a journey to Devonshire. Ah, my dear brother, I need no solicitation to such

satisfactions as I find in your society; they are in themselves too inviting; and though, from early habits, from vivid recollections, and from that deference which is your due, I always feel in your presence a filial veneration, which sometimes restrains the freedom of intercourse, yet there is so much sweetness in it, that it invariably presents itself as an object of warm desire. But several things at present forbid my resolving on such an indulgence."

The views and feelings with which Mr. Birt entered upon the pastoral office are thus described in the statement preliminary to the confession of faith which he delivered at his ordination: "When first called upon by the people of God to engage in public service, it was with many fears I attended to the call, expecting, long before this time, to have failed in so arduous an undertaking. Many have been my fears since; many are my fears now; but, being called upon by the church of Christ, and the Lord having in some measure blessed my labours, and rendered them acceptable to his church, I am encouraged still to persevere, depending entirely upon him who has said, 'My grace is sufficient for thee;' and, 'As thy days, so shall thy strength be.'

"I have already signified my accepting the call of my friends to engage in the pastoral office amongst them, which I now publicly recognize, being induced to it by many reasons, some of which are, a prospect of usefulness; the reception my friends have already given my labours; their pressing invitation; the peculiar and growing interest they have in my affection; and not one of the least is, their calling me to labour in connexion with their worthy pastor, in whom I have now, and hope many years yet to have, a faithful and wise friend, a loving brother, a kind and compassionate father. Brethren, let me be interested in your affection and prayers, and may the blessing of the Almighty rest upon us!" This connexion, however, was not happy; though it turned out eminently for the furtherance of the gospel. To this unhappiness many causes contributed. The members of the church who resided at Plymouth and Plymouth Dock respectively, naturally became more affectionately united to their fellow-residents, and their customary fellow-worshippers, than to those with whom *they scarcely interchanged salutations, except on the days appointed* for the celebration of the Lord's Supper. Thus, in habit and affection they were two churches, although nominally one; and the senior church and senior pastor at Plymouth, required a deference and coincidence from the branch and junior pastor at Dock, which the latter were not always willing to concede.

This tendency was increased by an influence, which, if we knew less of human nature, we might suppose could scarcely affect a church of Jesus Christ; but which, though unperceived by the individuals in whom it worked, had considerable power. There had been for years before, and there continued to be for several years afterwards, on the part of the inhabitants of Plymouth, a specific jealousy of the rising town of Dock, which they had regarded as a mere suburban appendage, but which was now outstripping its parent in size, population, and business. It was this jealousy which awakened the boisterous facetiousness of Dr. Samuel Johnson, who, visiting Plymouth at the period when the corporation of that ancient borough refused to suffer the inhabitants of the upstart town of Dock to partake of the stream of water by which they were supplied, espoused so zealously the party of the Plymouthians, as to declare his willingness that the Dockers should die of thirst, rather than they should have the desired accommodation. But all these feelings have long since passed away.

Tale-bearers there were too, those "separaters of chief friends;" and, after a while, there took place between the members at Plymouth, and the members at Dock, a separation which was little less than a rupture. Time, however, and better influences, healed the wounds caused by this division; and ere long, instead of one jarring church, there were two friendly and harmonious communities. When they were no longer tied together, the causes of irritation dropped gradually off; and the root of bitterness withered and died in the soil.

The temporary estrangement of Mr. Gibbs was exceedingly distressing to Mr. Birt; but the intimacy of their friendship was fully restored for several years before the death of the former, and met with no subsequent interruption until that event. Mr. Gibbs, then far advanced in years, officiated at the funeral of Mr. Birt's first wife, who died March 18th, 1800, and preached her

funeral sermon. Not very long after, they dined together at the house of a mutual friend, in the immediate vicinity of Plymouth, and this was the last social meal of which Mr. Gibbs partook. There was on the table fish, which was not sufficiently boiled, and Mr. Gibbs, who held the old-fashioned objection to leaving any thing on his plate, forced himself, notwithstanding his disgust and apprehensions, to eat all that was given him. Having accomplished this difficult task, he felt for some hours no further inconvenience, but was more than usually cheerful, telling many anecdotes of the old ministers whom he had known in his youth, and many which he had received from them about the Nonconformists of the preceding age. With great glee, he gave the celebrated repartee of the Rev. Thomas Bradbury, when he was driven, with some companions, to take shelter from a storm in the house of a lady of high church principles, from whom they scarcely expected a gracious reception, but who gave them a willing admission, and offered them refreshment. Although she did not refuse hospitality, she still gave them a taste of her temper, by saying of the beer which she caused to be presented to them, "This, gentlemen, is Presbyterian beer; it smiles in the face, and cuts the throat." "Nay, Madam," replied Bradbury, "it must be Church of England beer, for it is all wind and froth." Passing, then, to topics more serious, he repeated, with affectionate earnestness, his expressions of regret that he had ever listened to those who sought to alienate him from Mr. Birt, and of delight in the perfect restoration of their friendship.

As the evening advanced, however, he was seized with violent pains, which, though they yielded for the moment to the usual anodynes, soon returned with such force, that he lay in anguish which the most powerful medicine was ineffectual to relieve, until the following Lord's day forenoon, when he died. Mr. Birt, who was much with him during the few days of his illness, was preaching for him at the moment when he drew his last breath.

Mr. Birt was the first who administered the ordinance of baptism in the town of Plymouth Dock, and the Lord greatly blessed his ministry; yet, during the earlier years of it, he was much *teazed by persons* who insisted upon it, *to himself, and to others,* that he did not preach the gospel. Judging, however, from his confession of faith, the manuscript of which is preserved, and from the notes of his sermons, his Calvinistic sentiments were made more prominent in the earlier than in the later periods of his ministry. Many of them who, at first, cavilled at his doctrine, became afterwards his warm admirers and zealous friends. One of them, whose simplicity surpassed his sagacity, on being told that his pastor was a Baxterian, at once adopted the notion that he could not be a gospel preacher, and forsook his ministry accordingly. Some time after, he was again led to his old place, and found himself so edified, that he could not withdraw any more; and gradually became warmly attached to the ministry he had formerly rejected. Conversing subsequently with Mr. Birt, he said to him, "I have found an old book, which so much delights me, that I am never tired of reading it. It is written by one Richard Baxter, of Kidderminster, and is called the Saints' Rest." When Mr. Birt, smiling, reminded him of his abhorrence of Baxterianism, he replied, "Oh, Sir, I did not know that Baxterian referred to the name of any man; I thought it meant erroneous preaching." By degrees these annoyances ceased in his own circle, and his ministry became not only highly popular, but exceedingly successful; yet to the last there were those who disputed his title as a gospel preacher. At this, few who know any thing of the judgment and taste in religious matters, which prevailed in certain quarters of his neighbourhood, will be surprised.

Many years after the commencement of his ministry, when he was preaching in a place of worship not his own, though in the same town, an old woman who had nursed her ancient prejudices, as soon as he had given out his text, "Now abideth faith, hope, and charity," &c., exclaimed, in more than a whisper, "He has been going about with his faith, hope, and charity these twenty years, to my knowledge; what business has he to bring his faith, hope, and charity here?"

When he entered on his ministry, his frame was so slender, and his constitution apparently so hectic, that many persons foreboded its speedy termination. After he was thirty, however, he grew stout and athletic, with great buoyancy of spirits and capability of fatigue; and

few ministers have exerted themselves more than he, to preach the gospel beyond their own boundary. He frequently and regularly preached at several places within a few miles of Plymouth Dock, to all of which he had to go by water; and was often exposed to great danger, especially in returning by night, sometimes from the roughness of the sea, and at others from the chilling air, in an open boat, after the exertion of preaching; and he always so preached, as thoroughly to open the pores.

The town which he most frequently visited for this purpose was Saltash, in Cornwall, where, for many years, there was no evangelical preaching but by himself. For a long time he preached in a building constructed chiefly of wooden planks, near the water-side; and, during those years, he suffered much persecution from the fishermen, and even narrowly escaped death, from a large stone which was thrown violently at him.

On one occasion, when Mr. Birt was known to be going to preach at a place not very far off, where the gospel had not been before introduced, the Saltash fishermen were observed to be manning their boats, though it was not the state of tide for them to "go a fishing;" and his friends were alarmed by hearing that it was for the purpose of going to the place where he was about to preach. This alarm, however, was removed when the fishermen declared that it was in order to protect Mr. Birt; "for," said they, "whatever we may choose to do to him ourselves, we will not suffer any other persons to hurt him." They went, as they intended; surrounded him while he preached; and from that time he was no longer molested, either at Saltash or elsewhere.

Mr. Birt eventually succeeded in building there a good chapel, which is surrounded by a commodious burying-ground; and a Baptist church has been formed there for many years. In order to raise the money for this purpose, he took a begging journey, and thereby learnt to sympathize with his brethren who pass through that ordeal, and, in so doing, "suffer so many things for Christ's sake," from the haughty demeanour and selfish taunts of those who profess the same faith. Mr. Birt was not likely to be treated with more rudeness than others, and had a spirit which did not readily quail before the eye or at the voice of man; yet he had sometimes occasion, after having rebuked, as became him, the insults he received, to retire, in order to relieve by tears his almost bursting heart.

(To be continued.)

"MY PEACE I GIVE UNTO YOU."—John xiv. 27.

Is it freedom from care, the ills of life,
Its anxious turmoil, vexatious strife;
From the toil and heat of the passing day,
The perils that mark the stranger's way,
A heart that can feel not when troubles rise high,
An eye that can weep not when misery's by,—
Is this the peace bequeathed?

Is it found in the joys of the mirthful crowd,
Or only hidden beneath the shroud;
In the radiant glance of beauty's eye,
Or when treasures of gold at our feet do lie;
In the bloom of health, the quiet vale,
The foreign shore, or the hermit's cell;—
Here may this peace be found?

No; it is peace with the Lord of heaven,
Rest in his favour, and sin forgiven,
The spirit of Christ breathed o'er the soul,
The will resigned to his gentle control;
Patience 'mid conflicts, passion at rest,
A heart *prepared for the joys of* the blest;—
Ah! this is the peace bequeathed.

'Mid the fearful gloom of the martyr's cell,
Where the happy spirit unfettered may dwell,
In blest visions entranced of a brighter sphere,
In the word of truth, in the hour of prayer,
In the contrite heart, in the penitent's tear,
In the cross of Christ, when his likeness we bear;—
This sacred peace may be found.

When death robs the miser of all his gold,
When the chieftain's last dread feat is told,
When vain monarchs are stripped of their proud display,
When unsanctified genius is hurried away;
When the sinner bows down his head to die,
Whilst the arrows of guilt thick around him fly;—
This peace at that hour is not there.

When death to the saint his summons may bring,
He comes disarmed of his fatal sting;
He comes in the form of celestial love,
To lead to immortal glory above;
How transcendently calm that last repose,
The parting spirit only knows,
That this deathless peace sustains.

When Christ shall appear on the judgment-throne,
When the sinner's delusive hope is gone,
When heart-secrets are stripped of their false disguise,
When for sin there remains no more sacrifice,
Despair's fell chains must bind him down,
He cannot dare his awful frown,
Whose offered peace he scorned.

The saint prepared for that solemn assize,
At the trumpet's last blast shall triumphantly rise;
The fruition of every hope he will know,
When Christ upon him his smile shall bestow,
No cloud will o'ershadow eternity's day,
The peace which he gives he will ne'er take away,—
The peace he once died to bequeath. SARIS

A SABBATH EVENING LAMENT.

'Tis true I've preached his word to-day,
And many hearts have felt its power;
Youth's early bloom, and man's decay,
Have triumphed in the sacred hour.
But I no happiness have known,
All blighted has my spirit been;
O God! do not my work disown,
Nor let my labour be my sin!

They sung thy praise—my lips too moved—
No joy within my spirit dwelt:
I prayed—no prayer my heart could sooth;
I preached—no gospel peace I felt.
Ah, sad it is when *others* love
To hear the words your lips express,
While dark and saddened thoughts can prove
You have no help in *your* distress!

But if I e'er rejoiced to find
My feeble lips had blessed a soul,
Then, gracious God! oh, let *my* mind
Still feel thy power its sins control.

I once did love thee—leave me not;
But while I all my faults confess,
Let not my name be quite forgot,
Nor leave me in the wilderness.
This moment, at this midnight hour,
Some sleep in peace my speech has blest;
Oh, hard it is, no gentle power
Can give *my* anxious spirit rest!
If but one wand'rer has returned,
Led by my hand, to seek thy love:
I ask, I beg, that joys confirmed,
ulon. May still thy blissful presence prove! HENRY BURGESS.

A PRAYER ON ENTERING ON A NEW YEAR.

DEAR Jesus, while seasons revolve,
And hurry me on to the goal,
May grace my hard heart more dissolve,
And refine and ennoble my soul.
May I daily hold more in review
Those mercies thy love has supplied;
And my faint fickle mind prove more true,
To my Saviour who loved till he died.
May the growth of thy kingdom impart
New music and joy to my song;
And thy glory lay nearer my heart,
As the streamlet of life glides along.
Should darkness envelope my skies,
May the beams of thy face oft shine through,
And the joys which that darkness denies,
Only heighten the beauties I view.
If prosperity shine on my way,
And tempt me to linger on earth,
Do thou drive the false Syren away,
By the thoughts of my heavenly birth.
Should friends change as oft as the wind,
And their love but a bubble appear,
May it have no effect on my mind,
Than to make my best friend still more dear.
But should they prove faithful and true,
And brighten my path with their love,
May they never conceal from my view,
Those sweeter endearments above.
Should death come to snap some fond cord,
And hurry my gourd to decay,
Do thou, my Redeemer and Lord,
Every sigh, every murmur allay.
If for me the grim tyrant should come,
May I yield without dread to his sway,
And hail him as one sent from home,
To end the fatigue of the way,
And then in the haven above,
When my tempest-tossed spirit is moored,
Her freight of thanksgiving and love,
At thy feet, dearest Lord, shall be poured.
Yes, I'll praise thee with constancy then,
And the ardour of Seraphim powers,
And my tongue shall excel this poor pen,
As the bursts of their rapture do ours.

rton Hall School, near Manchester. W. G.

REVIEWS.

A Letter to the Right Honourable Lord Bexley, President of the British and Foreign Bible Society. By the Rev. JOHN HOWARD HINTON, M.A. London: W. Ball. 1837. 8vo. pp. 29.

Proceedings of the Bible Convention, held in the city of Philadelphia, April 26—29, 1837, with the Constitution of the American and Foreign Bible Society, organised by the Convention. Reported for J. M. ALLEN, Agent of the Baptist General Tract Society, by W. E. DRAKE, Reporter in the Senate of the United States. Philadelphia. 1837. 8vo. pp. 50.

Constitution of the American and Foreign Bible Society, formed by the Bible Convention which met in Philadelphia, April 26—29, 1837; a List of their Officers and Managers; a Report of their Operations during the year of their Provisional Organization, together with an Appendix, containing Extracts of Correspondence, and the names of Auxiliary Societies, Life Directors, and Life Members. New York: Printed for the American and Foreign Bible Society. 1837. 8vo. pp. 88.

A SOLEMN oath is exacted in our courts of justice from every man who undertakes to interpret a deposition which is made in a foreign language. Whatever may be his reputation for integrity or learning, whatever his experience in the work, the faithfulness of his translation must be attested by a sanction as awful as that which binds the original witness to speak "the truth, the whole truth, and nothing but the truth." And if an oath for confirmation is ever desirable, it is in such a case as this; for, supposing the court to be unacquainted with the language in which the testimony is given, the decision which is to take away property, liberty, or life, may be determined by the accuracy or inaccuracy of the translation. The spirit of a transaction is sometimes indicated by a single phrase which was employed by the party to whom the investigation refers; the proof of guilty knowledge on the one hand, or innocence of purpose on the other, may depend on the precise meaning of a word: every thing *in such a case is at the* mercy of the *interpreter.* Suppression and interpolation may be equally detrimental. How anxious will a conscientious man be at such a time to make use of terms exactly equivalent to those which the witness has uttered! What irreparable mischiefs might ensue, were the translator to allow himself to be influenced by a pecuniary bribe, or by the partialities of friendship! He is required therefore to swear to "make true interpretation of the evidence, according to the best of his skill and understanding."

Indeed, in cases of a less urgent character, the duties of a translator are important and weighty. He is bound in honour to give as just a view as he can of the meaning of a writer, whose opinions he professedly reports. A celebrated author on the continent, whose profound learning and patient industry have been expended in some laborious researches, could not refrain from tears, it is said, when conversing recently with a traveller from this country, while deploring the manner in which one of his principal works had been presented to the British public. He had received, in his own apprehension, an injury of the severest character, from a translator whose sentiments, in some points, differed from his own, in having his opinions incorrectly represented to a nation for whom he entertained a high regard, and among whom, above all others, he wished to be in good repute. No ingenuous mind can contemplate without sorrow the painful emotions of one who, having devoted years of toil to an interesting investigation, regarded himself as deprived of anticipated usefulness and honour by the want of skill or the party spirit of his translator.

How solemn, then, is the responsibility which belongs to him who undertakes to translate any portion of the sacred oracles! Especially if the originals be out of the reach of his readers, and his version be the only one from which they can learn what divine mercy has revealed, by how many sanctions is he bound to give a view as accurate and complete as possible of every sentence which resulted from the inspiration of a holy and a jealous God! The prophet

not under more awful obli-
ortray the vision just as he
out deduction or colouring
or to record the precise lan-
h he heard when the still
of Deity fell upon his ear,
ranslator to give, to the best
y, the exact image of the
ch the prophet actually ex-
his own mother tongue.
not add thereto or diminish
is a precept which should
sent to his mind, and im-
n his heart. This duty has
ized and acknowledged by
minent cultivators of sacred
The translators who have
ost freely have sought to
vell as those who are most
eir style. "The first and
siness of a translator," says
to give the plain literal and
l sense of his author; the
aning of his words, phrases,
es; and to express them in
e into which he translates,
ay be, in equivalent words,
d sentences. Whatever in-
ay be allowed him in other
owever excusable he may be
attaining the elegance, the
sublimity of his author—
generally be in some degree
his author excels at all in
ies—want of fidelity admits
e, and is entitled to no in-

eaning of a word or phrase
to a translator, it may be
and prudent to abstain from
tion of a rendering which is
tory to his own mind. He
o the vacancy as well as he
e best way may sometimes
the original word without
it all. But this is an expe-
can only be vindicated by
his ignorance or indecision:
o doubt of the meaning, he
e best of his ability, to ex-
meaning exactly and fully.
oubt, or differ from him, let
n to their reasonings; but if
ace no effect upon his judg-
e continues to be as fully
as before of the correctness
ion, the most solemn sanc-
ected with his duty to God
ender it imperative upon him
the original according to his
view of its import. "It is pardonable to be obscure," says Dr. Campbell, "or even ambiguous, when it is necessary for avoiding a greater evil. I consider it as a great evil in a translator, to assign a meaning merely from conjecture, for which he is conscious he has little or no foundation. In such cases, the method taken by Castalio is the only unexceptionable method, to give a literal translation of the words, and acknowledge our ignorance of the meaning. For the same reason, there will be a propriety in retaining even some ambiguities in the version. But this method ought to taken, only when the interpreter, using his best judgment, thinks there is ground to doubt which of the two senses suggested by the words, is the meaning of the author." This eminent critic discusses the subject at length, in his Preliminary Dissertations, with the sound good sense, and impartial love of truth, for which his writings are distinguished. He shows the propriety of retaining ambiguity in the version where there is ambiguity in the original, and preserving the darkness of an expression which was intended to be obscure: in the rendering of predictions, for example, he shows that no light should be added by the translator, which is borrowed from his knowledge of their fulfilment. "At the same time," he adds, "let it be remembered, that the case of prophecy is, in a great measure, peculiar; and we have reason to think, that there is hardly any other case in which we are in danger of exceeding in perspicuity. Even in those places of the gospel, about the meaning of which expositors are divided, there is ground to believe that there is no intended obscurity in the original; but that the difficulty arises merely from an allusion to some custom, or an application of some term, at that time familiar, but at present not easily discovered. Where the translator is in the dark, his version ought not to be decisive. But where he has rational grounds for forming a judgment, what he judges to be the sense, he ought to express with clearness."

The temptation to blink certain questions is, however, frequently strong in the translation of authoritative documents; and the translators of the inspired volume especially ought to be on their guard against this danger, as arising either from their own prepossessions, or the prepossessions of their friends.

To leave a Greek word untranslated, is to withhold from the unlearned reader a complete translation of the writing in which it occurs. It is to throw him back upon other resources for the interpretation of the passage; to render him dependent for instruction on other books, or on living teachers; to transfer him again to the guidance of the clergy. It is, as far as that passage is concerned, to render the rule of faith, not the Scripture but its interpreter, the church. It was an expedient, therefore, to which the Roman party had recourse, in order to keep the laity partially in the dark, when they found they could not keep them in the dark wholly, but must allow them something that should be called a translation. The crafty Bishop Gardiner, in particular, finding in the latter part of the Reign of Henry VIII. that to withhold an English Testament was impossible, maintained that there were many words in the New Testament of such majesty, that they were not to be translated; but must stand in the English Bible as they were in the Latin. A hundred of these he put into a written list, which was read in convocation. "His design in this," says Burnet, "was visible; that if a translation must be made, it should be so daubed all through with Latin words, that the people should not understand it much the better for its being in English. A taste of this the reader may have by the first twenty of them: *ecclesia, pœnitentia, pontifex, ancilla, contritus, olocausta, justitia, justificatio, idiota, elementa, baptizare, martyr, adorare, sandalium, simplex, tetrarcha, sacramentum, simulachrum, gloria.* The design he had of keeping some of these, particularly the last save one, is plain enough; that the people might not discover that visible opposition which was between the Scriptures and the Roman church in the matter of images. This could not be better palliated, than by disguising these places with words that the people understood not."

King James the first adopted partially the bishop's plan, when, in the hope of superseding the Geneva Bible, which he abhorred, and which was becoming increasingly popular, he yielded so far to the expressed wishes of the Puritans, as to submit Parker's Bible to that revision which produced the version now *in common use. The* learned men to *whom he committed the* work were required to do homage to his royal wisdom, by compliance with fourteen instructions, of which this was the third: "The old ecclesiastical words to be kept, as the word church not to be translated congregation," &c. And his translators, having acted under his guidance, boasted of the just medium which they had observed between popish midnight and puritanical sunshine. They say, "We have on the one side avoided the scrupulosity of the puritanes, who leave the old ecclesiastical words, and betake them to other, as when they put *washing* for *baptism*, and *congregation* instead of *church:* as also, on the other side, we have shunned the obscurity of the papists, in their *azymes, tunike, rational, holocausts, prepuce, pasche,* and a number of such like, whereof their late translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet, by the language thereof, it may be kept from being understood."

We will not on the present occasion descant on the effect which this retention of "old ecclesiastical words" has had on the progress of divine truth in this country. This might furnish grave matter for remark, if we were engaged on some other questions; questions on which we should have our Presbyterian and Independent brethren on the same side as ourselves. But we must put the inquiry to our readers, Is this translation, made under the guidance of an earthly king, or is the Greek text, which was written by the apostles, to be the standard of faith and practice to the millions of India? Will they consent that our brethren, who are wearing out their lives in exertion to give the heathen the word of God, should have rivetted upon them any one of the fetters with which king James bound his bishops and their coadjutors? Are their consciences to be left free, or are they to be shackled? We rejoice that the Baptist missionaries have all remained firm, considering themselves to be set for the defence and confirmation of every portion of the gospel, maintaining their plea of responsibility to a Master in heaven. They have been assailed in the most vulnerable part, and with the most formidable weapons. It is easier by far to bear reproach, and scorn, and hatred, than it is to sustain appeals to candour, modesty, and the love of union; especially when those appeals are made by

friends whose piety is undoubted, and whose benevolence has been amply proved. This is indeed a trial of integrity, when Christian brethren whom you love, whose wisdom you respect, and whom you would be delighted to gratify, call upon you to give up some particle of your principles to the preservation of unity in a society to which you are attached, and to the judgment of men whom you honour. To such an ordeal, however, Baptist translators have been subjected; but each one has retained his integrity, apparently regarding himself as sworn "to make true interpretation of the evidence according to the best of his skill and understanding."

The question respecting the translation or transference of the word *baptizo* into the Indian languages, is not a question of recent date. In the year 1813, writing to Mr. Hughes, the secretary of the British and Foreign Bible Society, a man to whom it was peculiarly difficult to refuse any thing, because of his habitual candour and amœnity, Mr. Fuller says, "In a letter which I lately received from Dr. Carey, he mentions having received one from you, inquiring in what way certain words were rendered in their translations. He wished me to inform you that they had rendered *βαπτίζω* by a word that signifies to *immerse*, and *ἐπίσκοπος* by a word that signifies an overseer." Mr. Hughes replied, "I thank you for the information respecting Dr. Carey. The rendering which concerns *baptism*, I might deem it proper to exchange for the undefined one adopted in our version, especially considering the circumstances under which oriental versions are proceeding. This however is submitted, with deference, as an opinion from which, I am sensible, wiser and better men decisively differ." The subject, then, attracted attention a quarter of a century ago; but no practical result accrued. Dr. Carey persevered in his course, and the Bible Society continued to aid him. Within the last few years, however, a decided stand has been made against the rendering of *baptizo*. *Episcopos* is at present in abeyance; but the Bible Society has determined to withhold assistance from a translation of the New Testament, whose general excellence is not only unimpeached but *freely acknowledged, unless "the Greek terms relating to baptism be rendered, either according* to the principle adopted by the translators of the English authorized version, by a word derived from the original, or by such terms as may be considered unobjectionable by the other denominations of Christians composing the Bible Society."

Mr. Hinton's Letter to Lord Bexley on this subject is worthy of his reputation for acuteness and mental vigour. It gives a condensed but lucid view of the question, and illustrates forcibly the untenable nature of that position which the Bible Society has taken. The whole of it deserves to be read by all who are interested in the integrity of Scripture, and to be circulated throughout the length and breadth of the land. We will, however, give a few pointed extracts.

"I have thus far considered the *justice* of the resolution of the Committee; permit me, further, to investigate its *expediency*. And here I maintain that, if it could be justified, it could not be shown to be wise. They attempt to "adjust the difference" *respecting baptism*, by recommending the transfer of the Greek word; but what can they do towards adjusting the numerous other differences, doctrinal and ecclesiastical, which exist between the different sections of the religious world? There are as stubborn diversities of opinion concerning the words *ἐπίσκοπος* (bishop), *πρεσβύτερος* (elder), and *ἐκκλησία* (church), as there can be about *βαπτίζω* (baptize), and if the party strife notoriously existing, respecting the proper rendering of them, were to come before the Committee of the Bible Society, are we to suppose that they would direct these words likewise to be transferred, instead of being translated? What would they then do with *τεταγμένος* (ordained), and *προέγνω* (to foreknow)? Must these be transferred to the language of the pagans too? And where would they stop? Or where, consistently, could they stop, until they had forbidden the translation of every disputed term, and ordered them all to be transferred into every language under heaven? And all this to make the Bible intelligible to the heathen! So, for example, with the passage, Acts xiii. 48, "As many as were ordained to eternal life, believed." Because a Calvinist understands the word "ordained" (*τεταγμένοι*) as referring to the purpose of God, and an Arminian as referring to the disposition of men: the Bible Society Committee, upon the case being brought before them, will adjudge that the word be not translated, but transferred; and that the pagans, by way of having an intelligible Bible, be taught that "As many as were tetagmenœd to eternal life, believed"! In the case of βαπτίζω (baptize), the Committee "fall back on the

practice of the English version." But would this satisfy the Presbyterian, the Congregationalist, or the Lutheran? We have a long list of ecclesiastical terms which King James ordered our translators to retain, right or wrong; and we know the fraudulent design with which πασχα (passover) has been translated Easter. Acts xii. 4. And is *this* version to be made in every point the standard for all new translations, and its admitted errors and defects to be propagated, without remedy, under the whole heaven? It is impossible.

"I have now done, my lord, with the first branch of the alternative offered us by the Committee. I come next to the second. And if the first is bad, the second is far worse. We are recommended to render βαπτίζω (baptize), by a term '*which may not be considered objectionable* by the other denominations of Christians composing the Bible Society.' It would be wrong, doubtless, to give *unnecessary* offence; nor, so far as appears, have our brethren been accused of it. The word they have used to denote immersion, is as inoffensive as any word can be which denotes the same thing; while it is very well known, that no word meaning immersion would be considered 'unobjectionable.' The recommendation of the Committee, therefore, goes upon the principle, that the primary object of a translator should be conciliation rather than fidelity,—that he should seek to please men rather than God,—that he should sacrifice truth to love! Strange and fearful doctrine! No. Precious as love is, it must not be purchased at the sacrifice of truth. Nor could any love which is worth possessing be purchased at such a cost. A man who could make such a sacrifice to the good opinion of his brethren would only deserve to be despised, and he would soon meet with his desert. The dignity and value of truth, the authority of God, the welfare of immortal souls, all forbid this guilty and fatal surrender. Most deeply do I deplore that, in such an age as the present, when the translation of the holy Scriptures is carried on by so many hands, and into so many languages, the sentiment on which I am remarking should have been promulgated, and more especially from a quarter so likely to be influential. With me, denominational considerations are as nothing, in comparison with my desire to extract this element of poison from the fountain of biblical translation. In the name of all that is honest and faithful, either towards God, himself, or his fellow-sinner, let *every man* who is employed in this work *render every word into what he believes to be its meaning.* In what way else is any translator to clear his conscience? Or in what way else is any satisfactory approach to be made *towards giving to the nations* the 'lively *oracles' of God?*

"Let it only be supposed that a translato of the word of God takes the recommendatio given him by the Committee, and ponders every step whether the word he is employin will 'be considered objectionable' by Chri tians of other denominations: what must b the result of this? It will introduce into hi proceedings an element directly destructive his fidelity. Instead of inquiring simply What does the Scripture mean? he will hav to ask, What will my brethren like? Instea of conforming his work to the mind of Go he will bend it to the views of his fellow Christians. How intolerable this must be t men of upright mind! Place an Episcopalia translator among Congregationalists, and h must not render ἐκκλησία 'church,' n ἐπίσκοπος 'bishop,' but 'congregation,' an 'overseer.' Place a Congregationalist tran lator among Episcopalians, and he must, i equal violation of his conscience, say 'bisho and 'church.' Let but this rule be applie to the whole work of translation, and th whole body of translators, and it would inflic upon them a torture absolutely intolerable They would rise against it as one man, an sweep it away with irresistible indignatio On such a principle, no honest man coul endure the occupation. But this is not th worst. A source of corruption would thus b opened, within the very fountain of the wat of life. To the whole extent of this influenc the character of a *translator* would be utterl forfeited and destroyed, and he who *should* a translator, would be composing a work his own; and yet not of his own, but of th sentiments of those around him. It woul be impossible to carry out such a principl through a version of the whole Bible, witho producing a corrupted volume, deservin rather to be called a caricature, than a cop of the word of God. It would also follow i this method, that, while every translation the Scriptures would be corrupt, even the corruptions would have no uniformity. A the fellow-christians influencing translators different parts of the earth will be of endle diversity, so must the translations be; til ultimately, the Bible will be like a chamelec having no colour of its own, but reflecting th hues of the objects which surround it. Ho far God would be honoured by such a proces or what would become of the purity and a thority of his eternal truth, I need not say nor will I say more, on so painful a subjec than this, that the havoc would be the mo melancholy, for being, not the achievemen of the great enemy of God and man, nor wicked men devoted to his service; not th result of the infirmities of good men, failin to carry into perfect operation the intentio of an upright heart; but the issue of mi guided friendship, the purchase of unpara leled liberality, the recommendation of th Bible Society!"

"I will now dismiss this resolution of the Committee, the first branch of which goes to give the heathen no translation at all, the second to give them a corrupt one. I will only add, on this subject, that the operations of translators and of printers of existing translations, require to be regarded with a watchful eye. A disposition to tamper with ancient versions already begins to appear among some non-immersionist brethren abroad. It has been stated by Mr. W. H. Pearce, lately from Calcutta, that an edition of the Armenian New Testament has not long ago been printed at Shuraz, with the word βαπτίζω (baptize) for the first time transferred: the word, in all former editions, having been translated by a term denoting immersion. And this at the expense of the Bible Society, which aids the printing of the edition! To commence a practice of altering the ancient versions, while retaining their names, is carrying the matter somewhat too far."—p. 20, 25.

The incalculable mischief of tampering with ancient versions will awaken the attention, we trust, of every biblical critic. The Armenian version is unanimously ascribed to the end of the fourth or the commencement of the fifth century; yet its emendation is but the application of the principle which has been desired in reference to the productions of our brethren in India. Where will the Earle-street committee stop? Where will they find an honourable halting-place? Safety, honour, usefulness, comfort, all require their immediate return to their original course.

"They have been mistaken in supposing that the measures they have adopted would preserve peace. They have avoided offending their Auxiliary at Calcutta, but they have caused long embarrassments in their councils at home, and given serious umbrage to the Baptist denomination. The protest they have received must show them how extensively this is felt; but it does not by any means disclose to them the whole influence of their decision. That measure was one of experiment and of hope; all ulterior measures being held in abeyance, till the effect of the protest should be ascertained. The same state of suspense still continues, while, perhaps, a public discussion of the matter may be in progress, and the Committee may be in course of learning the opinions of their various constituencies throughout the country in relation to it. But already the minds of many are alienated, and the liberality of some is stayed; and no mistake can be greater, than to suppose that a continued adherence of the Committee to their resolution can consist with the prolonged adhesion of the Baptist body to the Bible Society. It is possible that the Committee may not care about this. Their high patronage, their increasing funds, their established hold on the public mind, *may* lead them to say, in substance, 'Let the Baptists leave us.' If it should be so, it will only add one to the many instances, in which those who have reached a lofty elevation have forgotten the means by which they ascended. There *was* a period when such language would not have been held. I may observe, however, that the great question to be entertained by the Bible Society is not one of wealth, but of character. Its character, catholic and noble beyond that of any other institution, has hitherto been its wealth, and is yet of more value to it than the riches of both the Indies. It is yet worth while for it to consider whether it can afford to lose its hitherto unrivalled loveliness; to retire from its pinnacle of glory, as the institution of the whole church, and shrink into one of the niches of the temple, as the institution of a sect,—THE PÆDOBAPTIST BIBLE SOCIETY!"—p. 28.

But the precedent which the British and Foreign Bible Society has set, has unhappily been followed in America. Unhappily? We know not whether that word should not be recalled; for our Baptist brethren on the other side of the Atlantic have acted in the emergency with a promptitude and a vigour, which render it questionable whether a greater amount of good than of evil will not be immediately educed. The American pamphlets which are named at the head of this article, contain accounts of the proceedings and results of a magnificent meeting which was held last April in Philadelphia. About 420 brethren met, who had been deputed from twenty-four out of the twenty-six States in the Union, and, after three days' deliberation, organized the American and Foreign Bible Society. The following account of its origin is extracted from its report:—

"The immediate causes which led to the formation of the American and Foreign Bible Society, refer chiefly to the recent acts of the American Bible Society, in consequence of a letter from Mr. Pearce, of Calcutta, inquiring whether aid could be obtained in printing the Bengalee Scriptures, translated on the principle adopted by the American Baptist missionaries in Burmah. This document, forwarded by Mr. Packard, of Philadelphia, to John C. Brigham, Corresponding Secretary of the American Bible Society, was by him submitted to the board of managers on the 6th of August, 1835; and was by them referred to a committee, who reported that it would

be *inexpedient* to recommend appropriations, until the board should settle a principle in relation to the translation of the Greek word *baptizo*. In this report the Board of the American Bible Society concurred, and again referred the subject to a special committee of seven; who, on the first of October, reported, in substance, "that it is *inexpedient* to appropriate funds belonging to the American Bible Society in aid of translating or distributing the Bengalee New Testament, or any other version, containing translations of the Greek words *baptizo, baptisma*, and their cognates.' A counter report was presented by Spencer H. Cone (one of the committee), and the whole subject was postponed until the next regular meeting of the Board, on the 5th of November. On that day the consideration of the subject was resumed; and after a full discussion, and various resolutions, none of which prevailed, the whole subject was again referred to the same committee of seven, a majority of whom, on the 19th of the same month, once more presented their report, which was followed by a counter report from the minority.

"At this, and also at the adjourned meetings on the 3rd of December, 1835, and on the 4th of February, 1836, the whole subject was again discussed; and on the 17th of February, 1836, after several motions to lay it on the table, to postpone, and to give the subject into the hands of a new committee, the report of the majority, virtually *refusing to grant that aid which the Baptist missionaries solicited, was finally passed by a majority of sixteen.*

"This act of the Board of the American Bible Society is probably unprecedented, unless we look for its counterpart in the doings of the Calcutta Bible Society, and of the Committee of the British and Foreign Bible Society, in 1833, when, as in the present instance, the Baptist missionaries in India were denied further aid in printing the Bible, unless they would submit to conditions which they could not but regard as derogatory to mental independence, and requiring them to compromise the truth, in accommodation to expediency.

"The adoption of resolutions which exclude from their patronage all versions in which the Greek word *baptizo* is translated, is, in our opinion, at least so far as the Board of the American Bible Society can control the subject, a determination that the heathen shall remain ignorant of the ordinance of baptism, or derive their knowledge of it from the lips of a missionary, rather than from the oracles of divine truth. That Baptists never can consent either to abandon their scriptural and well-founded principles, or to involve any part of the Bible in the obscurity of *untranslated words, was, it is* believed, perfectly *understood by the Pædobaptist* members of the Board; the natural effect of their act, therefore, was, either to compel us to sacrifice our conscientious convictions on the altar of secular interest, or to exclude us from all further participation in the funds of the American Bible Society, at least so far as our foreign translations are concerned."—*Constitution*, p. 29.

Notwithstanding the length to which this article has already extended, we cannot withhold from our readers another statement derived from the same source, the latter part of which is truly appalling:—

"Previous to the year 1290, at which time, says Archbishop Usher, the first translation of the Bible into the English language was made, there seemed to be no immediate necessity for a distinct Bible organisation among the Baptists. Because, although the Anglicised Greek word, *baptise*, was admitted into the English language, through the influence of the Roman hierarchy, whose emissaries then swayed a controlling power over the literature of the British nation, yet it was then almost universally understood to mean *immersion*. And as late as 1611, when King James' translation of the Bible was made, the word in question was by no means so generally misunderstood, as the present perversion of the ordinance of baptism now proves it to be.

"The consequences of that royal edict, which prohibited the translation of 'the ecclesiastical words,' as they were called,—such as 'the word *church* not to be translated *congregation*,' and the word *baptise* 'to be kept,' were (we would charitably hope) not anticipated. But to us it appears evident, that but for this unlawful interference, painful and protracted controversies might have been avoided, and unanimity of sentiment would have produced harmony and combination in effort, favourable alike to the glory of God, and the salvation of the world.

"The evils which have accrued from the introduction of a single word, imposed by foreign influence, and the bigotry of an earthly prince, no human mind can compute. Nearly all the European versions subsequently made, have been conformed to the principles adopted by King James' translators; and thus a word has been perpetuated from generation to generation, the precise meaning of which none but the learned could with certainty ascertain. And as these versions have in most instances been made by Pædobaptists, the error of sprinkling has obtained the blind and almost universal suffrage of what is called *the Christian world*. This remark applies, not only to the English Bible, but to the Gælic, the Irish, the Manks, and several other languages of Europe;—the Esquimaux and the Mohawk, in America. In the Seneca, the

word baptise has been translated 'to sprinkle;' in the Icelandic, 'to wash;' and in the Chinese, they have translated it by a word (in the Taychew dialect, pronounced *soy*) which Dr. Morrison's Chinese dictionary thus defines: "to wash the feet, to wash physically or morally, to cleanse.—Also, a vessel to contain water." It is the same word the Chinese employ for washing clothes, washing the hands, floor, &c. But the most appalling fact in the whole series is, that which relates to the New Testament in modern Greek, reprinted by the American Bible Society in 1833. The following are a few of the instances in which words dictated by the Holy Spirit have been taken from the New Testament of our Lord, and other words substituted:—

"In Mark vii. 4: 'And when they come from market, except they *baptize*, they eat not. And many other things there be, which they have received to hold, as the baptism of cups and pots,' &c. In this passage, the word βαπτισωνται (baptize) has been 'taken from' the original text, and the word νιφθωσι put in its place. The word βαπτισμους has also been removed from this verse, and πλυσίματα substituted. The same alteration has been made in the eighth verse, where βαπτισμους has again been changed into πλυσίματα. Can there be any good reason for these changes, when the words βαπτισμων and βαπτισματα are retained in Heb. vi. 2 and ix. 10? Does not this fact show that the translators knew that the modern Greeks understood the word βαπτω, and its derivatives, as well as the ancient Greeks?

"But it may be said, that as the words νιφθωσι and πλυσίματα mean, 'to wash,' these changes were introduced to make the modern Greek Testament conform to King James' version. If so, we would ask our brethren of all denominations, whether it is right to alter the word of God, and make it conform to *a human standard*? We do not now inquire, what is the meaning of βαπτισωνται and βαπτισμους; but we ask, are not these the words which the Holy Spirit moved the inspired writer to employ? If they are, then are not these alterations of the original text an impeachment of infinite wisdom?

"In Luke xi. 38: "And when the Pharisee saw it, he marvelled, that he had not first washed (*baptized*) before dinner." In this passage, the word ἐνίφθη has been substituted for ἐβαπτισθη, which is the word the Holy Spirit directed Luke to use.

"In Matt. iii. 38, and other places, ἐν ὑδάτι, IN *water*, has been altered to με το νερον, WITH *water*. This change is not only in plain contradiction of the obvious sense of the original, but is opposed to the authority of all the ancient versions, and several of the first English versions.

"It is further worthy of remark, that in the edition published for the British and Foreign Bible Society in 1810, Mark vii. 4 not only changes βαπτισωνται into πλυμενα, *to wash*, but has *a glaring addition*, viz., the phrase τα χεριατους, 'their hands;' making it read, 'Except they wash THEIR HANDS, they eat not!'

"In these instances, have not the words of the Holy Spirit been 'taken from,' and the words of man been 'added to,' the inspired book?"—*Constitution*, p. 24.

The American and Foreign Bible Society is formed, and is in active and beneficial operation. It now remains for British Baptists to consider what course it behoves them to pursue, and to implore guidance from above. May he who gave the command, for the promulgation of which, in common with his other commands, we are pleading, impart to his faithful people all the wisdom and constancy which the exigence requires! If it be contrary to the principles on which the Bible Society is founded, that it should continue to act as it acted during the first five and twenty years of its career—if it be contrary to its principles to allow translators of the highest attainments and piety to express in their versions what they deliberately believe to be the meaning of the inspired text—then, deeply as we shall regret it, we must sacrifice our attachment to a society which we loved for its uniting tendency, which we honoured for its extensive usefulness, which we believed to be, of all human institutions, the most perfect. If the principles of the Bible Society are not such as to allow of the free exhibition of one portion of revealed truth to the nations, it does not answer the purpose which we had fondly supposed that divine mercy had assigned it, and it must come, sooner or later, under the frown of the Lord.

BRIEF NOTICES.

Exposition, Doctrinal and Philological, of Christ's Sermon on the Mount, according to the Gospel of Matthew; intended likewise as a help towards the formation of a Pure and Biblical System of Faith and Morals. Translated from the original German of DR. A. THOLUCK, *Consistorial Counsellor and Professor of Theology in the Royal University of Halle, and Corresponding Member of the Asiatic Society of London. By the Rev. Robert Menzies.* Foolscap 8vo. 2 vols. pp. 612. Price 12*s.* cloth.

Professor Tholuck may be regarded as at the head of that band of evangelical theologians, who are exerting themselves successfully to counteract the Neologism which has desolated the churches of Germany. His profound erudition and admirable industry have enabled him to produce a series of works adapted to be extensively useful to the class of persons for whom they are designed. His exegetical writings are too thickly studded with quotations from the ancient languages to yield much pleasure or advantage to common readers; but students in divinity will find them rich with criticisms which always deserve respectful attention, and are often of great value. His Exposition of the Sermon on the Mount is one of the latest productions of his pen: it occupies the sixth and the twentieth volumes of the Biblical Cabinet, and well deserves a place in that useful collection. In another part of this Magazine we have given the paraphrase in which the author embodies his views of this important portion of our Lord's ministrations. This may be read with advantage by Christians of every class: and though it can scarcely be expected that every view which this learned foreigner takes of the passage should obtain universal reception among us, yet it is probable that every one who meditates attentively upon what he has written, will derive from it an enlarged perception of the beauty and importance of that inimitable discourse.

The Sick Man's Employ; or, Views of Death and Eternity realized. To which are added, Devotional Exercises for the Afflicted; and a Sermon on the Important Journey from this World to the Next. By JOHN FAWCETT, D.D. pp. 168. Price 2*s.* 6*d.*

We are glad to meet this little work, composed more than sixty years since, and published subsequently in connexion with a number of other pieces, in a separate form. The character of its author, the late venerable Dr. Fawcett, of Hebden Bridge, Yorkshire, is alone a sufficient guarantee of its excellence; but apart from this recommendation, the subject of which it treats is such as must give it a claim to universal acceptance. Who is there among "the sons of clay" whom the paralyzing hand of sickness does not occasionally remind of his frailty, and of the inevitable approach of that period, when he will have "to go the way of all the earth?" The greater part, it is true, are so much engrossed by the shadows of time, as to be apparently unapprehensive of the realities of eternity: and hence the kindness of those afflictive dispensations by which their regards are, as it were, forcibly withdrawn from the one, and pointed to the other. While smarting under such corrective discipline, this little treatise, evidently the fruit of experience, will be found extremely serviceable in awakening suitable reflections, leading the mind to the only source of real permanent consolation, and disposing it to profit by the sufferings it endures. And even for those whose course is at present unbroken and unchecked, an occasional perusal of "the Sick Man's Employ" will not be out of place. Their views and expectations as to "the life that now is" will thus be kept within due limits, and a growing meetness be obtained for that season of loneliness, and pain, and solicitous looking forward, which must sooner or later come upon them. Who has not often marked, with feelings of deep concern, the unpreparedness with which many, even of the followers of the Man of Sorrows, have met sickness and confinement? Far from having learnt in the period of health and vigour how to suffer, they have evinced, when actually passing through the fiery ordeal, impatience, peevishness, and even a preference for "iniquity rather than affliction." Surely this ought not to be. The Christian is bound to glorify his Saviour in the chamber of solitude, and on the bed of pain, as truly as in the active engagements of life; but to do this, he must, while hale and flourishing, accustom himself to calculate on times of corporeal weakness and suffering; and by meditation and prayer, prepare to endure them, whenever permitted by his heavenly Father to befall him, with Christian resignation and fortitude. Now, for this purpose, we would strongly recommend him to give this treatise a careful perusal, and especially to ponder with becoming seriousness the excellent discourse appended to it. We would also hint to our more affluent readers, who are in the habit of caring for the afflicted poor, that the gift or loan of the work will be found greatly to assist them, in their self-denying labours.

Lives of Eminent Youth. By BOURNE HALL DRAPER. 1838. 32mo., pp. 312. Price 2*s.* half-bound.

The indefatigable exertions of this worthy writer on behalf of the young are so well known, and so generally appreciated, that it is only necessary to say of the present volume, that it corresponds in purpose and execution with its precursors. The biographical sketches which it contains, relate to Edward VI., Lady Jane Grey, Crichton, West, J. H. Beattie, Sir W. Jones, Sir T. Lawrence, John Bowdler, Michael Bruce, Thomas Spencer, Zerah Colburn, Daniel Parken, W. F. Durant, and William Pendered. A few of these persons lived to exhibit in matured age the excellent fruits of which their youth had given promise, but the greater part of them were cut off by the cold winds of spring. They were not all examples of piety, but all were entitled, for some reason or other, to the epithet, "Eminent."

Letters on Frequent Communion. By the late Rev. JOHN M. MASON, D.D., of New York. *With Introductory Remarks,* by the Rev. JOHN MORISON, D.D. pp. 131, price 1s. 6d.

In the Established Church of Scotland, and in some of those churches which have sprung from it, it is customary to observe the Lord's Supper but once, or at most twice, a year. It is then preceded by several preparatory services; including fasts, prayers, and sermons, and followed by a day set apart for thanksgiving. The object of Dr. Mason, in these letters, is to dissuade from the onerous concomitants of the ordinance, which he justly represents as incumbrances which have no scriptural warrant, and to induce a more frequent celebration of the ordinance itself. In doing this, he enforces many principles which have been too much overlooked among Christians of every community. His observations on the duty devolving upon us, as disciples of the Lord, to review our religious order and usages, and if we find them, in any particular, at variance with his appointments, thankfully to own our mistake, and faithfully to amend it, are very excellent, and of general application. In the introductory remarks, Dr. Morison avows his settled conviction, "that any unprejudiced student of the New Testament, sitting down to examine the Book of Acts, and the Apostolic Epistles, for the purpose of ascertaining the usages of primitive Christians in reference to the eucharist, would indubitably reach the conclusion, that the first day of the week was invariably devoted to the commemoration of the love of their dying Lord." It is wonderful that the churches should be so slow as they are to avail themselves of the advantages which would accrue from reducing to practice an opinion entertained by a large proportion of their pastors. We *cordially concur in the hope, "that when primitive simplicity shall have been restored to the church, and when* her piety shall more consist in an immediate and vivid contemplation of the death of Christ, the day of Christian assembly will always be devoted to the commemoration of the great sacrifice of the sin-atoning Lamb."

The Narrow Way; or, Cautions and Directions for the Young. By WILLIAM DAVIS, Minister of the Croft Chapel, Hastings. pp. 76.

This work is not intended, as might perhaps be supposed, to explain the first principles of the gospel, but to give practical admonitions and advice. It cautions the young against indolence and the love of pleasure, pride, and vanity—a restless and vain curiosity—and misconduct of various kinds towards others; and offers many salutary counsels in reference to religion, habits, occupations, and connexions in society.

Pietas Privata; the Book of Private Devotion; a series of prayers and meditations, with an Introductory Essay, chiefly from the writings of Hannah More. 32mo., cloth, gilt edges, pp. 184. Price 2s.

In addition to the "Introductory Essay," this very neat little volume contains a short but useful treatise on private devotion, a collection of prayers, a series of "devout meditations," selected from writers of established fame, and sundry pieces of "devotional poetry." Helps to spirituality are peculiarly acceptable in an age of bustle and excitement. Our young friends will do well to avail themselves of the assistance which "the book of private devotion" will afford.

Christian Responsibility; or Individual Effort for the Conversion of Sinners. By JOHN THORNTON, Jun. Eighth Thousand; revised and enlarged. 18mo., pp. 93. Price 1s.

We are happy to learn that a work on so important a subject has already obtained a very extensive sale. The author, we presume, is son of Mr. Thornton, of Billericay, whose productions have enjoyed for many years a considerable share of public patronage. The circulation of seven thousand copies of the volume now before us sufficiently proves the estimation in which it is held. We have only to add our hearty recommendation, and to express our sincere wish that the author may be long spared, and made extensively useful. Should he resume his pen, we may be allowed to suggest to him that condensation and vigour are better than diffuseness; and that a good writer will habitually subject his pages to a searching revision, and take care to remove all indications of carelessness or haste.

The Parables of our Lord explained in familiar Conversations between a Mother and her Children. By the Wife of an Irish Clergyman. 18mo., pp. 207. Price 2s. 6d.

Works of this description abound. Their

success may be regarded as a good sign of the times. Cordially approving of the general design and tendency of the book now submitted to our judgment (barring here and there an *Irish Church* peculiarity, for which the fair authoress may be excused), we must, at the same time, enter our decided protest against the principle of interpretation adopted in the exposition of the parable of the good Samaritan. The admonition, "Go thou and do likewise," clearly shows that our Saviour's intention was to inculcate universal charity in opposition to the narrowmindedness and bigotry of the Jews. But "the wife of an Irish Clergyman" sees "a higher meaning in it." "The wounded man," she tells us, "represents our fallen nature, travelling down to Jericho, the type of destruction, wounded by Satan," &c.; the priest and the Levite are the moral and ceremonial law; the good Samaritan, "the blessed Jesus;" the oil and wine, his blood and Spirit; the inn, the church; the host, ministers of the gospel; and the two pence, baptism and the Lord's supper! All this seems very ingenious, and may excite the admiration of the ignorant; but the student in ecclesiastical history will remember that some of the most mischievous corruptions of Christianity sprung from the spiritualising mania which early infected the church, and led men to seek "higher meanings" of Scripture, instead of contenting themselves with those plain common sense methods of interpretation by which "the mind of the Spirit" is to be ascertained.

Winter. By ROBERT MUDIE: author of The Heavens, The Earth, The Air, The Sea, &c., &c. 1837. Foolscap 8vo., pp. 276. Price 5*s.*, cloth, boards.

A seasonable publication unquestionably; and one which is adapted, not to enhance the rigours of the season, but to mitigate them. It is not a lamentation over the absent pleasures of other times, but an illustration of the wisdom with which the changing seasons are arranged, and the provision which the sovereign Ruler has mercifully made for the preservation of vegetables and animals, and for the comfort of man, during this, the time of nature's repose. Natural and moral philosophy are mingled throughout this work, and revelation is every where spoken of with devout reverence. The tendency of the whole is to show, that, as the last sentence declares, "though, in gratitude for the stores with which the season rewards our labours, we say that the year, at a particular season, is crowned with the bounty of God; yet, in truth, it wears that all-radiant and joy-dispensing crown at all seasons and in every clime." The getting up of this book is exquisite; the frontispiece and the vignette on *the title-page are beautiful specimens of the new art of printing in oil colours.*

A New Derivative and Etymological Dictionar of such English Words as have their origin i the Greek and Latin Languages, arrange according to the number of syllables, with th words accented: intended as a guide to thorough knowledge of Scientific, Technica and other Terms in common use. By J ROWBOTHAM, F.R.A.S. 1838. 7*s.* cloth.

This little work is well calculated to assis the student in acquiring a thorough knowledg of his native tongue. It is to be regrette that the author was deterred from carryin into effect his original intention of introducin many terms derived from the German an Saxon languages. The English, as far as is derived from the Anglo-Saxon, is nearl related to the German; we find, accordingly that a great many words, and a still greate variety of forms of inflexion, as well as syn tactical forms, are common to both.

Many articles might have been advantage ously condensed: a derivative and etymol gical dictionary was not obliged to furnish th chief laws which the pendulum obeys. I would be strange if such a work were witho error: it is certainly a mistake to deriv *Unitarian* from "*unitas*, unity, and *Arius*, th name of a person who, in the fourth century denied the divinity of Christ;" *Arius* has n more to do with *Unitarian*, than with *Trin tarian, Sabbatarian, grammarian*, or *utilitar* These are, however, but spots in a bright lu minary. It is an excellent book, and may b consulted with profit, not only by young stu dents, but also by persons of mature age wh have not had time or opportunity to acquir the Greek and Latin languages.

On Christian Charity. By the Rev. DANIE KATTERNS. 1838. Price 6*d.*

"A parting memorial" presented to th Baptist church at West Drayton, of which th author had been pastor, and which he wa about to leave, to take charge of that a Hammersmith. May his former and his ne connexions both exemplify in their future his tory that brotherly love, the nature and im portance of which are set forth in this warm hearted address!

The Exalted Nation. A Sermon preached a Wimborne, on the Accession of Her Majest Queen Victoria, and at Bere-Regis, befor the Associated Ministers and Churches of th Congregational Denomination in the counti of Dorset; and published at their reques By SAMUEL SPINK. 8vo., pp. 46.

An instructive sermon. Mr. Spink show "that the christian nations are exalted abov all others;"—"that those christian nation which possess christianity in its purest form and are most under its influence, are mor exalted than the rest;" and that "a high mea sure of national piety will lead to the highes and most permanent national happiness."

INTELLIGENCE.

EUROPEAN CONTINENT.

HOLLAND.

The addresses of the pastors of the canton of Vaud to the king and clergy of Holland, on the subject of the religious persecutions in that country, have been laid before our readers. The answer of the Secretary of the general synod, to the letter of the president of the consistory of Lausanne and Vevey, is too great a curiosity to be withheld.

"*To Mr. Victor Mellett, Pastor at Aigle, President of the Consistory of Lausanne.*

"Sir, and very honoured brother in Jesus Christ our Lord,

"The letter dated from Lausanne, August, 1837, to which yours of the 4th October last served as an introduction, has fully convinced the Synodal Commission of the reformed church of the kingdom of Holland, of the deep interest which our brethren of the canton of Vaud take in the prosperity and peace of our churches. This brotherly step has, therefore, caused us less surprise than satisfaction. We have attributed it to that eminently christian spirit which leads all the disciples of the pure gospel to consider themselves as members of the same body, of which Christ our Master and Saviour is the Divine Head.

"So touching a token of affection could not have come from a more respectable quarter than from our brethren of Switzerland, connected as we are with them by unity of faith and by relations of which our annals attest the antiquity and intimacy.

"Nothing, then, would have been more agreeable to the Synodal Commission than to manifest the reciprocal sentiments which animate them; but much more deeply do they regret their inability to comply on this occasion with their request.

"Permit me candidly to acquaint you with the motive, the true, the only motive, which prevents us from making it even a subject of deliberation. Our foreign brethren do not appear to have been rightly informed respecting the true state of things. Had they obtained exact and impartial information of the circumstances relating to the dissensions and separations which we mutually deplore, they would have seen that their present application was not necessary.

"This, Sir, and very honoured brother, is what I am authorized to communicate to you in a brotherly and courteous manner. The Commission do *not the less appreciate the principles and intentions which have dictated* the proceedings of our brethren of the canton of Vaud.

"May the God of truth and charity inspire by his grace all those who are sincerely seeking the truth with that spirit of charity without which all desires and efforts for the maintenance or re-establishment of peace and concord, the edification of the church, and the strengthening of that faith indispensable to the salvation of our souls will ever remain inefficacious.

"Accept, Sir, and honoured brother, the assurances of the high consideration and brotherly affection with which I am,

"Sir, and very honoured Brother,

"Your affectionate servant and brother in Jesus Christ,

"Signed, J. J. DERMONT, Secretary of the General Synod of the Reformed Church in the kingdom of Holland."

The Hague, Nov. 15, 1837.

The result of this letter, in the midst of the conventional phrases employed to convey the refusal, is, that the Synodal Commission has not even considered itself bound to put in deliberation a letter signed by one hundred and sixty-four pastors of a church with which it confesses itself connected by unity of faith, and by ancient and intimate relations. *You are misinformed, and you had better have been silent,* is, in fact, what the Secretary has been "authorized to communicate in a brotherly and courteous manner," to the one hundred and sixty-four persons who signed the address, but without one word of more exact information. The charitable wishes with which this characteristic epistle terminates, will affect us more when those in whose name they are expressed shall cease to sanction persecutions. *Archives du Christianisme. Dec.* 23, 1837.

SWITZERLAND.

In the canton of Appenzell, a joiner having refused to have his child baptized, the grand council carried the child away by force, baptized it, and afterwards placed it in the asylum for orphans at the expense of the father. Truly there are countries in Switzerland where they forget that we no longer live in the fifteenth century. *Archives, May* 27, 1837.

TYROL, AUSTRIA.

In 1829, a religious awakening took place among the inhabitants of the valley of Ziller, and more than four hundred of them refused to take part in the worship of the Roman

Catholic Church; but the Government prohibited these Christians from rendering to God outward service in conformity to their own faith. They were, on the contrary, especially since the death of the emperor Francis, the subjects of vexations and oppression of every kind, by which it was hoped to weary them and bring them under their former yoke. All these efforts were in vain, but, at length, the Christians of Zillerthal, having no means of obliging the Government to grant them the free and public exercise of their worship, invoked the aid and intervention of the King of Prussia. In the letter which they sent to him, and in which they addressed him in the singular number, according to the privilege which the Tyrolese have for a long time enjoyed with regard to their own sovereigns, they entreated him to grant them an asylum in the mountains of Upper Silesia. The King of Prussia sent Dr. Strauss, one of his chaplains in ordinary (who must not be confounded with the too celebrated author of the Life of Jesus) to Vienna, to treat of this affair with the Austrian government. The latter consented to the emigration of the Protestant families from Zillerthal, and the King of Prussia has assigned the village of Erdmannsdorf, in Upper Silesia, for their residence. The Prussian government will defray the expenses of the journey, furnish them with land and the necessary implements of husbandry, and will provide them with food till their fields have produced the first crop. The King of Prussia, say the German papers, has himself determined the place of settlement for his new subjects, because the character of this part of the Silesian mountains bears much analogy to the country which they will quit. There is something honourable and touching in this attention of the monarch, but far more consolatory will be the thought to our brethren of Zillerthal, that distance from his God is the only real expatriation and exile which the Christian knows. We trust that *that* God will be with them in Silesia as he has been in Tyrol, and they will not forget Him in prosperity who has sustained them in their trials. *Archives, Aug.* 12, 1837.

The protestants of the valley of Ziller, compelled to expatriate themselves to escape from the hatred and persecutions of the Roman Catholics, have resorted to Silesia, near Bohemia, to the number of about six hundred. Their estates are advantageously sold. Some of them are in comfortable circumstances, but many are very poor. The King of Prussia has afforded relief to the latter. Dwellings are assigned to them at *Brieg and its environs till the fine royal domain of Erdmannsdorf is ready* for their reception. The houses which are building for them are all constructed on the plan of those of their own country. *Archives Dec.* 23, 1837.

PRUSSIA.

The Prussian government persists in it persecutions against the Lutherans who re fuse to submit to the liturgy they woul impose. On the 21st of March last, th pastor Grabeau was arrested at Erfurt an transported to the prisons of Heiligenstadt *Archives, May* 27, 1837.

A pamphlet written in German has bee transmitted to us on the persecutions expe rienced by the members of the Luthera church in Prussia. The details which thi contains must grieve all those who kno that the gospel is not extended by violen measures. We heartily sympathize wit the sufferings of our Lutheran brethren, an we pray that they may speedily enjoy tha religious freedom which they have a right t claim from the civil power. *Archives, De* 23, 1837.

PIEDMONT.

At Nice those of the inhabitants are pu nished who are found guilty of the enormou crime of possessing the word of God. young protestant minister, Mr. Buscarle has distributed a certain number of Bible and New Testaments in this town, and thi distribution has given rise to the minutest in vestigations. Mr. Buscarlet has been inte rogated by the police on his conduct, report has been sent to Turin, and, i obedience to orders received from th capital, he has been informed that he mu quit the kingdom in forty-eight hours, b the frontier of France. Nearly five an twenty persons have been arrested and in prisoned, because copies of the holy writing and other religious books were found in the houses. One man, in particular, they to from his bed very early in the morning, an threw him into a deep dungeon, without eve allowing him time to dress. His wife was overcome by this cruel treatment that sh has fallen into a state of delirium. The po lice are especially severe towards this ma because he declares with great boldness h new faith. When Mr. Buscarlet was unde going an examination before the Governo the Bible of the pious prisoner lay on th table. There were numerous pencil mark which showed the care with which he ha read it. "Do you consider this man a c tholic or a protestant?" demanded the G vernor. "That is a question which I a not obliged to answer," replied the ministe "at the same time, to judge by the lov which he manifests towards his Saviour an

the Word of God, I should think he is very little of a catholic." Let us pray for the persecuted, that their faith may be purified by the fiery trial, and let us also pray for the persecutors that their eyes may be opened, and that they may cease to fight against God. *Archives, Sept.* 9, 1837.

NEW ASSOCIATION IN THE NORTH RIDING OF YORKSHIRE.

The Baptist brethren in the west part of the North Riding of Yorkshire, regretting their distance from sister churches, and their isolated state in consequence, resolved to form an association for this district; several preparatory meetings were held at Bedale for the purpose, and on the 11th of August 1837, the Association was formed, consisting of the churches at Bedale, Boroughbridge, and Masham. The following resolutions were adopted:—

I. That an Association at present consisting of the churches at Bedale, Boroughbridge, and Masham be formed, to be called the North Riding Baptist Association.

II. That the Association meet once a year at the several churches alternately.

III. That the business of the Association be discharged by a committee consisting of the ministers and two messengers from each church, the messengers to be chosen yearly by the churches.

IV. That the objects of the Association be as follow:—

1. To consolidate, further, and extend the interests of the Baptist denomination in this district.

2. To establish and promote a District Home Missionary Society, for the support of the gospel in these churches, and for the promotion of Baptist interests in the principal towns in the neighbourhood.

3. To inquire into and know the state of the churches, in order to which object, letters shall be sent by the churches yearly; stating the general aspect of the church; the number of members; the additions; the decrease; any evils with which the churches may have to contend, on which advice and assistance may be furnished by the Association; the number and prospects of the village stations; the state of the sabbath schools.

4. To address an annual circular letter to the churches on some important subject connected with the welfare of Zion.

5. To hold yearly meetings at which the following business shall be transacted.

On the first day of meeting:—

1. A prayer-meeting of the committee to implore the divine blessing. 2. A committee-meeting for the discharge of the business of the Association, when letters shall be read; cases of difficulty *considered; new plans contemplated and adopted; and the* affairs of the District Home Mission arranged, or any other business of a private nature.

On the second day of meeting:—

1. A public prayer-meeting for the revival of religion. 2. A sermon on behalf of the Home Society of the district. 3. A revival meeting; when addresses shall be delivered to various classes, and on various subjects.

In the afternoon and evening, collections to be made on behalf of the District Society.

The brethren met on the 12th of October, when the above resolutions were again read and agreed to; the annual meeting was fixed this year to be held at Bedale, November the 8th and 9th; brother Douglas, of Hamsterley, to preach; brother Johnstone, of Boroughbridge, to write the circular letter; and brother Atty, of Bedale, to be treasurer of the Association fund; brother Johnstone, Secretary.

On Wednesday and Thursday, November 8th and 9th, the first annual meeting was held. On Wednesday at half-past six evening, private meeting. Brother Hithersay, of Kilham, then supplying at Masham, prayed; Brother Johnstone, of Boroughbridge, chosen moderator; letters from the churches read; the circular letter drawn up by brother Johnstone, "On the Necessity of Union, System, and Liberality in our Efforts to promote the Cause of Christ" was read, and ordered to be printed. Several resolutions were passed, as, that bible classes be commenced immediately in all the churches, &c. On Thursday, public meetings were held; forenoon, a prayer-meeting for a revival; it was a season of refreshing. Afternoon, a sermon was preached by brother Hithersay, from James v. 19, 20. Evening, a revival-meeting; addresses were delivered to the sinner, by brother Brame, supplying at Bedale; to the saint, by brother Hithersay; to the young, by brother Johnstone; to the old, by brother Morley. It was indeed a revival meeting; the chapel was crowded to excess, and a good feeling seemed to pervade the whole. The collection amounted to £5 11s. 10d.

The next Association meeting to be held at Boroughbridge, in the first week in May. Brother Crook, of Hebdenbridge, to preach; the circular letter to be on the subject of "System," in Answer to the Inquiry, "What is the best System for the most Successful Management of the various Departments of Zion?" F. JOHNSTONE, *Secretary, Dishforth, near Boroughbridge.*

Dec. 11, 1837.

JUBILEE AT ST. PETER'S, THANET.

THE Rev. Thomas Cramp having completed the fiftieth year of ministerial labour in his native village, the event was celebrated by the church and congregation on Thursday, Nov. 16, 1837.

A meeting for prayer and thanksgiving was held in the morning. Mr. Cramp preached in the forenoon from Acts xx. 32—35, and took occasion to advert at some length to the occurrences of the last fifty years, particularly with reference to the origin and progress of the Baptist interest at St. Peter's. After dinner the Sunday-school children were introduced, and each of them received a reward-book from their pastor, accompanied by appropriate exhortations. The teachers were presented with copies of the memoir of Harlan Page, an interesting volume published by the Religious Tract Society. In the evening a public meeting was held, at which A. Flint, Esq., of Canterbury, presided; when a congratulatory address was presented to Mr. Cramp, numerously signed by the members of the church and congregation, accompanied by a gift, in testimony of gratitude and esteem, consisting of the following books, handsomely bound, viz:—the Condensed Commentary, Andrew Fuller's Works, in five volumes, and the Life of Dr. Carey. Sundry resolutions were then proposed and carried, in supporting which the meeting was addressed, in a very interesting and impressive manner, by the Rev. T. Scott; E. Davis; J. Paul (Indep.); T. Davis; D. Pledge; and H. Hickman (Wesleyan).

Although the day was excessively wet, the congregations were large. Several friends travelled considerable distances (upwards of thirty miles) in order to be present on the occasion, and thus testify their regard to a long-tried and devoted labourer in the vineyard of the Lord.

Three years ago the place of worship occupied by the church at St. Peter's was rebuilt in an enlarged form, at an expense of upwards of £600. The sum of £75 being still unpaid, it was resolved to increase the pleasure of the day by extinguishing the debt; and the resolution was happily carried into effect.

The following extracts from the address above mentioned, may be interesting to the readers of the Magazine:—

"Allow us to remind you, dear Sir, that of those who occupied stations of usefulness in this island fifty years ago, you only are left. We find you this day where the fathers of some of us saw you half a century since. This village has been favoured with your disinterested and self-denying efforts from the commencement of those efforts until now. While others have been called to lament the removal or death of their spiritual guides, we have been spared the pangs of separation, and rejoice that still 'our eyes see our teacher.'

"And to you, dear Sir, has fallen a rare *and uncommon lot.* You are 'a prophet *receiving honour in your* own country.' Your fifty years of labour have been spen in your native village. The companion of your childhood and youth have receive from your lips the instructions of wisdom Here, in your own home, you are 'accepte of God, and approved of men.'"

May the latter days of our aged frien be cheered by heavenly consolations, an distinguished by a plentiful outpouring the Spirit, both on himself and on th people of his charge!

SHELFORD.

A few Baptist ministers in the county Cambridge, feeling deeply impressed wit the importance of seeking a revival of th power of true religion in their respectiv churches and congregations, having co sulted together, resolved to co-operate wit each other in the use of such means might appear calculated, under the Divin blessing, to promote this important object.

The first step taken in pursuance of thi resolution, was a public meeting held Great Shelford, on Tuesday evening, 19t Dec., 1837, when they were favoured wit the presence and assistance of several mi nistering brethren of the Independent de nomination. The following was the orde observed in the engagements of the even ing.

After singing, Rev. J. Burgess (Indep. engaged in prayer; Rev. W. W. Cantlow pastor of the church, stated the object o the meeting; and Rev. R. Roff, of Cam bridge, delivered an address on "The Na ture and Importance of Revivals;" Mr Flood, of Melbourne, gave out a few verse and prayed; Rev. T. Kirkness (Indep. addressed, on "The Necessity of the In fluences of the Holy Spirit;" and Rev. W Hancock, of Harston, on "Decision of Cha racter." Rev. R. Roff gave out a hymn and engaged in prayer: Mr. Flood gave a address to the Young; and Mr. W. Bur gess (Indep.) on "The Importance of at tending prayer meetings;" the pastor of th church concluded with prayer.

The addresses were brief, plain, an pointed; the prayers, earnest and affectionate and directed mainly to the special object the meeting. The attendance was large; deep solemnity seemed to rest on the mind of the whole assembly. Many found i good to be there, and some it is hoped, fel as they never felt before, the unutterable im portance of seeking a personal and experi mental acquaintance with the power of vita godliness. It is intended, with Divine per mission, to hold further meetings of a simi lar kind in other places. May all that desir the prosperity of Zion help us by their prayers, that God may "be merciful unto us and bless us, and make his face to shin upon us!"

ORDINATIONS.

RHYMNEY, MONMOUTHSHIRE.

On Wednesday, Oct. 10, 1837, the Rev. W. Evans was ordained assistant pastor to the Rev. M. James, over the Baptist church, Rhymney, Monmouthshire.

The Rev. W. Thomas, of Newport, conducted the introductory part of the service; the Rev. C. Thompson, of Tredegar, asked the questions, and offered the ordination prayer, after which, he addressed the minister from 2 Tim. iv. 1, 2; the Rev. E. Oliver, of Ebbervale, preached from Dan. vi. 26; and the Rev. R. Edwards, of Dinas, from Ps. xix. 7; the Rev. M. James, led the devotional exercise at the commencement.

The above is a Welsh Baptist church, but English residents and members having considerably increased, it was found necessary to have English services, and to this especially, Mr. Evans, has been appointed. The prospect of usefulness and increase is most encouraging.

CAMBRIDGE.

The Rev. Robert Roff, late of Swansea, has accepted the invitation of the Baptist church and congregation, St. Andrews Street, Cambridge, late under the pastoral care of the Rev. Joshua Gray, and commenced his pastoral labours there on the 19th of November last.

SCARBOROUGH.

The Rev. B. Evans, who, on account of ill-health, was compelled some months ago to resign his charge as pastor of the church at Scarborough, we are happy to say is so far recovered as to be able, at the earnest request of the church, to resume his labours; Mr. E. has, therefore, again become their pastor.

SMARDEN.

On the sixth of December, 1837, Mr. W. Sackelmoore, late master of the British School, Maidstone, was publicly recognised as pastor of the particular Baptist Church at Smarden, Kent. A statement of the reasons of Dissent from the national church, having been made by the Rev. T. Davis, of Ashford, and prayer having been offered by the Rev. T. Scott, of Brabourne, a sermon was addressed to the pastor, by the Rev. W. G. Lewis, of Chatham, and one to the people, by the Rev. W. Shilling, of Bethersden. The attendance was large, and the service solemn. This church, which is one of the oldest in the county, there being entries in its books as early as 1640, and which is considerably endowed, has long been in a low condition. *May it now revive and prosper!*

RECENT DEATHS.

REV. J. R. BLAKELEY.

Early on Lord's-day morning, Nov. 19, 1837, the Rev. John Rix Blakeley, of Worstead, Norfolk, departed this life, in the 49th year of his age, sincerely and deservedly esteemed and regretted; having been pastor of the church in that place, for four years, and previously, a member seventeen years. His affliction, which lasted eighteen weeks, was of the most distressing kind: his disease superinduced such a complete prostration of strength, that he lost the entire use of his limbs, and was incapable of any other motion, as he lay upon his bed, than that of a gentle inclination of his head, from one side to the other. This extreme debility was accompanied with very violent pain, with but little relaxation from suffering, and gradually increased till he sank into the arms of death. He bore his affliction with the utmost calmness, and with the most unshaken confidence in the divine wisdom and mercy; he was "sorrowful, yet always rejoicing;" his death was more than happy —it was triumphant. His affectionate disposition, his fervent piety, his blameless character, his indefatigable labours, will not soon be forgotten by the church and congregation over which he presided, nor by numerous friends in the neighbourhood, who had the happiness of knowing him. He has left a widow and six children to lament his loss. May his God be their God; support and guide them through life; and may their latter end be like his!

REV. E. FRANCIS.

Died on Friday, the 12th Jan., aged 55 years, after a long and fearful illness, which he bore with exemplary patience and Christian fortitude, the Rev. Edward Francis, the gratuitous and affectionate pastor of the Baptist church in Hereford.

This truly excellent man, for more than twenty years, laboured with singular devotedness and zeal, in the cause of his Divine Master. About ten years since, he collected together in a small room obtained for the purpose, a few pious people, and formed a church on the principles of believers' baptism, to whom he continued to preach the word of life with considerable success, while his health and strength permitted. Within the last few months, the church and congregation removed to a large room, used as an infant school, the private property of a lady of the Establishment, who kindly lent it for that purpose. With the assistance of a few friends, anxious for the establishment of the Redeemer's cause in this city, a neat and commodious chapel has been com-

menced, and nearly completed. The foundation-stone of this building was laid by Mr. Francis, and that was the last public service in which he was enabled to engage. On that occasion, he addressed the assembly with peculiar animation, it being the object he had long sought and earnestly prayed for. The chapel, it is expected, will be opened in the month of February, when it would have been peculiarly delightful to have had the presence, if not to have enjoyed the services, of one who has so long and faithfully laboured for its establishment. Mr. Francis died as he had lived, distinguished by the exercise of every Christian grace, and enjoying a sweet tranquillity of spirit, produced by a firm reliance on the merits of his Redeemer. His remains are deposited by the foundation-stone which he laid with so much pleasure, but a few months since.

REV. S. CORNFORD.

Died, Dec. 24, 1837, the Rev. Samuel Cornford, pastor of the Baptist church meeting in Bethel Chapel, Maidstone. Mr. Cornford was forty-five years of age, and has left a widow, three sons, and a daughter.

PROFITS OF THE MAGAZINE.

HALF YEARLY DISTRIBUTION.

THE Proprietors have had the pleasure at their late meeting, of voting assistance to the widows whose initials are subjoined. These have been selected from very numerous applicants; and, though specific reasons cannot with propriety be assigned for the omission of names, yet, it may be right to say that special regard has been had to the claims of age, and that applicants from eighty-four years of age to fifty have furnished an ample list. Widows who have received aid at this time will not be eligible again before next December. Applications should be post paid.

		RECOMMENDED BY.
E. J.	£3	Benjamin Thomas.
R. R.	4	William Wood.
M. R.	4	Ellis Munsey.
S. W.	4	F. A. Cox.
E. C.	4	James Puntis.
M. E.	3	Timothy Thomas.
A. M.	4	William Rogers.
H. P.	3	Thomas Jenkins.
A. M'K.	4	J. B. Ulph.
A. C.	4	Thomas Price.
M. W.	4	Daniel Wilson.
E. B.	4	James Edwards.
M. P.	4	Joseph Harbottle.
E. C.	4	William Gray.
A. E.	3	Thomas Morris.
E. A.	4	J. Whittemore.
M. A.	4	D. M. Thompson.
E. J.	3	Benjamin Price.
S. W.	4	John Kershaw.
E. R.	3	John James.
A. D.	3	Timothy Thomas.
J. F.	3	Hugh Jones.
A. D.	*4*	*Thomas Finch.*
S. S.	*4*	*Moses Fisher.*

EDITORIAL POSTCRIPT.

THE EDITOR is obliged and encouraged by the approbation of the January number, which has been expressed in letters from many of his ministering brethren. The practical kindness which some have shown in their efforts to extend the circulation of the work is especially cheering. One who resides in an eastern county writes, "I am happy to say, that in my own congregation, where last year only four copies of the Magazine were taken, sixteen or seventeen have been taken for the present month, and will, I hope, continue to be taken." Another, in the west, says that he has obtained seventeen or eighteen new monthly subscribers, and hopes to add half a dozen more to the list in a few days. If the ministers of the denomination generally pursue this course, they will soon enable the proprietors to make further improvements, and will materially aid the widows of their departed fellow-labourers in the kingdom of Christ. Perhaps, it may be allowable to add, they will by so doing promote the spiritual interests of the churches.

An *erratum* occurs in our last, in the review of Umbreit and Lee on the book of Job, which though small to the eye, is important to the sense. The word "He" should have been "Lee," in the twenty-fifth line of the seventeenth page. Our readers will correct this in their estimate of the comparative merits of the two valuable works under consideration. The statement should have been this—"Umbreit's version, or rather Gray's translation of it, is by far the most free and elegant. Lee adheres closely to the original, and by his adoption of short and genuine English words, has attained a dignified simplicity which is at once pleasing and forcible."

The Committee of Deputies of the Protestant Dissenters presented a Report to the General Meeting on the 27th of December last, which, were it transferred to our pages, would occupy more space than can be conveniently spared. It may be found entire in the Patriot of January the eighth, to which we must refer our readers for the retrospect which it takes of civil transactions affecting the Dissenters during the past year. Two passages, however, are sufficiently important to be distinguished from the rest; one, which relates to the final closing of the Supplemental Register of Births at Dr. Williams's Library, which took place on the thirty-first day of December: the other, which directs attention to a projected measure for promoting universal education. A sub-committee having been appointed to inquire into the nature and details of Lord Brougham's Bill

for promoting Education in England and Wales, "Your Committee," says the Report, "concurred in opinion with that subcommittee; and while lamenting that, notwithstanding the efforts that have been made, the present means of education are quite inadequate to the wants of the population, your committee regretted to find, on examining Lord Brougham's Bill, that the large powers which it proposed to invest in the commissioners, are not guarded and restrained by any provisions protecting from infringement the rights of conscience, and the just claims of Protestant Dissenters."

The hundred and thirty-fourth number of the *Edinburgh Review*, just published, contains an elaborate historical article on Church Revenues and Church Rates, to which many of our readers will thank us for directing their attention. It occupies thirty pages, and appears to be the result of much research. Some who have not access to the work will be glad to see a summary of its views, which the writer himself furnishes at its close. He says, "We have shown, 1. That in England, as in other christian states, churches were for many centuries repaired, and the expenses of religious worship defrayed out of ecclesiastical funds set apart for these purposes; which funds are still enjoyed by the established clergy, or by lay impropriators possessed of what was formerly church property. 2. That churches continued to be repaired, and the expenses of public worship to be defrayed out of these funds, after the commencement of legal memory, and consequently that no subsequent custom, introduced by the ecclesiastical courts, can create a liability at common law, imposing on parishioners the obligation to discharge these burdens. 3. That no statute law has imposed these burdens on parishioners. 4. That although for ages churches have been repaired, and the expenses of public worship defrayed by church rates, this has been done by voluntary assessments, made from time to time, as occasion required, by the churchwardens and a majority of the parishioners assembled in vestry, and in no other way. 5. That spiritual censures are the only means of coercion which the wisdom of the law has intrusted to ecclesiastical courts. To these conclusions we may add (what is admitted on all sides), that when the ecclesiastical authorities have attempted to impose church rates on a refractory parish, by appointing commissioners to rate and tax the parishoners, their attempts have been repudiated, and their commissions declared illegal by the courts of law. The substitution of churchwardens for commissioners appears to be no less an encroachment *on the ancient right of the parishioners to assess themselves; and* after the judicial declarations of Lord Lyndhurst and of Baron Baillie from the bench, there seems no ground or pretext for this novelty."

The leading article in the *Eclectic Review* for January is a lucid exhibition of the contrariety of Religious Establishments to the Genius and Designs of Christianity. The inexpediency of a state church is shown by a reference to the general character and habits of the men in whose hands the highest ecclesiastical appointments are invested; the want of provision for personal piety in the supreme head of the church, to whom the spiritual vicegerency of Christ's kingdom decends as an heir-loom; the unfitness of legislative assemblies for the discussion and regulation of ecclesiastical affairs; the prejudicial influence of the support derived from taxation; the theory of such an institution that the nation is the church; the coercion employed in its behalf; the hindrance it causes to the general communion of saints; and the obstacle to the spread of the gospel arising from the principle that all civil governments are bound to provide and maintain a religion for the whole population. If this article were reprinted and circulated as a separate tract among pious episcopalians, it would be likely to do much good.

The Central Negro Emancipation Committee has issued a stamped publication in the form of a newspaper, which is to be published once a fortnight, to exhibit the apprenticeship system in its true character, and excite to active exertions on behalf of the unhappy victims of colonial cruelty and fraud. This work, called *The British Emancipator*, gives an account in its last number of a large anti-slavery meeting at Norwich, respecting which it observes, that the most striking feature in the proceedings was the presence of Mr. Fowell Buxton, who took an active part in promoting the objects of the meeting. We are glad that Mr. Buxton embraced this opportunity to declare openly his hatred of the apprenticeship, and his belief that it ought to be immediately abolished; but must do that gentleman the justice to say, that we never doubted the correctness of his feeling on the subject, or understood his language as opposed to these views. An admirable letter from the venerable Thomas Clarkson appears also in the same number, cordially concurring in the propriety of seeking the immediate abolition of the apprenticeship, and saying, "Our present petitions cannot but have a desirable effect." If the British public would but express itself as distinctly and audibly in favour of the abolition of the apprenticeship, as it did five years ago in favour of

the abolition of the system then existing, we have no doubt that the object would be gained. We think we can discern some favourable symptoms in very high places. But nothing will be done unless the public arouse itself thoroughly. Will the friends of humanity bestir themselves? Will the reader do his part?

Some of the American papers contain a lamentable account of the assassination of the Rev. Elijah Lovejoy, at Alton, U.S., on the 7th of last November. Mr. Lovejoy edited the Alton Observer, in which the rights of black and coloured men were advocated. His press had been tumultuously destroyed; a new one was purchased, and, having been landed, was deposited in a warehouse on the wharf. Under the sanction of the mayor, Mr. Lovejoy and his friends maintained watch in the warehouse with arms, to defend their property. A band of desperadoes attacked them; the roof of the warehouse was set on fire; muskets were used on both sides, and several persons fell. Mr. Lovejoy received three balls in his breast, and died on the spot.

The invisible opponent of all good seems to be unusually active in different quarters of the globe. The directors of the London Missionary Society have just published an affecting account of the severe persecutions which the native Christians are sustaining in the island of Madagascar. Notwithstanding the prohibition of Christian worship by the queen, a few were in the habit of meeting on the Sabbath, on a mountain at some distance from the capital, for the purpose of reading the Scriptures, singing, and prayer. These have been lately detected. Fifteen were apprehended, and condemned to the utter and final loss of liberty, never to be redeemed by their friends; and with the further stipulation, that if transferred to other masters, it should be on the condition of their being compelled to labour from morning to night, to the utmost limits of their strength. Their property was also confiscated. Of those who were married, their wives and children, whether professing Christianity or not, were reduced to slavery, but with the mitigating circumstance of permission to be redeemed. The total number thus affected is said to amount to nearly one hundred. One excellent woman, a person of some distinction, was condemned to die at the place of common execution. "Here she continued to pray and to exhort all around her to believe in Jesus Christ, even till the executioner's spear, thrust through her body, deprived *her of the power of utterance!*"

LITERARY NOTICES.

In the press.

A SELECTION OF HYMNS for the use of BAPTIST CONGREGATIONS, intended as a Supplement to Dr. Watts's Psalms and Hymns; the tenth, being an improved and enlarged edition of THE NEW SELECTION. In compliance with the advice of many respectable ministers, this Volume is enriched by the addition of about a hundred hymns, chiefly old and well known compositions. It is believed that the book, as now about to be presented to the public, will secure the approbation of the churches generally; and thus become, in an increased degree, a valuable source of aid to the widows of deceased ministers and missionaries, to whom the profits are annually devoted.

We understand that the author of the History of the Waldenses (Mr. W. Jones), has in the press, the third and concluding volume of his "Lectures on Ecclesiastical History," bringing down the subject to the present time. He proposes issuing it in monthly parts, the first of which will appear on the 1st of February.

Memorials of a Beloved Friend; or, 'A Brief Sketch of the Life of Mary Napier Lincolne. By Elizabeth Ritchie. With an Introductory Essay by Mrs. Henderson.

China; its State and Prospects, with especial reference to the diffusion of the Gospel. By W. H. Medhurst, twenty years a missionary to the Chinese. In one volume 8vo. Published by John Snow, Paternoster Row.

British Ecclesiastical History; including the Rise, Progress, and Present State of every Denomination of Christians in the British Empire, from the introduction of the gospel into Britain to our times. By T. Timpson, author of the "Companion to the Bible," "Church History through all Ages," &c. In one thick volume 12mo. in February.

Hints to Young Christians on Active Efforts in the Saviour's cause. By B. Evans.

Preparing for early publication, under the patronage of the London Missionary Society, A History of Madagascar, in connexion with the Protestant Mission; from its commencement in 1818, to the present time. With an account of the country, the religion, manners, and customs of the inhabitants, principally in the interior. By the Missionaries on the Island. Edited by the Rev. Wm. Ellis, author of "Polynesian Researches." In two vols. 8vo., with maps and plates. Price not to exceed 30s. Subscribers' names received by Fisher, Son, and Co., London.

A new volume by Mr. Maunder, on the plan of his "Treasury of Knowledge," entitled, The Biographical Treasury, &c. &c., which is said to contain about ten thousand memoirs of eminent Persons of all Ages and Countries, brought down to the time, will appear during the month. Independent of the "Lives," there are about 3500 Maxims and Precepts, arranged in a similar manner to those in the preceding year.

Thoughts on the Past and Present State of Religious Parties in England, including the substance of a Discourse delivered at Union Street Chapel, Southwark, January 2, 1838, by Professor Vaughan, D.D.

Just published.

Memoir of William Carey, D.D., late missionary to Bengal; professor of oriental languages in the college of Fort William, Calcutta. By Eustace Carey. Second edition. London: Jackson and Walford, 18, St. Paul's Churchyard.

MISSIONARY HERALD.

CCXXX. FEBRUARY, 1838.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the Ministers or Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

[*Continued from p. 3.*]

We regret to add, that the improvement in Mrs. E's health was but very temporary, and it soon became so seriously impaired, that a short sea voyage was recommended as the only probable means of her recovery. On this subject we quote a few paragraphs of a letter from Mr. Thomas, under date of August last. After stating that Mrs. E. had been for several months the subject of illness, apparently resulting from an attack of Cholera, he adds:—

"The complaint has now taken so serious a form, that nothing short of a sea voyage is considered likely to afford any relief: and if that be long delayed, there is no other prospect but death in a short time. They have had sickness in their family also; James has been so ill as to make it doubtful whether he could survive: he is now rather better. The doctor has ordered Mrs. E. off immediately, and they have taken a passage in a vessel owned by Mr. Beauchamp, and which is to sail in about two months. Mrs. B., who is also very unwell, goes in the vessel; and our brother and sister and their children, all go. It would not do for Mrs. E. to go alone; indeed, Mr. E. really needs a change of the kind, and I hope it will prove beneficial to all of them. During his absence, Mr. E. has given a holiday to the boys, intending to have no vacation at Christmas. With our present strength, it is impossible for us to think of continuing the school while he is away; consequently, nothing else could be done but give a vacation now, instead of at the usual time. May brother E. be brought back to resume his important labours. He has been much encouraged since his removal to Haurah; his Theological Class, established a few months ago, bids fair to be useful to the cause of religion.

A letter from Mr. Thomas, of still more recent date, we are happy to add, mentions the receipt of a communication from Mr. Ellis, when down the river, which afforded reason to hope, that both Mrs. E. and himself, with the children, would derive much advantage from the trip. We trust these hopes may be fully confirmed.

Sibpur Station.—The *Native Female Boarding School, superintended by Mr. and Mrs. George Pearce, situated at this station,* still proves itself, under the divine blessing, an important means of usefulness. In January the number of pupils was increased from 32 to 41, and more would gladly have been received, had the state of the funds allowed it. In the early part of the year, no less than *ten* of the elder children began to manifest an anxious concern for the salvation of their souls. Some of them came daily to Mr. P. expressing their sense of guilt as sinners before God, and earnestly soliciting instruction as to the way of salvation through Christ Jesus. Mr. P. with a view to ascertain the state of their minds, encouraged them to pray with each other in his presence; and was much struck with the fervency, propriety, and fulness of their petitions. As most were very young, he was fearful lest in some cases their serious impressions should prove but transient. While therefore he cherished in every way their religious feelings, he allowed time to manifest their depth and permanency. After a probation of several months he became fully satisfied of the reality of the work of grace in six of the candidates, and by the following extracts of a letter from Mr. Thomas, received by the last overland dispatch, our readers will see that these young disciples, with other interesting converts, have dedicated themselves to the Lord in baptism. We entreat on their accounts the prayers of our readers, especially of those who kindly support our Boarding Schools. Mr. Thomas writes as follows.

"Brother G. Pearce has been further encouraged by signs of piety in several of his charge. About ten days ago he baptized *seven* females, and a young Brahman; of the former, six were among the youth in the school. Mr. P. will write you more fully about all, and especially the Brahman, whose case is very interesting. Last sabbath, another Hindu youth, who has been a short time with him, was baptized in the Circular Road Chapel, with Mrs. E. K. and a young East Indian. The Hindu convert was one of the youths brought up in the Chitpur school, and ascribed his first impressions to what he learned there. This is the second who has come forward to profess Jesus as the result of the instructions given in that school; a strong reason certainly to encourage prosecuting such labours when

practicable. I was not present at the baptizing, but understand that he gave a very interesting and satisfactory account of himself. It is hoped, that both he, and the Brahman before mentioned, will prove suitable agents to be employed in making known the truth to their countrymen."

The village stations of Lakhyántipur and Khári, to the south of Calcutta, are also under the superintendence of Mr. Pearce, assisted by Mr. De Monte and several native teachers. In February Mr. Yates accompanied Mr. P. to the former station, and expresses himself much gratified by his visit. "We had," he says, "the same congregation of *one hundred and eighty* (native Christians) both services. I preached to them in the morning and Mr. P. in the afternoon. In the middle of the day a church meeting was held, at which we heard the experience of one candidate for baptism, who was received."

The gradual progress of the Gospel in these villages will be seen by the following letter from Mr. G. Pearce, written in May last. It is extracted from the last report of the Calcutta Baptist Missionary Society—an institution auxiliary to the Parent Society in this country, formed by its Missionaries in the year 1817, and which for twenty years has yielded to their efforts constant and liberal aid.

Lakhyantipur.—"I am thankful to say that we have enjoyed a pleasing degree of prosperity at this station throughout the year. The people have been at peace among themselves, and at peace with their neighbours. The ordinances of religion have been administered without interruption. My respected coadjutor, Mr. De Monte, has spent a considerable portion of his time at the station, and has laboured with great diligence. The native catechists, too, deserve to have honourable mention made of their zeal and uprightness. The pulpit at Lakhyantipur, with two exceptions, has been occupied every Lord's day, either by Mr. De Monte or myself. A system of instruction on week days, from village to village where our people reside, has been constantly in operation, and it has been attended with the happiest effects. Scriptural knowledge has thereby greatly increased, and the supervision of all been closely maintained. Numerous additions from the Heathen have been made to the Christian community — in all, I believe, about *twenty* families. The congregation on the Lord's day has averaged from 120 to 150 persons. To meet the increased attendance on public worship, a large and substantial chapel has been erected, and commodiously fitted up. The erection of this place has tended to give confidence to the people in the permanence of our efforts for their welfare, and has had, I have no doubt, a favourable influence in bringing some that were hesitating, to a decision.

"In January last, I had the pleasure of baptizing five persons, and of receiving them to the fellowship of the Church. They had previously been on probation about six months. *One* other has since been accepted, and will, if the Lord permit, be shortly baptized. It is pleasing to add, that at this station we have not had occasion to exclude a single member of the church, nor have lost any by death; so that our additions this year are all clear gain. On the whole I may say, that the people generally are improving fast in Scriptural knowledge, and in purity of conduct; and there are not wanting instances of some delightful exemplifications of Christian character: but I fear to enlarge.

"*Several deaths have occurred of persons not in the church. Respecting one of these,* a widow, Mr. De Monte writes, Though she was not in the church, yet I think I may safely say, she died in the Lord. I often visited her in her sickness, and though the rod of affliction was heavy upon her, she seemed cheerful and devout. She often sent for me, and requested me to pray for her, and would say, 'I am glad to depart and be with Christ.'"

"From this station, the adjacent villages and markets have been constantly visited for the preaching of the Gospel, and the distribution of tracts. The word has in general been heard with an attention which encourages the hope that the religion of Christ will continue to spread, and perhaps ere long be widely diffused in this part of the country."

Khari.—"Of the Khari station I regret that I cannot speak favourably. A lamentable degree of indifference to spiritual concerns has generally prevailed. This, I am sorry to say, applies to the members of the church, as well as to the people generally. It has been found necessary also to separate three individuals from the church, in consequence of their having fallen into open sin.

"A somewhat better spirit has, however, recently appeared, and the attendance on public worship has improved. The people seem sensible of their error, and to desire a better state of things. I would hope, from the arrangements which have recently been made, that by the blessing of God a real improvement will take place. Still we cannot expect, with our present limited means, that the people here can be equally in advance with those at the nearer stations. The station is so distant and so unhealthy, that the care of it necessarily devolves almost entirely on our native assistants.

"Within the year several persons have come in from the heathen who have relinquished caste and idolatry, particularly three families at the village of Madhpur, who, I hope, will be the means of strengthening our hands.

It is gratifying to add, that the whole number of families in these southern villages at present under Christian instruction is *one hundred and seventy-five*, containing about *four hundred and fifty* individuals. Eight years ago these were all in idolatry, and the name of Christ was scarcely known in these parts. May we not say, "What hath God wrought!"

We have thus briefly adverted to the operations of our brethren in their ever-increasing spheres of labour and success. We will add a few extracts illustrative of the anxiety with which, under such circumstances, they desire and ask for aid in their arduous exertions.

On this subject one of the European brethren writes to Mr. Pearce. "We hope you will allow no opportunity to escape, of reinforcing our strength in Calcutta. If the society will encourage *men*, the religious public, and our own denomination in particular, will never allow them to starve or be recalled for want of *funds*. The missionary spirit must increase. Christians will be more liberal. The late publications on covetousness may teach the rich their duty, and call forth the mammon to be sacrificed on the altar of God. One civilian here has sent 600 rupees (£60) to the Bethel. Mr. Boaz has lately received several liberal donations to the London and other Missionary Societies. I think that if you were here, we might also reap in this way. You must make amends for your absence by your

ertions in England. But do not leave without *men*, as they will do more than *money*."

Another brother writes as follows:—"I have just got a letter from Mr. Dyer, dated in October, and am sorry to learn from it that there are *none* preparing for the East. This is indeed sad. I wish a plan could be organized for the establishment of a *chain of Mission stations* around Calcutta, at the distance of from twelve to twenty miles. Budgebudge would be an excellent place to begin with. There a missionary would find the same kind of people as in the south to work upon, and be the means of strengthening our present stations there. I long to see the whole of the south district Christianized, and I hope the day is not far distant when this happy event shall be accomplished."

Similar extracts might be given from other European brethren; but omitting them, we will quote a short paragraph of a letter from our aged Armenian brother, Carapiet, and another from our native brother, Sujátáli: The former thus addresses Mr. Pearce:

"I hope you will stay in England (as necessary) twelve months, and *no more*; and then return to Bengal in good health and strength, with as many zealous, active, healthy brethren, as you can get, to bring out with you: meantime, take good care that nothing keep *you* from coming back to Calcutta."

And our native brother Sujátáli writes: "I would again entreat you to urge on the friends of the Redeemer to send out more labourers to this country, where *so many millions* are living without God and without hope."

In concluding this paper, we would solicit for the Calcutta brethren, the earnest prayers of our readers, that the health and life of each, so important in his sphere, may be long continued. We would also congratulate those benevolent friends, who by their generous answers to Mr. Pearce's Appeal on behalf of India, have given the hope, at no distant day, of the aid so earnestly solicited by our brethren being afforded them; and would call on all who have not yet contributed to the object, to give it their assistance without delay, that it may be fully and speedily accomplished.

CUTWA.

From Mr. W. Carey, to the Secretary, dated Cutwa, July 19, 1837:—

It is now time that I should write to you again, but what to communicate I hardly know. The last three or four months have been so uncommonly hot that we have hardly been able *to do any Missionary work, although I am happy to say that the itinerants* have contrived to go out to the villages in the mornings and evenings, and have at such times found opportunities to speak to many about the affairs of their souls, and have also distributed numbers of tracts and parts of Scriptures. I pray that the Lord may bless these labours of his people to the awakening of his people and his own glory.

We have had none to inquire of the way of salvation lately, neither have we had any additions to the church; we have had two or three deaths, which have thinned our number. We have had of late more peace and concord in the church, and trust that the love of our Saviour will still further work, to make them of one heart. Our stated places of worship have been attended to as usual.

MONGHYR.

Our readers will be concerned to perceive from the following extracts of a letter from our dear brother Leslie, dated July 30, 1837, that his health has been interrupted of late. We trust it may please God to bless the means used for his recovery, and to prolong his useful life for many years to come:—

I am again behind-hand in my correspondence with you; but my conscience does not reproach me very deeply. I have nothing of any very great moment to communicate,—all around me being, in reference to spiritual things, apparently as still as death. Last week, however, we baptized three persons in the midst of a very numerous and attentive congregation: 1st. An East Indian woman; 2nd. A native woman. the widow of a European; and 3rd. A young native lad, the adopted son of the latter. The lad gives great promise of usefulness; and the two women are, I hope, together with him, the Lord's own children. They are all, I rejoice to say, the fruit of our labours here. Two more persons have applied for baptism; but I have put them off for the present.

Since I last wrote you I have been twice laid aside from my accustomed labour by the jungle fever, out of the first attack of which I had just come when I penned my last letter. I am still afflicted with it; and have at this moment a slight degree of it on me. The doctor says I shall not get rid of it unless I go to sea; but how I am to go to sea I know not. From the ocean I am at least 400 or 500 miles. Besides, there will be no one here to conduct the affairs of the mission. Mr. Moore intends very shortly finally to leave Monghyr to go to live with his brother-in-law, at a place called Simla, 1200 or 1400 miles off. I greatly regret this: but I cannot prevent it. I shall now

be left alone; and as it regards English worship I shall have double labour. However, He that has helped me hitherto, will, I trust, continue to aid me.

I intend in a few days going on the river for eight or ten days,—in the hope that God will bless this means to the mitigating of this very distressing fever. I cannot describe to you what I feel when under its influence. It affects not only my body but my mind. I hope it will not drive me home. At any rate you may rely on my not putting the Society to any expense if I can possibly avoid it. The doctor says little to me about my fever: but he tells every body that it cannot be removed without a complete change of climate. I regret another thing,—that I shall have this year a double bill to pay the physician. He has been very very kind to me,—sometimes attending me two and three times a day.

Last evening we in Monghyr, baptized a Mr. Kalpberer, a Lutheran missionary, supported in Patna by Mr. Start. He gave us previous to his baptism a very pious sermon, in which he very meekly stated his reasons for his change of views. He is an excellent man, and a very devoted missionary. He speaks English imperfectly, but sufficiently plain to be generally understood in preaching. He had been exercised in mind on the subject of baptism for seventeen months: and it was not until he witnessed the baptism of the three persons mentioned above, that he fully made up his mind to follow his Lord. He is here with me on account of health: and it is in company with him I am going on the river. I feel very feverish to-day (the 31st), and have been obliged to resort to the calomel bottle, or rather the blue-pill box.

HONDURAS.

Late accounts from this station are very encouraging, while they afford additional evidence of the pressing necessity of further aid.

Under date of Sept. 6th, Mr. Henderson writes:

The fancy articles for our schools were a very acceptable and useful present. The distribution of some as rewards, has afforded the children and ourselves a great treat. To myself, labouring in "the heat and burden of the day," I take these things as a peculiar mark of Christian sympathy. My engagements are incessant, and though I neither complain nor wish it to be otherwise, yet when I think of life, the possibility of my being unable to go on, through sickness or death, it grieves me to think that these operations might be stopped until a missionary *could be got from England.*

Our schools are prospering; the rooms are by far too small; we have upwards of two hundred present daily, and being ill provided with assistance, my want of room increases our toil. I have resolved to enlarge on condition that funds can be raised in Belize, perceiving that any farther grant from the Society would not be approved of, and I am not without hopes of being able to succeed. We have received a second female assistant teacher, at the weekly pay of six shillings sterling. She is a member of the church, and renounces the whole for the benefit of the Society; this, "the riches of her liberality," the more judicious think beyond her means to afford, consequently, resolve to hand her a dollar a week at least, in a way suitable to the circumstances. A few persons have been added to the church since my last, and last Lord's day morning ten persons were baptized, an equal number of each sex. In addition to the pleasure afforded to my mind by such an occasion, one feature gave peculiar interest. Amongst the number was a Spanish man, the third Spaniard that I have admitted to this ordinance, besides which, I know of one seeking the ordinances of a Christian church, and this very evening one of them told me that three more are very desirous to come forward. The little leaven I pray may leaven the whole lump.

A second letter dated Oct. 11th, contains similar intelligence:

The Divine goodness which is so rich towards myself and family, demands my chief acknowledgment. Health of body and a measure of mental vigour are still our portion. Ten persons were noticed as having been baptized on the 3rd ult. On the 1st inst., I admitted six more to that ordinance, amongst whom was a young Frenchman of English extraction, of the age of nineteen, who had been some months previous, assisting me in the school a few weeks. At that time, his infidel views and hostility to godliness, made me rather pleased when he found another employ. Soon after I found him combating his companions with the very weapons which, but a little before, I had used against him. As they could not silence him, he was compelled to bear the epithets of "cracked," "fool," &c.; he has become even "more foolish in their eyes," by baptism. Thus you will perceive our number increasing, although we do not make this ordinance synonymous with membership. The congregation is also improving; still there is room, but this cannot be the case much longer. The readiest method of increasing the accommodation, would be that of removing the floor of the third story, occupied as a dwelling house, and turning that into galleries. When I look to myself I am inclined to say, this alteration can never be wanted; when I look to the grow

ing concern about salvation, among the people. I would say it is very likely. I am just preparing an application to the local assembly of Belize for £200 currency, to enable me to enlarge the schoolroom, which has become too small. If I succeed, this will be done immediately; if I do not, it must rest as it is, there being no room to ask the Society at present, especially after the outlay already made.

We are happy to add that an assistant to our indefatigable friend Mr. Henderson has been engaged, and is expected shortly to sail for Belize. We refer to Mr. Henry Philpot, a member of the church at Canterbury, under the care of the Rev. W. Matthews. Mr. P. has studied the British system of education at the central establishment in the Borough Road, and is prepared to share the varied and important labours in progress at the station. Our tried friends, Messrs. G. F. Angas and Co., act with their usual liberality with regard to his passage.

JAMAICA.

The season in Jamaica has been unusually sickly, and several of our missionaries have been affected by it. Among these is Mr. Clarke, of Jericho, who has been obliged to leave his own residence for a time, and repair to Kingston. From a letter addressed by him from thence to the Secretary, dated 25th of November, we insert the following:

My trials in body have for the last six months been great, and those of my dear family I have keenly felt: but all have come from the hand of a tender Father, and I desire not to suffer less than He perceives to be necessary for the welfare of my soul, and the glory of his holy name. I am like an instrument unstrung, or a broken vessel of no use, and sometimes fear lest a voyage to England or to some other part, might be urged upon me by my doctor; or think that the grave might soon open its mouth to receive my mortal part, to retain it until the morning of the resurrection, when the scattered fragments will be brought together again, and fitted for the service of the glorious Maker and Restorer.

On the subject of native agency I am deeply interested, and have now Mr. Merrick and his son employed in assisting me in my important work; the former, being still engaged with my chapels, receives only a trifling remuneration, but when *free from* chapel building, *I wish to secure him as a regular helper, but know not how to do so,* unless allowed something for him by the Society. The latter is carrying on, most efficiently, my night and Sabbath school, and also assists at prayer-meetings, although, on account of my long sickness, he is not yet baptized. £20 was allowed me from the "Negro Friends' Society," and I give of this £10 currency to a female teacher at Lucky Valley, what remains, I give to him for his work in teaching, and promise to make it up £50 per annum. I give him board and lodging, and his father the same, when at Jericho. The young man is decidedly pious, humble, unassuming, and most diligent in his studies. He came to my house on Aug. 15th, this year, and has read a great deal, especially in his Bible; he has studied a considerable part of the first volume of Horne's Introduction to the Critical Study of Sacred Scripture;" he has gone through Frey's Hebrew Grammar, and is translating Hebrew astonishingly well, and is just now commencing Ewing's Greek Grammar. In boyhood he learned a little of Latin, and knows something of French, and is well acquainted with English Grammar, and other branches of a common education. His talents are respectable, and his knowledge of Scripture is daily increasing. His views of divine truth are taken simply from what the Scriptures teach, and his modesty is likely to prevent his youth from causing him to be despised. I think I shall feel authorized to encourage him soon after his baptism to address the people, and regularly assist me in my missionary work.

Since I came here, I have had a long argument, in which brother Gardner took a part, with one of the seed of Abraham; an old man of considerable information. He professes to believe in the transmigration of souls into other human bodies, and says, "Is it not as easy for God to send the soul into another body, as to create a new soul for that body?" "and is it not said, 'He killeth, and he maketh alive?'" He further says, that when Jehovah shall again descend upon Mount Sinai, and declare that Jesus Christ is God equal with himself, then will the Jews believe, but not until then. We quoted many passages of Scripture to him, and he often knew not what to say. When we alluded to Gen. i. 26, and to Gen. ix. 7, and to Isa. liii. and other passages, he said he could not think we had a true translation, but he would go and consult a young man who was well acquainted with the Hebrew. He seemed particularly struck with the expressions, "Let *us* make man," &c., and "The inhabitant shall not say I am sick; the people that dwell therein shall be forgiven their iniquity." May the Lord have mercy on his ancient people, and bring them to his fold, with the

fulness of the people of Gentile lands. I fear we are very guilty in this land in neglecting those who are the brethren of our Lord according to the flesh. My dear wife and children have had fever almost constantly since we came here, as well as before our removal. We have been obliged again to send for a doctor. I have not had the ague since I reached town, but am weak, and almost useless, yet hope I am regaining strength.

LIST OF LETTERS LATELY RECEIVED.

EAST INDIES.—Rev. W. Carey, Cutwa, July 19, 1837; A. Leslie, Monghyr, July 30; James Thomas, Calcutta, May 22.

WEST INDIES.—Rev. John Kingdon, Manchioneal, Oct. 24, Nov. 22, 1837; J. Tinson, Kingston, Oct. 31; M. A. Hutchins, Savanna la Mar, Nov. 14; John Clarke, Jericho, Nov. 25; W. Knibb, Falmouth, Oct. 4, Nov. 1, 14, 16; T. F. Abbott, St. Ann's Bay; Oct. 2, 7, Nov. 7; F. Gardner, Kingston, Nov. 14; John Clark, Brown's Town, Oct. 24; Thomas Burchell, Montego Bay, Oct. 3, 31; Walter Dendy, Bethtephil, Oct. 24; J. M. Phillippo, Spanish Town, Oct. 8; James Reid, Hayes Savannah, Nov. 15.

BAHAMAS.—Rev. J. Burton, Nassau, Oct. 14. T. Leaver, New York, Nov. 28.

HONDURAS.—Rev. A. Henderson, Oct. 11.

HOME PROCEEDINGS.

VILLAGE CHURCHES.

A considerable number of our churches in different parts of the kingdom, are found in villages. Not a few of these are at such a distance from towns, the friends connected with them are scattered over so wide a surface, and possess so little of this world's good, that it is scarcely practicable to visit them on behalf of the mission, or to make congregational collections for that important object. And yet, among these humble followers of the Lamb, there are not a few who earnestly desire the coming of his kingdom, who would rejoice to hear what, by the grace of God, is doing in foreign parts, and cheerfully contribute, according to their slender ability, to carry forward the work. From the worthy pastor of a church of this description, in the county of Essex, we have received a contribution this month, and as his letter furnishes an excellent model for general imitation in secluded rural stations, we take the libery of inserting it. It is dated, Sible Hedingham, Jan. 16, 1838, and addressed to the Secretary.

My dear Sir,

With this you will receive two pounds, sixteen shillings, and six pence, for the Baptist Missionary Society, *collected at our Missionary prayer-meetings*, and full one half *of it given by the poorest of our* poor congregation. After waiting in vain for years for an opportunity of instituting an auxiliary society, I thought I would apply to you for two missionary boxes. I did so, and my plan of using them has been, to place them on the table of our vestry, on our missionary prayer-meeting nights. On those occasions I read the Heralds of your Society (the only means of my poor people's getting any information upon missionary affairs.) And you would be delighted to see the cheerfulness with which *the few*, alas! who attend those meetings, come forward with their penny and halfpenny. The amount collected in the first year was, £1 16s. What I now send is the amount of a year and three months' subscriptions.

I should not have troubled you with this detail, but from the hope that you might be able to turn it to some profit by suggesting the plan to those pastors of poor churches who are told by their people that an *auxiliary*, or even an annual collection for missions, cannot be given by a people who find it difficult to keep the doors of the sanctuary open, from their great poverty. I would say to every Baptist church, Let there be a Missionary prayer meeting—let the pastor *always* attend if possible—let a missionary box be on the table, and let THE HERALDS ALWAYS BE READ; and I believe there will not then be a Baptist church in the kingdom which does not contribute *something* to the great and glorious cause of missions.

I could do good with a few old Reports, Heralds, &c., if you have any to part with,

I remain, dear sir,

Yours most cordially,

ROBERT LANGFORD.

HIGH WYCOMBE.

day, Dec. 10, 1837, two im-
ions were preached by the Rev.
behalf of the mission, at the
ident Meeting-houses, kindly
ie respective pastors, Rev. W.
I. Hayden.
owing Monday evening, a pub-
as held in the Town Hall, Robt.
q., Mayor, was in the chair,
resided upon two former occa-
ow addressed the numerous as-
energetic manner, upon the be-
ts of missionary efforts. John
, Rev. Messrs. W. Judson, J.
ry Lacey, (Indep.) J. Simmons,
E. Carey, W. W. Evans, the
rom the Parent Society, J.
nersham, and J. Davis, Ris-
erally advocated the claims of
. The collections, &c., were
nting to £40. 8s. 7d., including
m the Hon. Robt. Smith, M.P.
rom Messrs. Hearn and Veary.

J. P.

BRECON.

st churches in Brecon and the
od have long manifested great
ie cause of missions. Several
ers of the Brecon branch of the
Foreign Young Men's Society,
s state of things, and resolved,
ourable opportunity that would offer, to form a Baptist Missionary Society. The kind providence of God favoured the design sooner than was expected. Mrs. Coultart came some time ago to reside in Brecon. She succeeded in inducing one of the friends to take a collecting card. A missionary box was likewise presented to Kensington Sunday School; the children contributed their halfpence very liberally. A favourable opportunity having thus presented itself, the committee of the Brecon branch met, and immediately formed a Missionary Society; the proper officers were chosen, and a committee nominated. A prayer meeting was held on Christmas day, for the purpose of seeking the divine blessing on the newly-formed institution. A general interest was excited on the subject; a tea-party was held on New Year's Day, in Watergate Chapel, with a view of obtaining funds for the Society, and exciting an interest in the cause of missions. More than 300 persons sat down to tea. The sight was very imposing, and will long be remembered with delight by all who witnessed it. The sum of £5 was realized, although the price of the tickets was only 6d. each. A missionary box has been procured for Watergate Sunday School. Collectors have been appointed, We hope to be able to stir up the neighbouring churches, and enlist them in the missionary cause. So that at the close of the year we hope to have a good sum to devote to the conversion of the heathen.

W. J.

---

*ns received on Account of the Baptist Missionary Society, from De-
r 20 to January 20, 1838, not including individual subscriptions:*

ie, Auxiliary, by Mr. Hearn,			
.....	40	8	7
Rev. Thomas Shirley.....	32	17	10
Churches of the Old Asso-			
y Rev. W. Jenkins, Dolau	19	18	0
Collingham, by Mr Lomax	33	10	0
ord, by Mr. Theobald	11	4	6
Street, St. Pancras, Collec-			
Mr. Hall.....	3	0	0
ire, Two collections by			
Jones.....	0	15	0
ry, by Josiah George, Esq.			
:			
..... 12 19 3			
..... 18 18 3			
I. W..... 12 12 10			
..... 1 18 6			
..... 1 2 4			
	47	11	7
l Houghton Regis, by Rev.			
.....	46	8	2
Mr. Austin.....	4	0	0
xiliary, by Mr. H. D. Dickie	21	12	10
Cardington, Cotton End, by Rev. J. Frost.....	15	0	0
Thorpe, Essex, by Mr. King.....	5	8	6
Wingrave and Aston Abbotts, by Rev. J. Aston.....	4	0	0
Anglesea, Churches, by Rev. W. Morgan.....	20	0	0
Bratton, Two-thirds of subscriptions, &c., by B. Anstie, Esq.....	14	11	3
Woodstock, by Rev. C. Darken.....	5	0	0
Suffolk, by Rev. James Sprigg, Mr. Pollard, and Rev. John Eyres:			
Framsden..... 2 2 6			
Crowfield..... 3 0 0			
Bury..... 24 0 0			
Otley..... 4 6 0			
Charsfield..... 1 10 0			
Sundry Subscriptions..... 3 12 6			
	38	11	6
Aberdeen, Friends by Mr. Stewart.....	4	0	0
Sible Hedingham, by Rev. R. Langford	2	16	6
Cornwall, Auxiliary Society, by Rev. J. Spasshatt.....	25	0	0

DONATIONS.

Camberwell, Mr. Steane's Junior Bible Class, by Miss M. Gurney, for *Chilpore*	5	0	0
Mrs. T. Rippon	10	0	0
D.A.E.	10	0	0
Friend, by Rev. J. M. Phillippo, for School at *Passage Fort*	8	7	2
Mr. George Charlewood	1	1	0
John Fell, Esq., Spark Bridge, near *Ulverston*	1	0	0
Mr. George Yonge, 156, Strand	1	0	0

LEGACIES.

Robert Scott, Esq., late of Pensford, Somerset, Executrix, Mrs. Eliza Ann Scott. Executors, John Hunter, Henry Granger, and Thomas Dewsnap, Esqrs.	205	3	1
Mr. Joseph Stevenson, late of Great Preston, Yorkshire. Administrator, Thomas Bruce, Esq.	45	0	0

Additional Contributions towards sending out Ten Missionaries to India.

James Swan, Esq., *Ensham*	10	0	0
Friend, by Rev. J. A.	10	0	0
Nath. Robarts, Esq., *Barnet*	25	0	0
Josiah Hindman, Esq.	20	0	0
Mr. S. Franklin, *Cheltenham*	1	0	0
Taunton, &c. by Mr. Thomas Horsey:			
George Stevenson, Esq.	10	0	0
W. Walter, Esq., *Oldbury Lodge*	1	0	0
Mr. T. Newberry	1	0	0
Mr. T. Horsey	3	3	0
Friends	2	2	6
Do. at *Minehead*	1	10	0
Do. by Misses Bunt and Crabb	2	4	6
Do. by Mr. Giles, *Withycombe*	0	10	0
	21	10	0
Rev. Timothy Moore	1	0	0
— Dr. Hoby, *Birmingham*	50	0	0
Melbourne, Friends, by Rev. James Flood	10	5	0
Watford, Two Friends, by Rev. E. Hull	20	0	0
Friend, by Rev. John Dyer	5	5	0

P.S. In a part of our last impression, the name of J. Trueman, Esq. Walthamstow, was printed by mistake, Freeman. The donation of Miss Lum of Bolton was printed £4. instead of £40.

Miscellaneous Contributions for Special Objects.

Of Miss R. Stacey, for *Valtahs* School, by Mr. Tinson	20	0	0
Of Do. for *Montego Bay* School, by Mr. Burchell	20	0	0
Of Miss M. Dudley, for *Coultarts Grove* School, by Mr. Abbott	5	0	0
Of Joseph Gurney, Esq., for *Kingston* School, by Mr. S. Whitehorne	10	0	0

TO CORRESPONDENTS.

A box for Jamaica has been gratefully received from Mrs. Bass, of Brighton; also, a parcel of Magazines from Mr. Smith, Superintendant of the New Court Sunday School, Old Bailey; a paper parcel from Canterbury, for Mr. Burchell; and two dozen frocks, from the Misses Burls, Edmonton, for Jamaica.

Our good friend, Mr. Ash, of Bristol, is informed that the Reports, about which he inquires, were regularly sent on from Fen Court. It is sometimes found that the parcels do not reach their destination so promptly as is desirable, but we have no means of guarding against this, or even of knowing when it does take place, till we are informed of the fact by the parties interested.

N.B. Subscribers in and around London, are respectfully informed that, in order to secure the timely arrangement of the Annual Accounts, the Collector has been instructed to call for the Subscriptions without delay. It is hoped the friends of the Society will kindly facilitate this arrangement.

IRISH CHRONICLE.

FEBRUARY, 1838.

ptions and Donations received by the Secretary, Rev. S. GREEN, Walworth; by the YER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate ANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank ; BURLS & Co., Lothbury; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. ederick Street, Edinburgh; the Rev. J. FORD, 1, Rathmines-road, Dublin; by Mr. NS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist in any of our principal towns.

ls of the Readers and Preachers in our various Stations have come to hand, from following extracts are taken :—

Johnson, Dromahair, Leitrim, Oct. d in the Police Barrack the tenth f the Gospel of John, and made arks on what was read. They were h gratified, and requested me to rayer-meeting. To this I readily nd we keep it up occasionally since. ant assists me in our little meet- I trust the Lord will bless our deavours, and crown the Society's th an abundant success. Since ced reading for them, instead of the public-house, on the Sabbath- hey used to do, they sit down to Bible for their families. May the it shine upon his own word, so that a light to their feet, and a lantern ath.

15th, read in the house of Thomas h, 27th, and 28th chapters of Mat- strove to point them to that sacri- by which Jesus hath perfected for hem that are sanctified, entreating ceive him as their Prophet to teach heir Priest to atone for them, and ing to reign in them, and rule over

ber 10th.—Read in the house of the 15th, 16th, and 17th chapters and made some remarks on what showing them the mutual love be- rist and his children, under the f a vine; and how the Saviour r his people, that they might be the evils that are in the world. so delighted that they requested d the same chapters in the Irish, ugh Roman Catholics, they seemed the word with all readiness of ay the Lord enlighten their dark d make his word precious to their ouls.

Beaty, near Coolany, Sligo, Dec. 12. ting a sick man in Ballymuray, I w of his Roman Catholic neighbours assembled. I endeavoured to give the conversation a religious turn, by remarking, that life and health are uncertain, and pointing out the necessity of being prepared for that awful change which awaits us. Some of the persons present were old; and I asked them to tell how we can be prepared and made meet for the heavenly inheritance? They all seemed ignorant of this but one individual; who replied, that there is no way of getting to heaven but through the merits of the Saviour, and quoted several portions of Scripture in proof of this. A short time ago, I gave this individual a Testament, and was happy to learn that he had been using it. I read and explained for these people the 3rd chapter of Romans, showing that all are on a level in the sight of God, and that by the deeds of the law, there can no flesh be justified. I also read and explained the 3rd of John, showing the Gospel plan of salvation, and was heard with eager attention.

Mr. Boland tells me, that the parish priest visited and inspected his school; that, after hearing the different spelling-classes, he then examined the readers in the 15th of John—"I am the true vine, and my Father is the husbandman;" and he then asked, What is meant by the true vine and the branches? One of the boys answered, that Jesus is the true vine, and that his people, or those who believe on him, are the branches. After asking the pupils several questions from different parts of the chapter read, he said, that some of them knew theology better than some who were over large parishes. Moreover, he said, that times are greatly altered, for he remembered to have seen persons in college greatly puzzled with questions that had been answered in that school.

John Monaghan, Old Rock, Sligo, Dec. 9. —I have lately commenced reading the Scriptures in two of the villages, namely, Abeyfield and Killovel, mentioned on the other side, which had been, even to an individual,

notorious for their violation of the Sabbath, in spending that sacred day in card-playing, dancing, and whiskey drinking, and every other similar vice. But the result is, that at my last visit to these places, I had seven Roman Catholic hearers in the former, and five in the latter, who heard attentively whilst I read and endeavoured to explain several portions of the word of God to them. At my departing, they jointly expressed their thanks for what they heard, and an aged man, in behalf of all the rest, promised that they would in future endeavour to suppress these evil amusements which had been practised amongst them.

Wm. Cavanagh, Carramore, Sligo, Dec. 16.—I have lately met with an old man, who is rejoicing in the Lord. I asked him his hope as to the future? His reply was, that Christ died that he might have everlasting life. His hopes of entering into heaven often cause him to cry out, "Lord, thy will be done." He thanked God, that ever the Baptist Society had sent schools to the country, and also readers and preachers to explain the Gospel; for, were it not for these means, I should have remained ignorant of the love of God to a perishing world; and you, in particular (referring to myself) have been the chief means in the hands of Providence, in bringing me from darkness to light. I lived eight or nine years in the village with him; he is upwards of eighty years of age, and lived without God or hope of eternity in this world, till about twelve months ago.

I lately read for better than three hours in a wakehouse, and distributed tracts; but was at a loss for one for every tenth that applied for them. Such simple preachers of the Gospel, as the tracts may be termed, are, I hope and pray, opening the eyes and hearts of many.

It is with the greatest difficulty, that the people are brought to attend to any thing said about Jesus Christ; but, as soon as the Virgin Mary is referred to, they are ready to fall down to worship; there is more obedience paid to her and the saints than to God; and many would rather have it so, that the poor creatures should continue all their lives in darkness, than allow them to hear the truth as it is in the Gospel. Some of the priests are not preventing the children's attending schools. Whether it proceeds from conviction, shame, or other motives, it is hard to say; but, if they were allowed to attend the preaching and reading of the Gospel, there is not, in my opinion, any people that would be more attentive. I have frequently to refer to things of an earthly nature, and to the different occurrences of this life, to bring salvation through Christ to their understandings. Westward of my house, for the distance of fourteen Irish miles, with the exception of the police at Raintern, there is not a Protestant but two; all the whole multitudes are in heathen darkness, superstition, and idolatry.

W. Hamilton, Athlone, Nov. 17.—We have at present peace in all our borders, and there is every reason to hope, that the Gospel is making progress. That you may understand the state of our affairs more clearly, I shall give you my journal for the last fortnight.

Tues. 7.—Preached at Raharney to an attentive congregation.

Wed. 8.—Visited four families; conversed at considerable length with Wm. Moxham, your reader; went to Carrigboy, and preached in the evening. The people there are still glad to see me, and willing to hear the word of life.

Thurs. 9.—Walked to Barry, five miles, and preached in the evening. Frid. 10.—Returned home, and had a profitable meeting in the evening.

Sund. 12.—Went to Moate, and preached morning and evening. It was a very profitable Sabbath-day. Mond. 13.—I visited eight families; read, expounded, and prayed with seven of them, and preached to a larger congregation than usual in the evening. This was the most profitable meeting I have had for several weeks; the Lord enabled me to speak with unusual energy. Tues. 14.—I inspected the School, and felt gratified with the manner in which the children recited, and also with their scriptural knowledge; afterwards I returned to Athlone, and preached in the evening. Thurs. 16.—I inspected the school in this town, and afterwards went to Baylin, and preached in the evening. Frid. 17.—Visited a little, and had a lecture in Athlone in the evening.

As Moate offers some encouragement for spiritual cultivation, I intend giving it every second Sunday and Monday.

Our church and congregation in this town remain steady, and, I trust, are making progress in divine knowledge. A few new hearers have been attending for the last fortnight.

T. Berry, Abbeylieux, Queen's County, Nov. 24.—I feel great pleasure in informing you, that the congregation here has considerably increased since I last wrote. Those who first came continue to attend, and on the two last Sabbaths the numbers appeared to be about thirty-four and forty. I observe much attention, and am informed that others are likely to attend. I am in the habit of calling upon those I do know for the purpose of religious conversation and sometimes prayer; and, as I may become more generally acquainted, I have no doubt of better success. I find that too much of the spirit of controversy had existed here, and has done the cause no good. As I came fully "determined to know nothing

but Christ Jesus and him crucified," I intend to avoid religious strife, whilst at the same time, I trust, the Lord will enable me boldly and faithfully to proclaim a free and full salvation to every sinner, through the merits of the blessed Redeemer. I feel great pleasure in my work; and I think, I can say also, that I feel much of the supporting and encouraging influence of the Holy Spirit. The church, 'tis true, is very small; but then the members are friendly, they appear to love me, and they are not influenced by worldly motives. Besides preaching twice on Lord's day, we have prayer-meeting after morning service; and, at eight o'clock in the evening, a Bible class, where singing and prayer has been introduced. At each of these exercises the Lord manifests himself to our souls.

On the first Sabbath of the month we hold a special prayer-meeting for a revival of God's work among the churches of Christ in general, and our little band in particular. Such seasons are precious; and there can be no doubt of the issue. Brother Sharman, of Rosenalis, preached for us, on last Lord's day but one, with great acceptance. I trust he is a spiritually-minded man, and one that will be eminently useful at Coolany. We have, at our prayer-meeting, committed him to the care of the Good Shepherd, and intreated that he might be meetened by the teaching of the Holy Spirit for the great and important work in which he is about being engaged.

The Same, December the 25th, 1837.—I find that during the past month the Lord has enabled me to preach twenty-three times, to sometimes large and interesting congregations, to attend four scripture reading meetings, and to visit some families for reading and prayer. I bless the Lord that through much severe weather my health is preserved, and that I am spared to the end of the year in his service. The new year, if spared, I look forward to with much interest, for I expect that our little church, ere the end of another year, will be considerably increased. I feel great pleasure in saying that my private visits appear to have been blessed in one or two instances. John Case and Thomas Howe both converted men—never prayed in public, even with their families, until I came amongst them, and now it is pleasing to hear them pray at our meetings; and they allow no day to pass without offering up the morning and evening sacrifice of praise and thanksgiving with their families. I have lately come to lodge in Howe's house, and observe with pleasure the good effects of Christian example. May the Lord be praised for these tokens of his approbation. Since my last letter, Mr. Fraser, to whom I lately referred as being ill, has departed this life, and there is reason to hope that he *died happy; not one word escaped* his lips that would lead to suppose that he has not forgiven his murderer. I preached in Donoughmore, on the occasion; and I hope the dispensation is sanctified to his afflicted family. The station at Donoughmore is very interesting. I have preached there three times since my last letter to increasing congregations; and from this we are likely to have an addition to the church.

I have taken in two new stations this month, Corbelly, near town, and Roscrea, a large town, in the county of Tipperary, nineteen miles distant; preached in the latter town Lord's day the 17th, in the morning at 10 o'clock; held a conversational meeting at 1, and preached again in the evening at 8 o'clock. The place was small, but was much crowded with attentive hearers. Brother Booth, though not in very affluent circumstances, having fitted up the place, at his own expense, he is very urgent that I should come once a month, at least, to Roscrea. I have therefore arranged to preach for them the second Lord's day of every month (the Lord permitting). Brother Booth thinks the place will be too small, but he and a few others propose in this case to look out for another place at their own expense.

The congregation at Abbeylieux continues steady; there is, at least, no decrease; but I think if the chapel could be rendered more comfortable, the congregation would be larger, for it is exceedingly damp, the situation is low, the floor earthen, and the appearance not at all inviting; the vestry thrown down, and the baptistry closed up. I felt a little surprised that it should have been neglected so much.

I would also very respectfully lay another case before you. Whilst our English brethren are doing so much for the promotion of God's glory in this land, we ourselves are doing very little. I have mentioned this to one or two ladies, and they agreed with me that an effort should be made to collect something toward the funds of your society, and they promise, if furnished with cards, to make the attempt. Brother Booth, of Roscrea, also thinks something might be done, and I have no doubt that respectable and pious persons would be found to become collectors. Should this meet with your approbation, would you have the kindness to send a few cards containing a general view of the proceedings of the Society. [Cards have been sent.]

On looking around me, and beholding the great destitution of my countrymen, I thought it better not to confine myself to Abbeylieux, and with this view I have arranged to preach alternately on Sabbath days here and at other important stations. Time is short and uncertain; precious souls are perishing for want of the bread of life; the messengers of peace are few and widely separate. May

the Lord enable all his servants to work whilst it is called to-day.

William Thomas, Limerick, Nov. 20, 1837. —I have sent you by post the statement of the schools for the quarter, under my superintendance, and with this I forward the readers' journals, all which I hope will be gratifying to their kind supporters.

The schools at Castle Connell and O'Brian's-bridge, which I inspected on the 9th, have considerably increased and improved.

I went to preach at Adare, on the 13th, and to inspect the school at Drahidhasna on the 14th, which has also increased and improved. After I inspected, lectured, and prayed with the children, the good clergyman who was coming to Limerick, went back when he saw me, and proposed I should preach in the school-house that evening, to which I gladly agreed, he sent round and collected a congregation of from sixty to seventy persons to whom I preached. He gave out the hymns; his family attended; he repeatedly thanked me for the sermon, and hoped I would soon come again. He is no high church bigot, but anxiously wishes to promote the Saviour's cause.

CONTRIBUTIONS.

From Dec. 20, 1837, *to Jan.* 20, 1838.

Bedford:—			
Thomas King, Minister	1	1	0
Thomas Kilpin	0	10	0
Do. do., by a Friend	1	0	0
Mrs. Gale	0	10	0
Mr. Green	0	10	0
Mr. Brashier	0	5	0
Mrs. William Smith	0	5	0
Mrs. Wells	0	5	0
Miss E. Langley	0	5	0
Mrs. White	0	5	0
Eben. Malden	0	5	0
Benjamin Malden'	0	2	6
Mr. Hill	0	2	6
Mr. Burr	0	2	0
Mrs. Marsden	0	1	0
Mrs. Gamby	0	10	0
Mr. Young	0	10	0
Mrs. Worth's Missionary Box	0	5	0
Mr. Jos. Kilpin and Sister	0	6	0
		7	0
Collection		2	0
		9	2
Camberwell, part of collections at Rev. Edw. Steane's		16	0
Ashford collection by Rev. T. Davis		3	14
Weston by Weedon, by Mr. W. Morris		2	1
By Rev. J. Finch, Harlow:			
Rev. J. Stewart, Sawbridgeworth		5	0
Mr. Stevens, do.		1	0
Friends at Harlow		3	10
Donation, Mr. Stanger, Fen Court		2	0
Olney, by Mr. Saul, Mission Fund		3	0
The Misses A. H. and M. Smith		2	0
Wootton-under-Edge, by Miss Strong, through Mr. John Watts		5	0
Donation, P. Meredith, by Mr. Pritchard		0	5
Rev. T Moore, Shadwell, annual		0	10
Rayleigh, by Rev. J. Pilkington *		2	0
By Rev. Stephen Davis:			
Tottenham		27	8
Watford		1	0
London		11	10
Canterbury		11	11
Ripon		0	18
Stockton		3	6
Darlington		3	17

* Mr. P.'s donation of old clothes would be very acceptable.

Newcastle-on-Tyne		24	6
North Shields		6	17
South Shields		3	1
Berwick-on-Tweed		13	17
Fordforge		6	0
Edinburgh		145	17
Cupar, Fife		6	18
Dundee		21	17
Montrose		8	4
Aberdeen		28	14
Elgin		2	0
Perth		18	14
Stirling		2	10
Loughton, by Rev. Samuel Brawn and Friends		7	0
Seven Oaks, Rev. Thomas Shirley:—			
Ladies' Association, for Irish School		8	0
Mr. Harrison, subscription		1	1
Mrs. Thorpe, donation		1	0
Lover of the Saviour		1	0
Broomsgrove, by Mr. Harwood		1	0
Reigate, Rev. E. Lewis		1	6
Miss Lumm, Bolton		40	0
New Mill, by Mr. Grover		5	17
Tottenham, S. S., by Mrs. Fletcher		2	8
Reading:—			
Mr. Williams	1 0 0		
Mr. P. Davies	0 10 6		
Mr. Day	0 10 0		
Mr. Noon	0 10 0		
Mr. S. Cooper	0 10 0		
Mr. Rhodes	0 10 0		
Mrs. Wayland	0 10 0		
T. Lodge, Esq.	0 10 0		
Mr. J. Davies	0 10 6		
Mr. Brown	0 10 0		
Mr. Champion	0 10 0		
Mr. W. T. Pledge	0 5 0		
Mr. Johnson	0 5 0		
Mr. C. Standerwick	0 5 0		
Mr. J. Allnutt	0 5 0		
Rev. G. Cole	0 7 6		
Mr. D. Vines	0 5 0		
Mr. S. Collier	0 5 0		
Mr. Lediard	0 5 0		
Three Friends	0 7 6		
		8	11
By Rev. W. Thomas, Limerick:			
Clonmell		3	19
Waterford		2	5

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

No. VI. New Series. February, 1838.

The following communications from the much-esteemed Secretaries of the South Devon Auxiliary, and our valuable missionary, Mr. Hewitt, of Swaffham, Norfolk, will, we have no doubt, be read with much interest by the friends of the Home Mission.

The plan adopted by the Exeter ministers and deputation, in conducting the various public meetings, we highly approve, as we have experienced its advantages in various districts. The brethren in the north of Devon acted on the same plan this autumn, with considerable advantages, spiritual and pecuniary. The Secretary of the Parent Society will not soon forget the pleasing and profitable, though laborious and exhausting, fortnight he passed last October, in attending those lively and truly spiritual meetings. Nor will the savour of those exercises forsake those churches for many days.

The advantages resulting from these annual visits of the Home Missionary deputations, particularly when not too much cramped for want of time, impress on our minds again and again the conviction, that extensive benefits would arise to our stations, and the country churches around them, from the appointment of two or more evangelists (an order of ministers in our religious polity too much overlooked), "whose office should be *to visit our stations*, and when invited to do so, the neighbouring churches; to hold public revival meetings; to stir up a spirit of holy consecration; to stimulate parents, Sunday-school teachers, and churches generally to greater activity, and spirituality, and devotedness in the work to which Christ has called them; to aid pastors in exciting, and mustering, and marshalling, and leading out their hosts to the great assault which must soon be made on the citadel of the *prince of this world*; to aid, by their experience, in directing to the best plan for bringing to bear on the neglected districts, the full and combined force and energies of the churches in the vicinity; and, as a subordinate duty, to organize societies auxiliary to the Home Mission, and arrange such plans as will enable the annual deputations to make the collections through a given district at one visit, and with the least possible expense of time and money." Oh, that we could only procure half-a-dozen evangelists, rightly qualified for this great work by piety, prudence, tact, and talents; and, as in the days of Whitfield, the country, now ripe for such a holy agitation, could be moved from one end to the other!

REPORT OF THE ANNUAL MEETINGS OF THE EXETER AND SOUTH DEVON AUXILIARY SOCIETY.

To the Committee of the Baptist Home Missionary Society.

Dear Brethren,

Grace, mercy, and peace, be multiplied unto you from God the Father, and from our Lord Jesus Christ. We were sorry to be deprived of the valuable assistance of our dear brother Roe, in our late annual meetings, though, by the help of the Lord, we found great pleasure in our assembling together. Our dear brethren, Spasshatt, of Redruth, and Shepherd, of Tavistock, kindly helped us: and their visit was much blessed to the refreshing of the saints in our several churches.

Towards the close of August, we held meetings for humiliation and prayer, at Bartholomew Chapel; at *which we availed our*selves of the presence of our dear brother Spasshatt, and other ministers from the vicinity. Our services commenced at six o'clock in the morning of August the 23rd; on which day, as on the following, we had four meetings. On Friday, we met at six A.M., and again at half-past six P.M., and concluded these services by a meeting at half-past six A.M. on Saturday. During the whole of these occasions the Lord was pleased to bless us with his gracious presence: and all present could bear testimony to the holy soul-thrilling pleasure derived therefrom. They were seasons of refreshing from the presence of the Lord. Many a desponding spirit was relieved from its

burden; and during our evening meetings, designed for addresses to, and prayers for, the unconverted, some souls (as since made evident) were born of God. The prayer-meetings were characterized by a deep solemnity, real humiliation of heart, sincere confession, and holy enjoyment. Truly, it was good to be there!

On Lord's day, the 27th of August, brethren Spasshatt and Shepherd preached, at Bartholomew and South-street Chapels, the Annual Sermons: and under the latter the Lord was pleased to call a poor sinner to the foot of the cross. The Annual Meeting of the Society was held in South-street Chapel; and here we may remark, that the mode of proceeding adopted for its regulation, differed in some respects from the usual routine observed on former occasions. In calling the attention of the audience to the important objects of your Society, we resolved, in humble and prayerful reliance on the influence of the Holy Spirit, to lay aside the usual forms observed in the election of a chairman, with the moving and seconding of prepared resolutions. Our beloved brother Spasshatt having first stated in a brief address the objects of the Institution, and its imperative claim on all who love the gospel, to extend its pecuniary resources; our dear brethren, Hockin and Pyne, two of the agents connected with this auxiliary, gave an encouraging narration of the success which had attended their labours during the past year, notwithstanding many cases of trying opposition to their zealous endeavours. The nature of the meeting having been thus explained, the ministers present, according to a previous agreement, rose and engaged the attention of the assembly, either by a hymn, a brief address, or by fervent prayer, as impelled by the spontaneous feelings of their own minds. In these exercises (in which we enjoyed the kind assistance of our dear brethren Bristow and Hillings), it was the earnest and devout aim of the servant of Christ to awaken the attention of all present to a deep solicitude for their own salvation, assured that in proportion to the intensity of this feeling would be the efforts employed for the salvation of others. In listening to the concluding address of our dear brother Shepherd, in which he affectionately directed sinners to the cross, we felt as on the very confines of heaven, and anticipated the period when we should join in the everlasting song, "Worthy is the Lamb that was slain."

The blessed results flowing from these services led us to determine, that in all our neighbouring stations, we would adopt the same course as in Exeter, accompanied by similar seasons devoted to humiliation and prayer. Our dear brethren, Barnecott—Amery, of Collompton—Bradninch—Hockin, of Thorverto of Crediton—and Pyne, of Kent esced in the measures.

At Prescott, though the weathe unpropitious, we had a crowded s and the Lord enabled us, with feeling for the immortal souls ass urge them to seek in Jesus through his blood. A deep in excited, and the people felt t evidently awakened in the min brethren for their souls, was a s the feelings of the agents of the the destitute districts of our cour demanded their sympathy, their p their help. The tears of real Chr ing burst from many an eye, an the power that wrought within.

At St. Hill the prayer-meetin past ten and at two were well att most fervent were the breathi people for the presence and pow ings of the Holy Spirit, to churches, and to convert poor souls. The public meeting in t was a most solemn and blessed many felt that God was there. learned with pleasure that some to bless God for these services fruit thereof appear in the day of

At Bradninch a prayer-meetin in the afternoon, a public meet evening, and another meeting fo six on the following morning, wh the Lord was pleased to hear th saints, and to bless their efforts. brethren of the Independent and denominations in the neighbourh afforded their assistance. The monthly collections adopted by people in this part of our Au would commend to the notice c friends in the district. At Th had blessed seasons for prayer addresses. The Lord was wi truth; and we have reason to be an opportunity not soon to be f the saints there.

At Collumpton the Lord gr crowning service. At the cl prayer-meeting in the afternoon, Spasshatt addressed the child Sabbath-school, when many of and the adults present were dee The throng in the evening was raging; the attention to our ap name of Jesus, most rivetted; a produced such as to prove that the Lord had been given in prayer. After the close of the s than one hundred young perso to pray; and we have heard fr

brother at C. that blessed and permanent results are likely to follow. At Bridestow and Kenton we were graciously helped; and at the latter place, we trust, from evidence hitherto gathered, that the Lord did not leave us without witness.

Our dear brethren from the neighbourhood with whom we had so delightfully associated in the foregoing services, assembled with us again on the 12th, 14th, and 15th of September, at South-street chapel, where six meetings of an interesting and similar character were held; the 13th being devoted to the opening of the new chapel in Grosvenor Place.

On a review of all these happy opportunities, we feel called upon to bless God for inclining us to adopt a plan of procedure which we can confidently recommend to our dear brethren annually engaged in this good work.

We are, brethren, your companions in the kingdom and patience of Jesus Christ,

THE SECRETARIES of the
Exeter Auxiliary.

Letter from John Hewett.

GENTLEMEN,

I beg to address a few lines to you, in order to put you in possession of the state of the station which I occupy. In my last, dated September, 1837, I informed you, that it had pleased God to bless my labours, so that I was enabled to baptize ten persons, and add them to the church under my care at Swaffham; and since the above date I have had the pleasure of baptizing ten more. But of these twenty persons, sixteen are teachers in our Sabbath-schools: and I have yet greater pleasure in stating, that I hope soon to be called upon to receive the experience of four or half-a-dozen more. Thus God has been pleased mercifully to bless my humble labours during the last year. I have reason to look upon this as in answer to prayer. About eighteen months ago, I proposed that we, as a church, should meet together for the express design to hold a special prayer-meeting for the young people, of whom we have many. The meeting was very solemn, and the prayers were fervent. We then held another for the undecided in the congregation. And after this, held two others; one for the parents of the Sunday-school children, and another for backsliders. And now I rejoice to inform you that a spirit of prayer is in operation, to a degree I never before witnessed in the place: for we have now a meeting for prayer on the Lord's day morning at seven o'clock (in the summer months at six); another at noon time, when the villagers meet in the vestry; another after the afternoon service by a few young females; and another after the evening service, when many of the congregation stay. One on Monday evening as usual; on Tuesday evening by the younger male teachers, and another on Thursday evening after preaching, by the older females. On Saturday evening, a prayer-meeting is held at the vestry of our chapel by a few friends, and others go in company to the houses of the members and hearers, and hold one also. I have lately divided the town into districts; and we are going from house to house distributing tracts, talking with the people, and trying to get them to attend public worship. I think I told you in my last, that we had erected a gallery in our chapel; and I now add, that it is very well filled; the congregation is gradually increasing.

As to my labours in the villages, I beg to state I occupy Sporle, Castle Acre, Hilborough, Oxborough, and Beachamwell; except that during the very short days I have not been regularly to the latter place. Sporle affords good congregations, and the word is blessed. I have lately baptized four persons from this village: a charming spirit of prayer is being manifested, and a good Sabbath-school—the only one in the village that has stood long. Castle Acre affords us a good Sabbath-school, of more than one hundred children; but I am very sorry to say, that a few persons in the place, of exceedingly high sentiments, have given me a great deal of trouble by dividing the people; they have now obtained a man to preach to them after their own mind: however, I go on, and a piece of land is purchased, and vested in hands of trustees for the benefit of the denomination:—on this land it is intended to build a room for the school, and a room to preach in. Hilborough affords pretty good congregations; I have baptized a very promising young man from the village since I last wrote you. Oxborough is a village seven miles distant from us, and is almost completely Roman Catholic; yet we have two members there, men of good character, and mighty in prayer. Two of our members are removed from the village—indeed we had six there. The congregations here are but small, owing to the influence of Roman Catholicism.

"Brethren, pray for us." I beg to offer my thanks to the Committee of the Baptist Home Missionary Society for the assistance they have kindly afforded me, and without which I cannot go on, and supply my stations; therefore I trust that it will be deemed needful to continue to afford me aid as usual, as I think the money has not been lost.

I remain, Gentlemen,

Yours truly,

JOHN HEWETT.

Jan. 9, 1838.

LIST OF SUBSCRIPTIONS AND COLLECTIONS.

Collected at South-street, after Sermon				4	15	9
Do., by Mrs. Lyllycrop				2	0	10
Do., by Miss Culverwell				0	3	8
						7
Do., at Public Meeting, South-street						6 1
Collected after Sermons at Bartholomew-yard Chapel				10	2	2
Do., by Mrs. Ashby				0	6	9
Do., by Miss Buxton				0	9	2
Do., by Miss Commin				0	8	6
Do., by Mrs. Davies				0	3	1
Mrs. Mason and Mrs. Gregory		0	10	0		
Collected by Do. in small Sums		2	11	6		
				3	1	6
Do., by Miss Pales				1	6	9
Do., by Miss Taylor				1	17	3
Do., by Miss Salter, from J. Sawer, Esq		1	1	0		
Do., from J. C. Willcocks, Esq		0	10	0		
Do., from Mrs. Clements		0	10	0		
Do., from Miss Fielding		0	10	0		
Do., from Miss E. Salter		0	10	0		
Collected in small Sums		1	7	6		
				4	8	6
						22
Collected after Public Meeting at *Prescott*						2
Do. Do. *St. Hill*						2
Do. Do. *Collumpton*						3
Do. Do. *Kenton*						1
Do. Do. *Crediton*						1
Do. Do. *Bridestow*						1
Do. after Meeting, *Thorverton*				1	3	0
Do. from Mr. Haycroft				1	0	0
Do. from Mr. Plucknett				0	5	0
						2
Collected after Public Meeting at *Bradninch*				2	18	3
Do. by Emma Coombs				0	5	8
Do. by Mary Ann Chaplin				0	6	3
Do. by Charlotte Squire				0	5	2
Do. by Sarah Munday				0	5	9
Do. by Jacob Webber				1	2	0
Subscribed by Mr. Harris, Broad Clist				0	10	0
Do. by Mr. Barton				0	5	0
Pupils of Do				0	2	10
						6
						55

Berkshire, Reading: Received of Mrs. Rusher, Messrs. Joseph Rusher, John Wilkins, and George Johnson, the Residuary Legatees of the late Mr. James Rusher, of Reading, forty-five pounds on account of the Baptist Home Missionary Society . . . 45

*** *Donations and Subscriptions will be gratefully received on beha Society, at No. 6, Fen-Court, Fenchurch Street; by the Treasurers,* Mos *Esq., 4 Lincoln's Inn Square; or Rev.* J. Edwards, *Clapham; by* C. H. Ros (Secretary); *or any Minister of the Denomination.*

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

MARCH, 1838.

PREMEDITATION AND PRAYER.

BY THE REV. EDMUND CLARKE.

Prayer is a part of religion so important, that every thing which can maintain its purity, or promote its usefulness, deserves the most serious attention. That Christians often pray without profit to themselves, or edification to others, is a fact which cannot be too deeply lamented. For this, many causes might be specified; but may not one of them be, the neglect of premeditation?

The following observations are designed to exhibit the happy influence of this exercise on our addresses to the throne of grace.

1. In prayer the mind should be influenced by appropriate truths, and the heart affected by suitable emotions. The psalmist speaks of prayer indeed, as a *meditation*, Psalm v. 1, 2, because the matter of our prayer should be thought of beforehand. There are some general convictions and feelings, which are at all times familiar to a real Christian; and which, if his piety be vigorous, may be available for the purpose of addressing the Heavenly Majesty, without immediate preconsideration. With these, however, he will not be satisfied. The truth as it is in Jesus, will be continually unfolding to the inquirer; providence is constantly presenting new scenes, rich with instruction, and stored with benedictions to the grateful observer; our follies daily assume new forms and aggravations; our wants are ever varying; *our frames and feelings are incessantly shifting. Can all these* variations be adequately represented in a prayer founded only on general convictions and emotions? Or, are our prayers likely to possess much warmth of feeling, and importunity of manner, unless they turn upon the particulars of our constantly changing experience? but how can this be attained without premeditation?

2. It is very common to hear confessions of vain and wandering thoughts in prayer. But do they not abound in proportion to the neglect of previous reflection? The best remedy for vagrant thoughts, is to be found in deeply interested affections. If the heart be properly affected by the realities of religion, the thoughts, "true as the needle to the pole," will faithfully fix upon them. Their constancy may be disturbed by the cares of life, or the shocks of temptation; but they cannot rest till they revert to their favourite object. How greatly premeditation will assist in attaining this desirable condition, and consequently prevent the wandering of our thoughts in prayer, must be obvious on very slight reflection.

3. This exercise will also be found a valuable remedy for that hesitation which is frequently experienced in private, as well as in public prayer. To hesitate in the selection of a word, is an evil of trifling importance, resulting sometimes from the ardour of devotion *itself*; but on all accounts it is deplorable, when the conductor of public prayer is at a loss for ideas proper to

the various parts of the exercise in which he is engaged. If this hesitancy in a service wherein he acts a part so solemn and responsible, arise from the neglect of previous meditation, he may justly charge himself with having, on this account, sinned against his fellow-worshippers and God.

4. Where, however, there is no want of fluency in speech, and no scarcity of thought, it is possible that there may be a great poverty of devotional aspiration. The writer remembers once to have heard a public prayer, which, though it extended to half an hour, about three times too long for such a occasion, was singularly defective and meagre in this respect. At the beginning of each sentence there were a few words of adoration and entreaty; but the remainder was occupied with copious remarks, adjunctive and expletive; so that long before the sentence was completed, the commencement was forgotten. In the course of the prayer, the outline of several subjects was sketched; and as most of the congregation had resumed their seats, a person entering towards the close of the exercise, might have been puzzled to determine whether the speaker was engaged in preaching, or prayer. That this is a common case, is not affirmed; but to a lesser extent, it cannot be doubted that such an evil prevails, or that premeditation would go far towards its removal. To reflect, in the prospect of drawing nigh to God, on our guilt, and on the salvation wrought out by the death of Christ, will rouse the feelings of the heart. The soul will pour forth of its abundance. Of long sentences and vain repetitions, it will be impatient. There will be a brevity of diction combined with an importunity of manner, and a richness of devotion, by which the heart of every fellow-worshipper will be warmed and elevated with that of the speaker; and all will exclaim, "This is none other but the house of God, and this is the gate of heaven." Genesis xxviii. 17.

5. Considering the infirmities which attach to our devotions, it is of the last importance that we should be aided by the Holy Spirit, as "the Spirit of grace and of supplication," that we may "know what we should pray for as we ought." Romans viii. 26. Nor ought we merely to hold this as a matter of sentiment; *but whenever we are about to commune with God,* an earnest desire should pervade our hearts, for this gracious influence; and the confidence of faith should be cherished, that herein our entreaties shall be heard, and that our "Heavenly Father will give the Holy Spirit to them that ask him." Luke xi. 13. But when is it most likely that the Spirit will help our infirmities in prayer? Surely when we enter on that duty with a solemn pre-recognition of his work, and a due consideration of our state.

6. Besides, it is incumbent on us to watch, not only as to our preparation for prayer, but as to the success with which our supplications are attended. He who feels his guilt as a burden too heavy to be borne, and entreats forgiveness, must surely be anxious to know whether, through the atonement of Christ, he has been graciously regarded. He who has implored direction in some perplexing affair, or prayed for deliverance from some distressing calamity, will naturally look out for the indications of providential interposition. But, however natural such a course may be, if we have not thought beforehand, so as to have framed our petitions according to our present wants, is it likely we shall watch for answers to our prayer? Or, if such answers are vouchsafed, how can they be recognized as such, unless our supplications were previously considered and defined? Hence, it frequently happens, that we think our prayers are unanswered; and our intercourse with God, as a faithful God, who keeps his covenant and performs his promises, is deprived of that unutterable sweetness, which the watchful, meditating believer often enjoys.

The preceding observations will, it is hoped, have shown that premeditation exerts an important influence on our prayers, by suggesting appropriate thoughts and feelings; restraining vagrancy of thought; preventing hesitation; promoting richness and fervency of desire; conducing to the enjoyment of the Spirit's influence, and enabling us the better to recognize divine answers to our supplications.

It is possible, however, that difficulties may have occurred to some readers, while perusing these remarks. "How," exclaims one, "can I premeditate, when a minister, or some private brother, is to engage in prayer, and I can only join as a listener?" The duty may perhaps, not be so directly appli-

able to our uniting with another, as to our personal exercises in supplication. But still, may we not be the better prepared to concur in public, or social worship, if, ere we enter the house of prayer, we cultivate a devotional spirit, meditate on the circumstances of the church, the world, our friends, and ourselves, and stir up our hearts to plead with God, and take hold of his strength? Besides, the reading of the Scriptures and singing the praises of the Most High, are well adapted, under divine influence, to aid the worshipper in drawing nigh to God. The same object may be not a little promoted by a general regard to the *external proprieties* of worship, and especially by allowing a sufficient pause for each individual to place himself in a suitable position before the solemn exercise is commenced.

Another may inquire, "How shall I premeditate when unexpectedly called on to pray?" It is undesirable that those who are to conduct social prayer should have no intimation beforehand; and still more so that any one should decline when the application is made. But where the request is unexpectedly made, if the grace of supplication be *habitual*, and the heart be lifted up for divine assistance, we may hope to pray not wholly without comfort to ourselves or edification to others.

But another individual feelingly laments that, when he would set his heart to seek the Lord, he is hindered by the want of a convenient place for retirement, by interruptions, domestic associations, family duties, and earthly cares; and that, although he has entered his closet and shut the door, he has carried into it, within his own bosom, a thousand disturbers of his retreat. As to the local and domestic difficulties, much may be contrived to overcome them, by holy ingenuity, and absolute perseverance. The habit of premeditation may be, in a good measure acquired, and the prevalence of intruding cares withstood, by an attention to some such methods as the following.

1. Stated seasons adopted to our circumstances, should be set apart for the purpose; and, if we are prevented by unavoidable causes from secluding ourselves at the seasons we may have fixed on, nothing should hinder our embracing the earliest opportunity which may occur. Where *impediments obstruct more regular converse with God, it is* essential to soul-prosperity, that small portions of time should be carefully secured, and the heart often directed heavenward, even *in the midst* of the avocations of life, but more especially if they cannot be escaped. How precious, under such circumstances, is the day of rest! And how watchful need we be, lest its sacred hours be dissipated by unprofitable visits, and idle conversation! How carefully should the early morn and closing eve of every day, be spent with God; and all encroachment on the one by slumber, and on the other, by late business and protracted visitings, be diligently resisted; see Psalm v. 3. and lv. 17. If, within the precincts of home, retirement is difficult and interrupted, the object may often be attained, and the mind sweetly calmed, by going out like Isaac, "to meditate in the field at the eventide," Genesis xxiv. 63; and if all other opportunities fail, "commune with your own heart upon your bed, and be still." Psalm iv. 4.

2. As we enter on the hallowed engagement, our first care should be to implore the influences of the Holy Spirit for that particular service. We need the help of the blessed Comforter, as much for meditation as for prayer; and if this be not sought and obtained, the most strenuous efforts in either duty, will speedily become a toilsome formality.

3. The Scriptures should be read on such occasions; and this, not only that our prayers, but our understanding, conscience, affections, and conduct, may be suitably influenced and improved. Much delight may be realized, if one or more passages be specially fixed on for meditation throughout the day. Many selections have been made for this purpose, but none excel the "Daily Food," published by the Religious Tract Society.

4. The works of the Puritans, and some more recent authors; also the sacred poetry of Watts, Steele, and others, will afford a rich fund of evangelical and devotional reading for such occasions, where time can be secured. The worshipping spirit has often been composed and elevated in its aspirings to God, by the charming productions of Owen, Howe, Baxter, Charnock, Bates, Leighton, and others. In the republication of such works in a cheap and attractive form, the Religious Tract Society has conferred an eminent blessing on the present age.

5. With the same view, many have been accustomed to propose to themselves such inquiries as these:—What views of the divine character, and of the work and offices of Christ, does it now become me more especially to contemplate and adore? Of what negligences and transgressions am I guilty, which I ought, at this season, to lament and confess; and for which I need pardoning mercy, and sanctifying grace? What are at present my wants, spiritual and temporal? What are the duties, afflictions, temptations, and dangers, on account of which I have need to pray for supporting and preserving grace? What mercies demand my gratitude and praise? What evils should I deplore in my family, among my friends, or in the church of God; and what blessings should I crave on their behalf? What promises may I plead, and what arguments may I use, in urging my petitions? It is obvious that the consideration of such questions is always important, and must be highly becoming when we address the throne of our Heavenly Father.

While the preceding remarks chiefly relate to meditation in reference to prayer, it will be evident that, in all its relations, it is an exercise vitally important to true religion. May every reader determine, through the aid of the Holy Spirit, thus to "walk with God," exercising faith in his beloved Son, as the only medium of acceptance and salvation. He may then adopt the assurance of the psalmist, "My meditation of him shall be sweet; I will be glad in the Lord." Psalm civ. 34.

Truro, January 25, 1838.

ON ORDINATION.

To the Editor of the Baptist Magazine.

DEAR BROTHER,

I send you some thoughts on the ecclesiastical service usually termed ORDINATION. It is well known, that on this subject great differences of opinion prevail among Nonconformists; that many, even of our ministers, have scarcely a definite idea about it of any kind, and that it has of late been all but abandoned, as by common consent, to an almost hopeless obscurity. According to some of us, it is ready to vanish away, amidst the affectionate greetings of a public "recognition." It is certainly important that we should understand both ourselves and the Scriptures better than this; and I shall be happy if the following attempt should contribute to this end, whether by any accuracy of its own, or by eliciting juster views from others. It constituted the substance of the introductory discourse at the ordination, or recognition, of the Rev. Joseph Angus, at New Park Street, on the 27th of December last.

Your affectionate brother,

Finsbury Terrace, Jan. 27, 1838. J. H. HINTON.

The notices of this subject in the New Testament are but scanty. They constitute, however, all the lights which we either receive or allow. Whether they will enable us to discern a satisfactory path remains to be seen.

It appears, then, that *a transaction*, more or less corresponding with our ecclesiastical term *ordination*, did take place in the apostles' days. In proof of this, I do not quote Acts i. 22: "Must one be *ordained* to be a witness with us of his resurrection;" the words being only δει ἱνα γενεσθαι, "it behoves that one should become." But proofs of it are found in the following places: Acts vi. 3, relating to the choice of deacons, "*Look ye out seven men* . . whom we *may appoint over this business*." The word used is καθιστημι, the same word being employed by Paul in his Epistle to Titus, chap. i. 5: "that thou shouldest . . . *ordain* elders in every city." I refer also to the case of Timothy, who was himself ordained, and who received directions concerning the ordination of others. "Lay hands suddenly on no man." 1 Tim. v. 22.

The *nature* of this transaction is to be gathered primarily from the word employed. It is καθιστημι. So Acts vi. 3, and Tit. i. 5. It is employed nowhere else in the same relation. It means to appoint a person to the conduct of some affairs.

The *manner* of performing this transaction appears to have been by prayer, with laying on of hands. The laying

on of hands we have in the case of Timothy, "The laying on of the hands of the presbytery," 1 Tim. iv. 14; and in the direction given him, 1 Tim. v. 22, "*Lay hands* suddenly on no man." Both acts we have in the case of the deacons, Acts vi. 6: "Whom they set before the apostles; and when they had prayed, they *laid their hands* on them."

The *persons* by whom the transaction was performed were, on one occasion, "the apostles," Acts vi.; on another, "the presbytery," or a company of elders, or bishops, 1 Tim. iv. 14. The directions to Timothy and Titus imply its performance by each of them singly, as an elder, or bishop.

The *import* of this transaction it is more difficult to ascertain. Some have thought that it was an act of *authority* on the side of the parties ordaining, and that it conferred *supernatural gifts* on the party ordained, together with *a right*, and the only valid right, to administer the word and ordinances of the gospel. I cannot concur in either of these views.

First, as to *authority*. The idea is superseded, I think, in *every* case, by the practice of popular election. That the first deacons were elected by the church at Jerusalem is certain (see Acts vi.); and that they were so, not by any sort of popular violence, wresting out of the hands of the apostles what they rather claimed, or wished to retain, but by express direction of the apostles themselves. From a just analogy, therefore, there is good reason to conclude that the elders or bishops were similarly chosen; and although no specific record in the New Testament establishes this fact, ecclesiastical antiquity demonstrates it. Nor has it been doubted by any competent person, since the days of lord chancellor King. Whatever may be the primary meaning of καθιστημι, therefore, it is plain that it must be used in this case with such a modification as the system of popular election demands.

It may seem that ordination must have been an act of authority, because Paul gave authority to Titus to ordain elders in Crete, Tit. i. 5. But this idea is not implied in the terms of this passage. Paul left Titus in Crete, "to set in order the things that were wanting, and to ordain elders in every city; *as I had appointed thee*," says he; ὡς ἐγω σοι διεταξαμην. *The idea is that of an official messenger, bearing laws which he* was to promulge. Titus was to set things in order, not as he had been authorized, but as he had been instructed; not by virtue of any authority he had derived, but according to the rules he had received—*as* he had been directed. His business was to make known, as from the apostle, the things to be done, and to assist in the voluntary fulfilment of them by the churches; the act of ordination being appropriate to him, as an elder, where, it appears, no elders had as yet been ordained. Besides, if Titus had authority, it was not merely to ordain elders; it was also to "set in order" other "things that were wanting." To such an extension of the authority of a man who was not an apostle, there are great, and I think insuperable, objections.

Next, as to *gifts*. The idea, that ordination conferred supernatural gifts, is supported, in part, by the case of Timothy, 1 Tim. iv. 14: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." But, 1. This may well be considered an extraordinary case, as it doubtless was with respect to "the prophecies which went before" concerning him. Or, 2. The *gift* may be his *office*. The word is χαρισμα, and is employed in this sense in 1 Pet. iv. 10: As every man hath received the gift [χαρισμα, office], let him minister the same." The passage in 2 Tim. i. 6, "Stir up the gift that is in thee, by the laying on *of my hands*," seems more justly interpreted of the apostle's laying of hands on Timothy, as a convert, according to usual custom, for the purpose of conferring supernatural gifts.

This custom of laying hands on the converts, in order to confer supernatural gifts, is in its turn made an argument for the opinion, that the same action had the same design in ordination. But I think it is insufficient, 1. Because this design of the action was by no means uniform. The action itself was in general use, as a token of kindly salutation or benediction; as in the cases of Christ and the infants, Matt. xix. 13, and Ananias and Saul, Acts ix. 17. It was sometimes introduced into religious proceedings without any such design; as when Barnabas and Saul were sent out by the church, Acts xiii. 3. 2. Because, as designed to convey spiritual gifts, the action was appropriate to con-

verts newly baptized, and, in this case, as administered by the apostles alone. See Acts viii. 14, 17, and xix. 6. The case of Ananias and Saul, Acts ix. 17, presents a seeming exception to this rule; but it is not said that Saul received the Holy Ghost (though he received his sight) by the laying on of the hands of Ananias; and all the commentators (I believe) agree in thinking that he did not receive it at that time, but afterwards. 3. Because, in one of the cases of ordination, such a design of the action seems quite inadmissible. The deacons, Acts vi., were previously "full of the Holy Ghost;" the laying of the apostles' hands on them, therefore, could scarcely have been intended to convey gifts, which they already abundantly possessed. I conclude, therefore, that the laying on of hands in ordination had no necessary or ordinary connexion with the communication of supernatural gifts. Such is Scott's opinion, and he quotes Beza to the same effect.

Lastly, as to *the right* of administering the word and ordinances. The question is, whether such a right was conferred by ordination in the times of the apostles; and whether ordination was essential to it. Now I conceive that the right to administer the word and ordinances was *never* dependent on ordination. We find from Acts viii. 4, that the disciples at large "went every where preaching the word." To this effect, see also the case of Apollos, Acts xviii. 24—28. Spiritual gifts, which merely fitted their possessors to minister the word, were vouchsafed to the disciples without distinction; and of the habitual use of them the church at Corinth furnishes a clear example. As to the ordinances, we find Philip, who was only a deacon, baptizing, Acts viii. Some of the apostles were not ordained at all. This seems to have been the case with Paul; and was clearly so with Matthias, who was chosen into the place of Judas by lot, Acts i. It is remarkable that our translators should, without any authority, have introduced the word "ordained" here. This may fairly be taken as indicating, that, according to their ecclesiastical notions, Matthias *should* have been ordained, and that they were willing the people should believe that he was, though he was not. I cannot admit, under these circumstances, that *ordination ever was intended* to confer the right of administering the word and ordinances of the gospel. Every disciple of Christ has a right so to do, if endowed with gifts, and moved by love.

I now take up the question of the *perpetuity* of ordination; I mean its intended and obligatory perpetuity. For, if it have not a perpetuity of Scriptural design and authority, I hold it has no perpetuity at all. It is henceforth nothing more than a human device; and, although less loathsome in practice, is not less evil in principle than the most objectionable things which have crept in, through the pretended power of "the church to decree rites and ceremonies."

Some arguments against the perpetuity of ordination have been drawn from such views of its import as I have just repudiated. As against the view I have advocated, therefore, they have no force. That it was intended to be permanent, I gather from two considerations: 1. From its attachment to two permanent offices, and to the only permanent offices in the Christian church; which thus stand out from all the temporary and evanescent ones with which, in the age of supernatural gifts, the church so greatly abounded. See 1 Cor. xii. 28. 2. From the directions given concerning it, not merely to Titus, but especially to Timothy. Not only was he exhorted to "lay hands suddenly on no man," but the qualifications of persons fitted to become bishops and deacons are set forth at great length and detail, evidently for his guidance, and surely not for his alone, in this respect. These directions cannot be less than a legacy to the church, in all its generations.

If, then, ordination ought to be perpetuated, in what manner ought it to be performed? In *the primitive manner*, by prayer and laying on of hands. That the laying on of hands was not an accidental, but an essential part of the transaction, appears from the language of Paul to Timothy, using that act as a synonym for ordination: "*Lay hands on* [ordain] no man suddenly."

Such seems to me to be the Scriptural view of ordination, an act intended to give a visible existence to, and to constitute a solemn and dignified entrance upon, the two permanent offices, the bishop's and the deacon's, in the church of Christ.

CHARACTER OF THE LATE MR. JONATHAN LEWIS, OF ROSS.

To the Editor of the Baptist Magazine.

DEAR SIR,

The following sketch of the late Mr. Jonathan Lewis, a deacon of the Baptist church n this town, extracted from the funeral discourse preached on the occasion of his re-noval, Sept. 5, 1837, has been forwarded for insertion in the Magazine, at the request of umerous friends of the deceased. It may be proper to add, that Mr. Lewis was, at the ime of his death, forty-nine years of age, having been born July 20th, 1788.

Yours respectfully,

Ross, Jan. 10, 1838. EDWARD A. CLAYPOLE.

In reference to that departed friend, hose loss we this evening deplore, it eems to be superfluous for me to say nuch. I cannot, however, refrain from nlarging a little upon this instance of eparted worth, not to magnify the in-ividual, but the grace which made him hat he was.

The disposition of Mr. Lewis was na-urally agreeable. His address was easant; so that the first impression hich he made, even upon a stranger, as generally favourable. Nor was this erely the effect of art, or of a studied fort to please, but rather the sponta-eous effusion of a benevolent mind. here was what is generally termed a ood-heartedness about him, which ined for him the respect and esteem many, who neither understood nor lued his religious principles. If a eighbour were afflicted or distressed, was ready to sympathize and assist; id even under provocation he seldom ttered those harsh expressions which, ough considered by some to be the roof of a manly spirit, are in any cir-mstances little compatible with the hristian temper. The severest language hich he employed was not called forth y the "contradictions of sinners," but y what he considered to be inconsistent id unworthy proceedings in those, om whose religious profession better ings might have been expected. As a eighbour, Jonathan Lewis was willing be the friend of all. It was with luctance he stood in opposition to any. believe he was an enemy to no man living.

In his worldly transactions, he mani-sted an integrity which made him de-erving of the most entire confidence. dependent for the support of himself nd of his family upon his own industry, e was anxious to provide things honest n the sight of all men; and those who new him best *will readily testify, that n pursuing his daily avocation he could* say, "Let integrity and uprightness preserve me." There was no subtlety about him. If he erred, it was by re-posing too much trust in persons who were undeserving of it. Judging that others would act towards him as he, in similar circumstances, would have con-ducted himself towards them, he some-times became the victim of the designing and the base; especially when they pleaded on religious grounds. Plain, straightforward, and sincere in his own dealings, he calculated on finding such conduct in others, more frequently than the fallen state of human nature will authorize us to expect.

What our departed friend was in his family, it is needless for me to state. That is best shown by the tears of ge-nuine sorrow which his death has occa-sioned, and by the loss (in their own estimation irreparable) which his sur-viving relatives feel that they have sus-tained. It may, however, be remarked, that whatever he appeared to be amongst others, in his own dwelling his worth was still more obvious. There, as the husband, the father, and the master, his excellent qualities were manifested. He loved the circle of his own family, and never, except in the house of God, was his enjoyment greater than when within the threshold of his own habitation.

At an early period in his life he be-came the subject of divine grace; and when about fifteen years of age, he was received as a member of the Baptist church at Coleford, Gloucestershire. Here he maintained, in a consistent manner, his religious profession. He was zealous in his efforts to do good to souls, and to promote the general wel-fare of the Christian community to which he belonged. Nor were his ex-ertions fruitless. One young man there, inclined to scepticism, was awakened by the divine blessing on his faithful remonstrances; who has since that time

laboured for many years as a minister of the gospel. From Coleford, he removed to London, where he became a member of the Baptist church in Little Wild Street; and his memory is still fragrant in that Christian society. It was his intention to remain for life in the metropolis, but God had ordered otherwise. His health declined; he was compelled to relinquish worldly prospects of an encouraging nature, and to try what effect the air of this vicinity would have on his constitution. Hither he came; and the place which he intended to visit for a little time proved to be his future abode, and it is now the depository of his mortal remains.

It was amongst many who are now present that the most important portion of the life of our departed friend was spent; and what is the testimony which you are ready to give respecting him? May it not be said, "Ye are witnesses, and God also, how holily, and justly, and unblamably he behaved himself among you that believe." To his efforts under the blessing of God, the establishment of a church of the Baptist denomination in this town, and the erection of this place of worship, are greatly to be attributed; not that he was unassisted by others, but they were stimulated by his energetic representations; and so long as life continued, he took a lively interest in whatever related to this religious community. His prayers, his personal activity, and his pecuniary contributions, were never wanting. The office of a deacon which he held here, was sustained with fidelity and diligence. You know how he has led our songs of praise, and at the meetings for prayer whoever was absent, he was almost invariably there. The Sunday school will miss him. The ministers and Christian friends, who occasionally sojourned in this town, will miss his kind reception. When in fact was there any thing proceeding to promote the moral and spiritual welfare of the inhabitants of this place, in which he was not willing to aid? Deeply did he feel interested in the success of the British and Foreign School about to be established in Ross, and one of his latest anticipations was, the pleasure of being present at the opening of that institution, during this week. Though decidedly attached to his peculiar sentiments as a Baptist, yet he loved the followers of Christ by whatever name they were distinguished, and viewed them as a portion of that one glorious body, which although party names may mark and disfigure, they can never in reality divide.

For several weeks previous to his decease he had been unwell, although little apprehension was entertained that his disorder would terminate fatally; and until within a very few hours of his departure, he continued to receive the visits of his acquaintance, and to transact some parts of his worldly business. His mind was very tranquil. On the evening preceding his decease I visited him, and on inquiring what had been the state of his feelings during his illness, he promptly replied that in no period of his life had he been so comfortable as in the greater part of the affliction under which he then laboured. In the course of the night, he expressed to the partner of his life his conviction, that the same God who had so graciously guided him would be her guide and support. Early on the following morning he became insensible, through the rupture of a blood-vessel on the brain; and soon afterwards he gently expired. The pang of conscious separation from his family he was mercifully spared; and his spirit, freed from its earthly tenement, took its flight to the realms of bliss. We shall see him no more, until we behold him "without fault before the throne of God." May we all meet him there!

Excellent, however, as our late friend unquestionably was, no one appeared to have a more humble opinion of any thing which he said or did than himself. He seemed to be quite unconscious of the manner in which others thought of him, and never anticipated the respect and sympathy which, from various quarters, near and remote, have been manifested at his death. Of himself he frequently spoke as useless, only in the way; an obstacle to the activity and zeal of others. Nor was this that false modesty, which is often nothing more than the thin veil of a vain and proud heart. He possessed true humility, and this clouded him only to himself, but brightened him to others. He sought not the praise of men; but, having cast himself as a poor, guilty sinner, on the riches of divine mercy, he was ever ready to say with the apostle, "By the grace of God I am what I am." If any thing could intercept the joy upon which

he has entered, it would not be the sorrow which is felt at his removal, so much as the thought that, in such a service as the present, the language of adulation could be employed respecting himself. But he is gone beyond the influence of either our censure or our praise; nor do I believe that this brief sketch of his character contains a sentiment in reference to him which is not strictly true. And have I not your assent to the propriety of these statements? What, then, is the meaning of this general sympathy? Why do we hear so many expressions of sorrow? What has caused our place of worship to be thronged to such excess this evening? Our friend was not a great man in worldly estimation. He was not distinguished by his wealth, his rank, nor his station; but he was a good man, and he was known and felt to be such, and even in this sinful world, those tears which gold can never produce are sometimes shed over the remains of departed Christian excellence. Such are the tears which have been shed over the grave of our deceased friend. Long will his name be cherished with affection here, and we shall think of his character as an illustration of the sacred truth, "The memory of the just is blessed."

THE TRIALS OF DANIEL AT THE COURT OF BABYLON.

Addressed to Young Men,

BY THE REV. C. M. BIRREL.

I. The Capture.

It never fails to awaken the breathless solicitude of a parent, when the submissiveness of his child is observed to give place to the independence and the fire of youth; when opinions which had long been assented to, because they came invested with parental authority, are tried and examined on their own merits, and when commands, which in past times had been considered beyond appeal and incapable of evasion, are obeyed only if they happen to be approved of by the judgment of the party receiving them. But O! it is thrilling, when just at this very stage the youth takes his departure from the parental roof, and escapes from the eye of those who of all others were likely to watch the most tenderly over him, when alone and unguided he enters the maze of this perplexing, polluting, depraved world, and when the nature of his eternity seems to be suspended upon the associates with whom he mingles, and the views and principles which he adopts!

This moment is an anxious one, even when *piety has begun to burn* in the youthful heart. It is not unfrequently the case, that God has no sooner enlightened the mind and granted the remission of sin, than he brings the objects of his mercy into a situation of trial. It is very remarkable how soon the work of the Spirit is brought *severely to the test. In no manner is it more strictly* tried than in a departure from early instructors and early religious friends. Abundant reason as we have to place our confidence in God, yet who can tell the power of those youthful passions which the dissatisfactions and disappointments of time have never blunted! Who can tell the insidious force of depraved associates and alluring scenes! Who can describe the paralysing effects of constant intercourse with the worldly, and absence from all the conversation and engagements of a religious home!

Young man! if these be thy circumstances, permit one who loves thee to request a brief and prayerful consideration of the trials of Daniel at the court of Babylon. Never has the pen of inspiration presented a more beautiful exhibition of the stedfastness of early piety, or more impressively proved the possibility of uniting the utmost diligence in secular business with the most fervent secret devotion; and never has a high-minded Christian integrity been shown to issue in more glorious and beneficent results!

From a careful examination of the chronology it appears probable, that at the period at which his autobiography commences, Daniel was about twenty years of age; it is plain also from his conduct that he was at that time devoted to the God of his fathers. Almost the only family in which true religion

existed at this crisis of the Jewish history, was the royal family, through which the Messiah was to come. Of this family Daniel was a member. He was of the "blood royal and of the nobles,"* and probably the not very distant relative of the excellent Hezekiah; for Isaiah had prophesied to that monarch about a century before, that his "sons" should be captives in the "palace of the king of Babylon."† During his earliest years the nation was excited almost beyond any precedent, and the impassioned preaching of Jeremiah had more than usually quickened the devotedness of the godly. To a mind young, vigorous, and hopeful, perhaps no circumstances were more favourable for the development of virtuous qualities; but speedily, the prospect altered. The sky became darker over the whole land of Judea. The nation was carried into captivity, and the country made tributary to the Babylonish king. At the same time, there came from the court a command to select a few of the most promising and best cultivated young men of noble families, to be forwarded to the palace. Daniel, with three other persons of the same age and family, were in consequence sent to Babylon. They went as captives, but we are not to understand that they were treated as rebels, or exposed to indignity; on the contrary, they were received with distinguished honour, in order to express the greatness of the kingdom which had become subject to Babylon. The more honourable they were esteemed, the more flattered was the king by their personal service. They were hailed with respect, and provided with all the luxuries of the royal palace.‡

In a few days all the scene was changed. Instead of a pillaged and ruined city, here was splendour of which the youth had never conceived before. Instead of the small fabric of his national temple standing in the midst of its courts on the brow of a precipice, there rose towards the sky before him the enormous structure raised for the worship of Bel, with one tower situated upon another, until it reached a furlong, it is said, in perpendicular height. Even the palace in which he lived so far surpassed the palace of his Jewish ancestors, that it was actually more than twice the size of the whole city of Jerusalem.‖ All was new, and exciting, and tempting to the wondering visitor! What was there here to prevent him plunging into gaiety? What was there here to restrain him from the path of evil? Oh, where was the parent to cast on him a look of caution? Where were even the forms of religious worship by which he might be reminded of his native land? All were gone! Surely this was a trial of youthful piety!

The case has doubtless occurred, in which an individual has been placed in the midst of such exciting and alluring scenes, and has been in consequence of them, driven more frequently into his closet. His previously formed religious feelings have been shocked by witnessing perpetual folly. Unable to procure satisfaction from any thing without, he has been impelled by the very solicitations of his own nature, to seek communion with his "Father who seeth in secret," so that great as the temptation is, it is possible to experience one more severe.

To a severer temptation the youth whose course we trace, was exposed. He was not permitted to remain merely a silent spectator of the gaiety of the great city, but measures were adopted to bring his mind into closer union with its irreligion and idolatry. It would have been comparatively easy to have subordinated all he saw to religious advantage, if his mind had remained at liberty to pursue its own reflections, and to act independently. But the king required that he should apply himself to the acquisition of Chaldaic learning. Instead of having his thoughts occupied with the things pertaining to the kingdom of the Messiah, they were to be engrossed with the speculations of pagan literature and foul mythology; and as if to render certain the process of alienation and seduction, the language which his fathers had consecrated, and the language in which the sacred oracles were enshrined, was now to be completely cast aside, and superseded by the language of Babylon. Nay, the very last syllable, which served to remind him of the holy and blessed God, the God whose mighty hand had protected every generation of his kindred;

*Dan. i. 3. Wintle's Tr. † 2 Kings xx. 18.
‡ Chap. i. 5.

‖ Hist. Jews, Fam. Lib., Vol. II. Book ix.

the God whose name was honoured in the home from which he had been wrenched; the God, whom with his own heart, he loved beyond all earthly, all heavenly objects, was to be utterly obliterated, and replaced by the name of the Babylonian idol! Instead of remaining Daniel, *God* my Judge, his name was thenceforward to be Belteshazzar, the priest of *Bel*.

Poor young man! How desolate, forlorn, endangered! Thus intruding itself at every point, assailing the eye, the ear, and every other sense, mingling with the very fountains of thought, and diffusing itself over all the faculties, how is it possible to resist the malign influence of impiety? Position most critical, most fearful for holy principles! Fall, and thou art ruined for ever! Faint, and all thy prospects of eternity are blighted! O Daniel, be strong in faith! O look to Him who heareth the needy when he crieth. O cling to Him who is "strong to save;" "thy Redeemer and thy Saviour; the holy one of Jacob!"

In these circumstances we leave the subject of the narrative, with the hope of returning to discover the manner in which his piety was preserved.

Liverpool.

MEMOIR OF THE REV. ISAIAH BIRT.

(Continued from page 59.)

In the year 1792, he spent two months in Dublin, at the invitation of the Evangelical Society, which had been formed with a view to the revival of religion in that city. The following extracts from a journal of that period, which he kept entirely for his own use, may not be uninteresting, either as an autobiographical exhibition of his character, or as a narrative of what he witnessed in Ireland, not much less than half a century ago.

On Monday the 20th of May, 1792, I began my journey to Ireland; travelled the same day to Exeter. On the road a professor came into the coach with two vain young men; he did not know me, and readily joined the young men in their vain and wicked conversation. At length to his great mortification, I made myself known. How many profess to serve God, who do not fear him! Lord, give me grace to honour thee at all times and in all places!

Wednesday and Thursday.—Attended the Association at Lyme, with considerable profit; Rev. Mr. Tommas's discourse was most affecting. How exceedingly venerable and great is an aged minister of Jesus Christ! O Lord, dignify me with thy favour! I desire nothing greater on earth or in heaven.

On Monday, June the 4th, I reached Bristol; called on Miss Evans; walked in the library, and recollected *the friendship and evangelical zeal of my ever dear Dr. Evans. My heart was* much affected. Lord, I thank thee that thou hast given me to love them that love and serve thee; and that I have had, and still possess, an interest in their friendship.

On Tuesday, June the 5th, set off for Birmingham, where I arrived about nine o'clock. With great joy I found my dear brother Pearce well, and his good wife recovering from a severe illness. Surely the Lord is good. O that men would praise Him for his goodness!

Thursday, June the 7th; left Birmingham and arrived safe at Shrewsbury. Was much struck this day with the appearance of the country near Birmingham. The engines and the fires for other services in the coal and iron works make a most tremendous appearance. 'Tis the land of burning, of smoke, and of terror.

At four o'clock, June the 8th, I set off for Aberconway. Had a most romantic journey by the side of, and over, several mountains, with many, very many, almost continually in view. The attention was almost continually called either to magnificent mountains, delightful cataracts, terrific precipices, or pleasant vales. On the whole, this day's journey was most delightful. It was made through parts of Shropshire, Merionethshire, and Denbighshire. Aberconway, where I arrived before 8 o'clock, is a very curious town, not large, very antique. The houses and streets in the

middle of the town, are in tolerable repair. In other parts it is very different; it is now walled all round, and was defended by several towers and a castle, the remains of which are well worth seeing. Here the fatigue of my journey, and the walking about the town, rather overcame me; was taken very poorly, in which circumstances I retired to bed.

June the 9th. Rose before six o'clock, considerably refreshed, and much better; was affected with a sense of God's great goodness, and my utter unworthiness. O that my heart were continually more grateful, and that all I am and have, were entirely devoted to him! This day I entered Caernarvon, the mountains of which I had seen the day before: this is the most mountainous county in Wales. This morning the views were similar to those of the day before, with this difference, the sea now very frequently presented itself. The road on the side of the mountain named Penmanmawr, beggars all description. The very high mountain and terrible impending rocks above, the sea and the most dreadful precipice beneath, must powerfully affect the mind of every traveller. Was informed that some are so overcome by the sight as not to dare to ride till they are passed what they apprehend to be the greatest danger. Between eight and nine o'clock passed through Bangor; just had a sight of the Bishop's palace and the cathedral. Bangor is a small but neat place. Crossed Bangor ferry into Anglesea, about ten o'clock. Had a twenty-five miles ride on this island, which afforded nothing very remarkable. It is very productive and well peopled for Wales, especially for North Wales. Arrived at Holyhead to dinner. Went on board the Duchess of Rutland packet at twelve o'clock; had the wind almost directly against us all the way; a most tedious passage; upwards of thirty hours; the whole time I was sick. I hoped to be in Dublin on Lord's day time enough to preach; but was most uncomfortably, though I trust not altogether unprofitably, confined to the cabin all day. Arrived at Dunbary at 7 o'clock, Monday morning. With considerable difficulty procured a carriage to convey me to Dublin, where I arrived between ten and eleven.

On Monday, June the 11th, I walked about the city; attended a prayer-meeting in the evening at Plunket Street; where, through the importunity of the minister, I spoke to the people on the Nature, Duty, and Privilege of Prayer, and found it good to be there.

Tuesday morning, the 12th; was called on by the Rev. Dr. M'Dowel, and Rev. Mr. Pendered; walked with them to the College, the Custom house, and about a mile into the country. I was highly pleased with the manners and conversation of Dr. M'Dowel; sensible, pious, and friendly; dined and spent an agreeable evening at my host's, Mr. Allen.

Wednesday the 13th.—Directly after breakfast, Mr. —— called on me and took me to his house, where I spent the morning in profitable conversation with him and his good wife. What trials there are in this world! and to how many are poor ministers and their wives subject! My good friends were much affected in relating to me their troubles; and I thank God, I felt with them, and for them, and a knowledge of their trials has made me feel double respect for them. How thankful should I be to God, for his kind providence towards me and mine!

15th, Friday.—Was engaged a good part of this morning in writing to my dear wife. In how many instances has God been kind to me! and for uniting me to so truly good a woman, I now adore his goodness. At two o'clock, went into the country, with Dr. and Mrs. M'Dowel and Mr. Pendered, to dine with Mr. Gordon; when there we were joined by Mr. Nassau, a Catholic priest, and a Mr. Walker, a fellow of Trinity College; both learned, sensible, and agreeable men. The afternoon was spent very pleasantly, every one was studious to make the others happy. I felt great pleasure in seeing persons of such different persuasions so very harmonious, and in being myself highly disposed to promote the harmony; before we parted we joined in singing a psalm and in prayer, in which the priest united with us. God grant we may all meet in heaven, where we shall all be of one heart and mind for ever!

In Ireland, the Established Clergy by no means carry themselves so haughtily towards dissenters as they do in England; nor are there any tests imposed on dissenters in Ireland; yet the dissenting interest flourishes more in England than in Ireland: a powerful argument to me that haughty carriage, and tests,

are of no real advantage to the Church.

16th, Saturday.—I felt my heart more than commonly drawn out in prayer this morning; for which I bless God. Breakfasted with Mr. Walker at the College: he appears a truly pious man; our conversation was chiefly of a religious nature. He showed me the walks belonging to the college; the best walks I had not seen before; some of these are nearly equal to those I have seen at Oxford. Returned from the college, between 12 and 10 o'clock. Spent the remainder of the day in preparing for the services of the ensuing Lord's day.

17th, Lord's-day.—Preached in the morning at Dr. M'Dowel's from 2 Cor. i. 22. Afternoon, for Mr. Pendered, from 1 Tim. vi. 6. Evening, at Plunket Street, from Acts xiii. 38. I had on the whole a good day; had liberty in preaching, and felt a strong desire to do good; I greatly enjoyed the company of a few friends at Mr Allen's in the evening.

20th, Wednesday.—Rose early this morning, and went into the country to Mr. Gordon's, to breakfast with that most agreeable family. My heart was much engaged whilst in prayer this morning. Such seasons I reckon amongst my greatest mercies. The Lord is my portion, saith my soul, therefore will I hope and rejoice in him. After breakfast, walked with Mr. Gordon into Lord Charlemont's domains, which are very extensive. The walks are not kept in great order. Visited the temple. This is the most magnificent I have ever seen of the kind. The pillars and the lions make a truly grand appearance, but the inside afforded a true picture of grandeur in neglect and decay. Was quite vexed to see so much cost and ornament so neglected, dirty, and completely wretched. The Gothic building is truly curious, and is kept in much better condition than the temple: the variegated marble floor, the painted glass, and form of the windows, the situation, all is admirable. Met his Lordship; he was very polite.

This evening, old Mr. Allen went to his residence in the country, on which account I felt deep regret. Pleasant old gentleman! in this world I shall never see him again; may we have a happy meeting in the next! By this time I *begin to grow very anxious to return to my dear wife and family.*

21st, Thursday.—I visited Mr. Walker this morning at the college, and breakfasted with him and another Clergyman. The conversation was most agreeable; it turned chiefly on our profession as Ministers of Jesus Christ. I admired their piety, and was pleasingly surprised to hear two clergymen of the Establishment reprobate tithes, and lament that civil governors have in any respect the management of religious affairs. In the evening, at seven o'clock, preached at Plunket Street, to a large congregation, from Matt. xiii. 43. Had on the whole, a good time; hope some good was done. O Lord, do thou make me useful in this city! After service, was engaged in serious and profitable conversation. Would to God my mind were kept more serious, were always kept serious. What blessed satisfaction does religion afford!

22nd, Friday.—This morning I rode out with Mr. and Mrs. Allen, and Mrs. Steward, to the seat of Lord Loftus, where I was most pleasingly entertained in seeing the house, walks, gardens, &c.

The house is kept in the neatest manner; cleanliness cannot be carried to a higher pitch; was shown several truly elegant rooms; the paintings are numerous and excellent; the walks are in great order, and truly delightful. The gardens are not in that complete style in which I have seen gardens in England; but the hothouses exceed in number and in some kinds of production any thing I remember to have seen before.

24th. Lord's day.—Preached in the morning at Mary's abbey, to a large congregation, from 2 Cor. iv. 7; and I trust I felt somewhat of the excellency of the power, for which I bless God. Dined with Dr. M'Dowel; preached in the afternoon for Mr. Pendered from John xiii. 7. Drank tea with a number of pious friends. Preached in the evening for Mr. Geary, from 1 Chron. iv. 9, 10. I had great reason to bless God for his kind assistance this day. O that many who heard may be blessed indeed! The congregation this evening was by far the largest I had yet preached to in Dublin.

25th. Monday. — Breakfasted this morning with Mr. Walker, at the college; a large company, and not one of the most agreeable mornings. I wrote a very long letter to my dear wife this

day; a most pleasant employ. Rev. Messrs. Walker and Geary dined at Mr. Allen's; at and after dinner, very serious conversation. Attended at Plunket Street in the evening, and spoke to the people from those words of the apostle, "And be found in him." O that this may be my happiness, my honour, my all in all!

26th. Tuesday. — Was exceedingly low this morning; my spirits have not many times been much more depressed. How miserable God could make me! How numberless are my obligations to him! Dined with Mr. Wilkinson at Bushey Park; the ride into the country, the very pleasant situation of the house, the company, the conversation, all conspired to raise my spirits, and I became better. Mr. Wilkinson kept me with him that night; we took a long and delightful walk that evening. The next morning we walked nearly two hours before breakfast. Immediately after breakfast, we rode to another seat of Mr. W.'s, called Cammage. Mr. W. employs his large fortune in almost as excellent a manner as possible, in making great improvements on his estates. He delights in employing many poor, and he is particular in giving them good wages. Whilst viewing his improvements, and seeing so many rendered comfortable by employment, I could not help despising the conduct of some whom I well know, who spend their lives and fortunes in the most vain and ridiculous pursuits.

27th. Wednesday.—Returned to Dublin at 11 o'clock, where a letter was waiting for me from my dear wife, with the pleasing intelligence of her, the children, and our friends being well. May my heart be increasingly disposed to praise the Lord for his goodness! This letter quite revived me; the pressure on my spirits was considerably increased by not hearing from home so soon as I wished. At half-after 12 o'clock I set off for Leislip, where I was appointed to preach that evening. Mr. and Mrs. Allen took me to Lucan in a jaunting-car. The road to Lucan is through a pleasant vale, and all the way by the side of the Liffey. Lucan is what the Irish call a very pleasant, neat little town; its situation is undoubtedly pleasant, but I was by no means struck with its neatness. The friends at Leislip *sent a car for me to Lucan.* Preached *there in a parlour; but few* attended; a clergyman of the established church was of the number. Preached from Luke v. 20. By far the greatest number of inhabitants in this town are Roman Catholics; several of that persuasion attended. I endeavoured to lead them to examine into the reasons for religion, and to conceive of none being able to forgive sins but God only. I passed this evening very agreeably with the good widow and her family, at whose house I was; our conversation chiefly related to the importance and blessedness of religion.

28th. Thursday.—Directly after breakfast this morning, with Mr. Geary and another gentleman, I took a most delightful walk by the side of a river which was close by Leislip. At a place called the Salmon Leap the view of the river is most enchanting. I shall never forget this delightful place, where I wished to stay as many hours as I could spare minutes. Here I wished (vain wish!) for my dear Betsey, and our little boys; that we might have spent a day together, as out of the world, in this delightful place. Returned to Dublin this morning, on a car with Mr. Geary and Mr. Howard; we stopped at Lucan spa, and drank the waters. To me these waters appear to be much more impregnated with the mineral than any I have drank before. The season was now commenced, and the company appeared not to be very inconsiderable. Came to town before 2 o'clock; had company to dinner, a very pious gentleman and lady. Preached this evening at Plunket Street, from Matt. xxvii. 42. After preaching was much fatigued, and the lowness of spirits in some measure returned. A deistical and very sprightly gentleman called on Mr. Allen, and supped with him this evening. By conversing with him, I was considerably aroused, and led to bless God for disposing my heart to believe the gospel of Jesus Christ, my Lord and Saviour.

29th. Friday.—This morning I breakfasted with Mr. Walker, and a large party of gentlemen and ladies, in the college; Mr. Walker prayed. From all I have seen of this good man, he is one of the most sincerely devout Christians I have ever known. After breakfast walked in the college gardens and park till 12 o'clock; then looked over the sermons I intended to preach on Lord's day, and whilst doing it, I felt a praying frame of mind; such was not the case

on Thursday evening; have seldom felt my mind more backward to prayer than I did on entering the service of that evening. But God knows I was distressed on account of it. At half-after 3, Mr. Geary called on me to accompany him to dine with Mr. Kierman, apothecary to the lord lieutenant. Mr. Kierman appeared to be a sensible, cheerful, and pious man; the family quite agreeable, especially his sister, who to me is a most amiable woman indeed. A very large party at tea; a most pleasant evening; pious and entertaining conversation. A clergyman of the establishment dined with us. One of the fellows of the college came to tea, who particularly solicited my acquaintance while in Dublin. Before we parted, we all joined in singing and prayer.

July 1st. Lord's day.—Rose earlier than usual this morning; felt pleasure and concern in reflecting on the subjects of my intended discourses. Preached in the morning at Mary's abbey, from Col. iii. 3, 4. The Lord rendered this service pleasant; blessed be his name! The congregation was very large and splendid. Preached in the afternoon at Swift's Alley, from Gal. vi. and last verse; afterwards sat down at the Lord's table with the church; and, on the whole, had reason to say, "It is good for me to be here." In the evening, preached at Plunket Street, from Rev. iii. 20; felt concern to do good. Lord, do thou succeed the services of this day through all thy churches! Several friends supped at Mrs. Allen's; a very agreeable evening.

2nd. Monday.—Rose at 6 o'clock, poorly; was engaged to go to an ordination. Mr. and Mrs. Allen dissuaded me from my journey; but at 8 o'clock left Dublin in a chaise with Mr. Pendered. At Leislip, Mr. Geary joined us; proceeded to Kilcock to dinner; passed by the earl of Leinster's house, a neat but small town adjoins it, named Maynooth. Kilcock is an indifferent town, mostly Catholics; the church is very small, and but thinly attended; the mass-house, one of the best I had yet seen in the country. Passed through the town of Cloncurry, which gives a title to a nobleman; but surely it highly ridicules titles, for, according to the appearance of the place, he might as well have been called my lord Pig-sties. Slept at Edenderry *this night; was very unwell; yet, whilst supper was* preparing, walked to see the remains of an old castle, and a bog which is in the neighbourhood. We had a comfortable inn in this town, and very good beds, clean and dry, &c.

3rd. Tuesday.—Breakfasted at Mr. North's, the only Baptist in or near the town; then we proceeded to Rahue, the place where the ordination was to be held. Arrived about 1 o'clock; were most kindly received, and most hospitably entertained; but greatly perplexed on account of Mr. Pendered's letter, to inform of our coming, not being received, and, consequently, neither the minister nor people expected the ordination exactly at this time. However, every proper step was taken, and all things terminated well.

Messrs. Pendered and Geary walked out this afternoon. I was prevented by indisposition; yet, on their return, joined them in cheerful conversation, in which Rev. Mr. Taylor and other friends took part.

4th. Wednesday.—Rose this morning, considerably better, at 10 o'clock. Mr. Bagnell took us a most delightful walk; visited another bog; at a considerable depth, saw timber in astonishing preservation: many curious stones fell under our observation, several of which we broke; some of them appeared to be composed of petrified insects. Were some time engaged in a burying-ground, where I remained with my mind occupied in the most serious meditations; several stones inform me of persons dying near my own age. Returned to Mr. Bagnell's at 2. Just after dinner, to our great joy Mr. Watson arrived; he was twenty English miles from Mr. Bagnell's when we came. Mr. Geary preached this evening at the meeting-house, called Kiltubber, from Hos. ii. 14. Spent a most cheerful evening at Mr. Bagnell's: the whole time we were at this good man's house, we were pressed out of measure with kindness. Did not rest well this night, yet rose in spirits the next morning; my rest was much disturbed by thoughts of home.

5th. Thursday.—Ten o'clock this morning was appointed for the congregation to meet, to attend the ordination of Mr. Watson. Mr. Geary began the service by singing, reading, and prayer; I explained the nature of the service, received Mr. Watson's confession of faith, and prayed the ordination prayer; Mr. Pendered gave the charge, from 2 Tim

ii. 15; we sang, and then I preached to the church from Gal. vi. 18, and concluded the service, which, through the whole, was truly delightful. We left this place, saying, "Surely this has been no other than the house of God, and the very gate of heaven" to our souls. We returned to our friend Bagnell's to dinner, and then proceeded for Edenderry. This journey, considering I was poorly, was exceedingly pleasant. Messrs. Geary and Pendered were most agreeable; we were all through the journey quite cheerful. I have seldom found a man to improve more upon acquaintance than Mr. Geary; his appearance, very grave, almost austere; his manners blunt, but his sentiments truly liberal, and his heart flowing with kindness; he is quite a contrast to those men who veil a bitter heart under a smiling countenance. I was much affected in seeing the circumstances of the poor in the country; most miserable habitations, not better than pig-sties; and pig-sties they are, for here reside together pigs, poultry, parents, and children. Many of their cabins have no chimney; a hole in the corner of the roof serves; some of them no window: in fact, the door in some of them appears to answer the purposes of a window, chimney, and entrance. Their attire is wretched; many of the children are next to naked. Cleanliness makes no part of their character. Their fare is most hard, and their wages exceedingly low; fourpence per day in winter, and sixpence in summer, with a hut to live in, and an acre or two of land, to grow potatoes, &c. An essential link in the chain of society is greatly wanted here,—the yeomanry; that class of citizens which unites the rich and poor together. I pray God these citizens may be increased in Ireland, and ever continued in England. Am informed I could not have seen a part of the country much more excellent, in point of fertility, nor more wretched, as it relates to the appearance of the poor; they are nearly all Catholics. The Irish are improving in agriculture, but they are *very very far behind* the English. They appear to me far from being an industrious people; poverty, laziness, and priests are their oppressors. May the Lord speedily deliver them! On my return to Mr. Allen's, on Friday, the 6th, I found Mr. Reece waiting to see me (the *gentleman who is engaged on the mission to France). I felt happy* in meeting a person here whom I had seen before. After tea we walked into the city, and then spent an agreeable evening at Mr. Allen's; our conversation chiefly respected France.

7th. Saturday.—I felt myself better this morning than I had for the whole week before. My attention was first directed to the services of the approaching Lord's day; enjoyed this day's retirement.

8th. Sunday.—My mind was in a praying frame this morning, for which I bless God. I am so weak and vile, that I know I cannot do any thing without him; and I dread engaging in religious services when my mind is not entirely dependent on God. Preached this morning at Usher's Quay, from Isai. xi. 31. I had a good opportunity; had to preach to a rich but very lifeless congregation. I felt concern, and hope I was enabled to be faithful. I have reason to believe the Lord blessed this sermon. May the impression it made never be worn away! In the afternoon, heard Mr. Reece at Swift's Alley, from Hos. i. 11; preached in the evening at Plunket Street, from Luke x. 2. Greatly animated this evening, yet had not such a *comfortable* opportunity as I enjoyed in the morning. However, on the whole, had the greatest reason to bless God, for granting such assistance to such an unworthy creature. It is owing to his mercy that I am not confounded before the people.

9th. Monday.—Breakfasted this morning, in company with Mr. Geary, with one of the fellows of the college, a Mr. M——; a rather large, and, at the same time, what is unusual, an agreeable company. Left at 12 o'clock; then, with Mr. Geary, called on several friends. Dined with Mr. Walker and Mr. M—— at the chambers; very spiritual and profitable conversation after dinner. Would to God I were like Mr. Walker, always serious! Attended at Plunket Street at 7 o'clock; a larger company than on any preceding Monday evening. I spoke to them from those words of Job, "The righteous also shall hold on his way;" had great liberty in speaking; the people heard with great attention; hope good was done.

10th. Tuesday.—Mr. Walker breakfasted with us this morning; conversation truly profitable. In the evening, heard Dr. Coke. The benefit of diligence in religion is very evident in the Methodist congregation here. Returned

to Dame Street before nine, when a riot had commenced; shops were shut up, &c. There had been a riot the night before, which, as well as this, was occasioned by a quarrel between the police and the common people: the police is considered as a great grievance by many of the most respectable inhabitants, as well as by the poor. For my own part, I think the measure of adopting a police in a free country most detestable, and sincerely hope the detestation in which it is held in Ireland will soon remove it. No very great injury was done this night; some wounds received, and windows broken. Balls were fired, but without effect.

11th. Wednesday.—Was engaged to breakfast this morning with a party at ten. At eleven we sat down to breakfast; a little before one, returned home. This was a select and most agreeable company, and I set this morning down in the list of the most delightful mornings I have ever known. It was an assemblage of good sense, exalted piety, and agreeable manners. The events of this morning gave me a fresh attachment to Ireland. Cowper considers the town as engendering the greatest vices: it may be so; but it also affords the greatest and best collections of the choicest virtues. Felt great pleasure in looking over my journals; and was led to hope that I shall, ere long, in heaven, review all the way the Lord my God hath led me with exalted gratitude and joy. O Lord, do thou cause me to love thee more, and to serve thee with greater diligence whilst on earth!

12th. Thursday.—Part of this morning I was engaged in the delightful employment of writing to my dear wife; the rest of the morning I turned my thoughts to the subject on which I preached in the evening. Dined at Mr. M'Donald's; a happy family; the company was quite cheerful, without levity. Good Mr. Howard dined with us; a man of good report and exalted piety. Preached in the evening at Plunket Street, from 2 Cor. v. 1. I had not much pleasure in preaching; yet since have reason to believe some good was done.

13. Friday.—Rose this morning poorly; was low-spirited, anxious respecting my family, and much affected by a sense of my depravity and unworthiness before God. Breakfasted, in company with Mr. Reece, with Mr. Smith, at the corn-office. The conversation experimental, by which my heart was cheered. At 4 o'clock went into the country to dine. The company and conversation agreeable, but I was prevented from enjoying it much by the head-ache. Walked by the side of the Liffey after dinner. Returning from our walk, we saw a corpse carrying to the grave, which Mr. Purser and myself followed, and saw it interred in the most irreverent manner. No minister, nor the least appearance of seriousness, except in one woman, whom I took for the mother of the child that was buried. Our attention was presently caught by another corpse brought into the ground, borne by four men; one man walking before with a spade, another following with a pick-axe. We turned to them; they soon stopped, put down the corpse, fixed on a spot, and began to dig the grave with no more apparent concern than as though they had a dog to inter. Whilst we were gazing at this, another corpse was brought in, I suppose in the same manner, with this difference, a greater number attended. It was set down before we saw it; when we came to them, they had just begun digging the grave. The man to be buried was thirty-seven years of age. I staid some time, and looked in almost every face; but saw no countenance affected with sorrow, nor any one who appeared really serious. One or two were evidently drunk, and carelessness and want of feeling was inscribed on every brow. I left the scene, both grieved and disgusted. This event, to me, placed the Irish in a very disagreeable point of view. Surely, I thought, these are not men and women of like passions with all others. Returned home at nine; was not well all the evening.

14th, Saturday.—This morning was engaged in preparing for Lord's Day; was not quite so happy as I had been on some other Saturdays. We had a party to dinner this day. Mr. Hutton, sheriff elect, his family, and Mr. Geary, Mr. Reece, &c. On the whole, very agreeable occurrences and conversation; Mr. Hutton related some of the disagreeables which attend his connexion with the corporation. I envy not the great. Many so called and esteemed, were they thoroughly known, could only be noticed as great fools, great drunkards, great debauchees, great nuisances in society. May my friends be those who greatly excel in virtue! May I never respect a

man for his money, nor on account of his station (except the king), but always for his goodness!

15th, Sunday.—This morning my mind was more fixed and happy than yesterday. Preached in the morning at Mary's Abbey to a splendid and very large audience, from Luke xvi. 31. Heard Mr. Reece in the afternoon at Swift's Alley, and preached in the evening at Plunket Street to a very large congregation, from Matt. vii. 13, 14; had considerable liberty in preaching this evening. O that God may bless the word to my own soul and to all who heard it; the people heard it with great attention. I was led to apply this discourse to myself in a particular manner, before and after I preached it.

16th, Monday.—I spent the whole of this morning with Mr. and Mrs. ——. Their difficulties and trials were again the subjects of conversation. Mr. —— appeared to have too high an opinion of himself, and to pay too great attention to the opinion of Socinian ministers and churches: I wish the good man had more simplicity, diffidence, and zeal; he has considerable fortitude, patience, and perseverance in his trials, and I believe the greatest sincerity attends his conduct, but something is wanted. At seven o'clock went to Plunket Street, where I spoke to the largest congregation I had yet seen of a Monday night, from the Apostle's exhortation, "Let us hold fast our profession." The Lord gave me peculiar liberty in speaking. After meeting, returned to the company I had left at tea; Messrs. Geary and Reece went with me; the evening was delightful; all the ladies were cheerful; some of them very sensible; even Mr. Geary's face wore wrinkles this evening—he dared to smile. Between eleven and twelve I returned home, not a little afraid of being interrupted, but all was well. This night I rested but little; whenever disengaged, the concerns of home quite oppressed my mind. What tender and what strong ties unite husbands and wives, parents and children!

18th, Wednesday.—Breakfasted this morning in company with Mr., Mrs. and Miss Allen with Mrs. and Miss Forbes, Quakers, who drank tea at Mr. Allen's on the 18th of June. Here every thing was neatness itself; conversation cheerful and sensible; after breakfast we were *detained a considerable time* in seeing *curious work, curious tables*, curious shells, &c. Heard Mr. —— this evening at Bethesda chapel, from 1 Thess. iv. 18. I thought he was conceited, and the sermon an indifferent one. This gentleman is noted for censuring others; I thought of the Apostle's words, "Who art thou that judgest another?"

19th, Thursday.—Breakfasted this morning with Mrs. Atkinson and family. After my return home, was engaged in studying my sermon for the evening, and in writing my journal. At three, went to Mr. Johnson's to dinner; a small but agreeable party. Dr. Johnson, a very sensible man, a scholar and enthusiast, really religious, was of the party, and was a great addition to our entertainment. In my opinion it is much better for a man to exceed in zeal than to be in the least deficient. The Doctor is an Arminian; I had an argument with him, and never remember to have argued with pleasure with an Arminian before. But the Doctor is a sensible man—zealous, yet not a bigot. Preached at Plunket Street in the evening, from 1 Thess. i. 10. My mind was serious, and, I hope, sincerely concerned to do good. On my return home, I received a letter from my dear wife, informing me that Jabez had been ill. All might have been ill; all might have been dead, all would have been so, were it not for the Divine goodness. O Lord, do thou heal the child, and preserve my dear wife and children, and let me meet them in comfort!

20th, Friday.—This morning at nine paid a visit to good Mr. Smith, breakfasted with him, and joined him in a ride through the park to Mr. Chambers's. What an excellent man this is! what simplicity, sincerity, and piety! His disposition and manners are very similar to those of my most worthy friend, the late Captain Smith. I wish he resided at Dock, and were a member of the Baptist church. Well! we are all members of the same church, and, ere long, I hope to meet him in heaven. Dined at Miss Huison's; hardly ever were my spirits better than on this day; every thing was gay and pleasant; what alterations do health and spirits make in men! we had delightful and various music; the company was most cheerful; the party was large at tea. Few people I believe love visiting more than the Irish. At nine I accompanied Mr. Reece to Miss Henderson's, where we supped with a large party of ladies and Mr. Geary. Here we were delightfully en-

tertained with the sensible and cheerful conversation of the Irish ladies. Miss Price distinguished herself by her sense. Miss Kierman, by her singing and good nature. Mrs. Cartland's daughter Mary, by almost every thing that is amiable. With regret we broke up at eleven. Had I been single, and disengaged, I believe one of the Dublin ladies would certainly have engaged my heart in a very particular manner.

21st, Saturday.—Though in such spirits yesterday, this morning and through the day I was quite poorly. It was *Home, Home, Home;* my absence from *home* quite oppressed my spirits: with these oppressions I am now writing, and feel determined no more to leave home for two months at a time. I first turned my thoughts to my sermons, then to my journal, then called on Mr. Pendered, and dined with him; but nothing could divert my attention from *home*, nor appease my longing to be there.

22nd, Lord's Day.—The indisposition in my teeth and face continued through this day; however I preached as usual in the morning at Swift's Alley, from Phil. iii. 10. In the afternoon I heard Mr. Pendered at Mary's Abbey, from Phil. iii. 8. In the evening, I preached my last sermon in Dublin, at Plunket Street, from Titus ii. 13. I had liberty and pleasure in speaking; a most crowded audience attended. O that in the great day it may appear that good was done! O Lord, do thou water the seed thou hast enabled me to sow in this city, and cause it to bring forth fruit abundantly to thy glory! Was much better this evening than I expected. Retired under a peculiar sense of the Divine goodness towards me.

23rd, Monday.—This morning was particularly occupied in preparing every thing for my return to England. Mr. Allen and I drank tea in Mrs. Allen's room, when they presented me with a very handsome dressing-box, as a token of their respect for me. The manner in which it was done, in my estimation, surpassed the present itself. Mr. and Mrs. Allen's kindness was surpassing the whole time I was at their house. I never wish to have more attention paid me wherever I may go. If I never see Mr. and Mrs. Allen again, I shall ever remember their kindness with gratitude, and their persons with respect. At seven o'clock I attended at *Plunket Street, where the people were assembled in the* meeting-house, the vestry not being large enough to contain them. I spoke to them on the inquiry made by the prophet, "Who hath believed our report?" &c. The friends took their leave of me in a most affectionate manner. On my return to Mr. Allen's, a deputation from the Evangelical Society waited on me, to thank me for my labours, and to signify their approbation of them, &c. Three or four gentlemen supped with us, who all united with Mr. Allen in endeavouring to dissuade me from leaving Dublin that night, but all to no purpose; my heart was set on *home*, and scarcely any thing could have prevented me from embracing the first opportunity to begin my journey. About twelve o'clock I left Mr. Allen's, which I should have done with great regret, had it not been to return to my dear wife and family.

24th, Tuesday.—At two this morning we sailed out of Dublin Harbour; was in bed most of the passage, which is by far the best place for those who are liable to be sick. We ran to the Head in twelve hours. It was with heartfelt pleasure I landed on the English side. If I felt so much who had been no farther than Ireland, and absent from my connexions so short a time, what must be the feelings of the man who has left his home for years, and after having visited the most distant parts of the earth, once more returns to his country—his friends—his all! After dining at Holyhead, I sent round the place and collected a few people at a poor woman's house, where I preached to them. May the seed sown not be lost! I invited a good man who attended the meeting to sup with me; he did not speak English very fluently, but considering his circumstances as a poor man, in that distant part of the kingdom, he proved himself to be a man of great reading and extensive knowledge; am sorry I have forgotten his name.

25th, Wednesday.—After breakfast I set off for Aberconway; was joined by a clergyman of the Establishment at Bangor Passage; a very agreeable man; we walked under Penmanmawr, and were struck with the awful and most romantic appearance of that astonishing place. At the close of the day we arrived at Aberconway, where we were disagreeably circumstanced by the imposing conduct of our landlord. We left the inn where the coach stopped, and went to the Harp, where, all things considered, we passed

the evening cheerfully. A little good nature would have been profitable to the man whose house we left. It would be well for him if he had learnt of Solomon that "a soft answer turneth away wrath."

26th, Thursday.—At four o'clock this morning we left Aberconway; returned to Salop the same way I went, and nothing very particular occurred through the day.

27th, Friday.—Left Salop at six this morning; passed Colebrook Dale, Bridgenorth, and Kidderminster. Whilst at Kidderminster, my mind was much engaged in reflecting on the venerable Baxter, his zeal for God, and most assiduous labours amongst the people. "The memory of the just is blessed." O that in my ministerial labours I may partake of his zealous and holy spirit! I arrived at Worcester to tea; engaged a place in the mail to Bristol, and at nine o'clock this evening set off. The coach was full, and the night very fine. We came to Bristol on Saturday morning by seven o'clock."

TO THE AUTHOR OF A SABBATH EVENING LAMENT.*

Why, brother! your "Evening Lament,"
With such tokens of aid from on high?
Ah; why your desponding complaint,
With such signs of success in your eye?—

Shall some in the morning of youth,
Shall some, at the sunset of age,
Acknowledge the power of truth,
You proclaim from the heavenly page?

And yet, shall the herald of peace,
To their burdened and sin-smitten souls,
Bewail, as *their* triumphs increase,
That *he* knows not the grace he extols!

Away with your dolorous strain!
It becomes not thy sensitive mind,
Whose seclusion from God is its pain,
Whose joy, is his presence to find.

You say you "*once* loved him"—Oh; say,
Is your filial affection withdrawn?
Then whence that disconsolate lay?
And whence that recoil from his frown?

You *lov'd* him, when under his smile,
You bask'd in the sunshine of joy;
And deem'd not the labour a toil,
That was spent in his blissful employ.

And you *love* him, though under the cloud,
In darkness and anguish you mourn;
For nought in existence but God
Can bid your enjoyment return.

Aberdeen, Feb. 10, 1838. M.

* See February Number of the Baptist Magazine.

REVIEWS.

Cursory Views of the State of Religion in France, occasioned by a Journey in 1837. With Thoughts on the means of Communicating Spiritual Good generally. In twelve Letters. By JOHN SHEPPARD, *Author of Thoughts on Devotion, Essays for Christian Encouragement, The Autumn Dream, &c.* London: 1838. 12mo. pp. 148. Price 2s. 6d.

The powerful influence of France upon the peace and prosperity of Europe, is acknowledged by all philosophers and statesmen. The religious or irreligious condition of the French people is likewise important, not to themselves alone, but to all surrounding nations. It is not merely because the boundaries of France include more than thirty millions of human beings, but because its geographical situation is such, as to facilitate the intercourse of its inhabitants with foreigners; because the proficiency of Frenchmen in some branches of science and of art, and the splendours of their capital, attract visitors from distant lands; because the language is very easily acquired, and very extensively diffused; and because some of the peculiarities of their national character, their excitability, their communicativeness, their lively wit, facilitate the propagation of their opinions and feelings, and render them active missionaries in either a good or an evil cause. The history of the French people invests them with some melancholy claims also to our benevolent regard. In no country has a greater amount of suffering for the gospel been endured, or greater barbarity towards the followers of Christ been exercised. In no country have the poisonous fruits of corrupted Christianity been produced in greater abundance. In no country has infidelity displayed more conspicuously its inability to harmonize and to satisfy mankind, or even to allow the community in which it prevails, the possession of the common blessings of civilization and order. Every enlightened British philanthropist will therefore feel a peculiar interest in the religious well-being of France.

It affords us pleasure to introduce to our readers a volume illustrative of this subject, on the accuracy of which they may rely. The author is a gentleman highly esteemed among the churches of our denomination in the west of England, and one who has acquired by his previous publications, the respect of thousands belonging to other sections of the church, and residing in other parts of the empire. His piety, his candour, and his station in society, qualified him to acquire information, and to take enlarged views of the subjects which were presented to his attention, and his mode of communicating his sentiments is pleasing as well as instructive. The work consists of a series of letters addressed to the celebrated author of "An Essay on the Evils of Popular Ignorance."

The prevalence of irreligion in France is generally known, and some painful illustrations of this are given in the commencement of the volume. Superstition is mingled with indifference however, in a degree which the author had not anticipated, and of which he gives some mournful instances. There are symptoms nevertheless of an improved state of feeling in the public mind, which encourage hope and ought to excite benevolent effort.

"The one grand and mighty obstacle, as I apprehend, to the promotion and growth of real religion in France, consists in pre-occupation and insensibility of mind: a perverse habitude and talent of either refusing belief, or averting attention and concern, as to what is moral, and spiritual, and unseen; as to all "beyond this visible diurnal sphere."—Is it not so, in a multitude of cases, all over the world; both where Christianity has been longest in one or another mode presented, and where it is now first proposed? Whether from the temperament, manners, or speculative notions of the French, it be more so with them than other nations, is a question only comparative. The same disheartening immobility, or *vis inertiæ*, meets those who "persuade men," more or less, by the banks alike of the Thames or of the Ganges. But postponing the consideration, how this indifference should be met, or what measures and dispositions it calls for on the part of Christians, I would first point out, in reference to

the state of France, some different and hopeful facts and prognostics. Of the public mind in that country having become more impressed with a belief that the principles of religion are important to virtue and happiness, and to the well-being of communities, we may collect express statements, and other indications from the modern French literature. If I should cite proofs of this from the "*Hymne au Christ*," or other pieces of De Lamartine, who appears to me their noblest living poet, my inference might rest too much on the sentiments of a peculiar and limited school: yet the extensive popularity of that author's works evinces, that his views are responded to by no small numbers of his countrymen.

"But I prefer adducing some remarks of the Abbé de la Menais, who, unguarded and untenable as are some of his opinions, is pronounced, even by his opponents, "to rank on just grounds among the most enlightened thinkers of the age." * "Observe," he writes, "the state of men's minds, after an epoch of doubt, (the inevitable effect of causes sufficiently known,) they have felt themselves ill at ease in the void. Man needs something more than the simple knowledge circumscribed by boundaries so narrow. A perpetual aspiration towards the infinite,—the incomprehensible cause,—constitutes in him that religious instinct which cannot perish. This instinct awakened in our day amidst the depths of human souls, where it had, as it were, transiently slumbered, disquiets and agitates them. They endure, in their most intimate and elevated sentiments, one of those inexpressible pains which are suffered when the first laws of our nature are infringed. Hence those attempts not less vain than ardent, to create a new religion." † They have miscarried, and it could not but be so, because Christianity, whatever be the contrary appearances, has not lost its hold on the people: they can no more separate from it than from themselves; for it alone contains that which will satisfy the desires that impel them: in it is the real principle of their future development, as well as of the past: in its essence, being the perfect expression of the laws of humanity, humanity will never exhaust or dispense with it The world which now seems to disown it, will therefore be attached to it anew, for it actuates the world. *Mens agitat molem.*"— ‡ And elsewhere he observes, "I speak of the masses; not of some rare individuals, a sort of savage race, wandering in the deserts of the intellectual world, who hate the truth as truth, and that which is good as good. Never can irreligion fix and root itself in the heart of a whole people: if it could, society would be at once dissolved. Of all its wants (*besoins*), that of believing is the most indestructible. When, therefore, it appears, at certain instants, to abandon all belief, be assured, not only that this abandonment will be quite temporary, but that it is not even real: there is in it disturbance, but not destruction of the laws of life." *

"The reasonings in the latter part of these extracts, though important, are of less value than the facts referred to at the commencement, as acknowledged. For to show that "the masses," or portions of them, *do* feel, in some sort, their need of religion, is more than to show, by the most conclusive arguments, that they must *come* to feel it. Yet this last is no slight admission, when made in some other quarters. I would, therefore, notice a singular publication, which has appeared in the present year,—that of "The Holy Gospels, a popular edition, dedicated to the French nation, by some Journeymen Printers, with an Introduction by the Author of the Parliamentary History of the French Revolution." The price is ten sous (five pence); and it is announced that "this cheapness is a gift on the part of the printers; an offering of gratuitous labour, with the aim of rendering easy to their brethren of all ranks, the possession of the book in which God's law is written." The introduction has for its chief aim, to urge the law of love given by our Saviour, in its application to the civil amelioration of society. Its caste is democratic, and its scope to make the gospel instrumental to resistance against powers deemed oppressive, and to the elevation of the depressed classes by mutual devotedness. Its glosses on the New Testament are very perverse, and its theories not very intelligible. But it is worthy of remark, that these revotionary writers build on the one grand principle, that man cannot be made happier, except by means of faith in "the divinity of Jesus Christ, and of *Christian* fraternization." What a contrast to the revolutionists of 1793!—I shall present a few passages in illustration. The writers profess themselves "neither Protestant ministers, Catholic clergymen, nor philosophers." They inquire, "Why do philosophers and *esprits forts* not believe in God? Because they have ceased to believe in duty. They have begun by denying the law, and then the lawgiver." †—"Ask yourselves, whether you know any man professing unbelief, who does not aim thus to dispense with some duty, to indulge his selfishness in some enjoyment which the law of God would have him renounce. If you are yourself wavering as to religious belief, examine your heart for the motive. Search till you detect the evil habit which it conceals, and you will recognize in that your only mo-

* Bautain, Response au Paroles, &c. p. 256.
† The reference, I suppose, is to the St. Simonians.
‡ *Affairs de Rome, p.* 223. *Edit.* Geneve.

* Affairs de Rome, p. 147.
† P. 12.

tive not to believe: you will find that your incredulity is in proportion to the interest which you have in there being no God, who is a rewarder and a punisher."* "As to you who do not believe in duty, neither prophecies nor miracles will prove to you the divinity of Jesus Christ. The egotist believes in all which permit him to be an egotist, and in nothing which forbids this."—"All European societies are daughters of France, and France is the daughter of the gospel. It is, then, an imperative duty for us who profess this truth, to teach France to read her law in the gospel." †—However secular and sinister may be the purpose of these writers, their method indicates new views of the worth and power of religious motives, and also a persuasion of some leaning in the French people towards the reception of religious truths.

"Their idea coincides with those of La Menais, when he writes, "No form of government, although its forms are far from being indifferent, can of itself satisfy the nations, or remedy their sufferings. The true, the only remedy has been placed by the Divine Being in that evangelical law which is destined to unite men by fraternal affection; which would cause all to live in each, and each to live in all." ‡

"One might cite various passages from writers of the day, which eloquently predict the concurrence of social and religious progress. "All nations tend, without being conscious of it, to become one. The idea of unity, so marvellously expressed in the prayer of Jesus Christ, hovers like a mysterious law before all minds. Thought is rapid as the wind, fertile as nature: men communicate from the ends of the earth; they unite by science and intelligence; and this is the path to unity of faith and oneness in charity." § We may accept the author's anticipation, in *our* sense of unity and catholicism, with a cheerful hope and a cordial Amen!

So Chateaubriand,—"There will be a future, a future of power and freedom, in all the fulness of evangelic equality; but it is far off as yet, beyond the visible horizon; it will be reached only by that untiring hope, irrepressible by disappointment, whose wings outspread, and grow in proportion as all seems to baffle it; by that hope more strong, more enduring than time, which the Christian alone retains." ‖

"Even the novelist and poet, Victor Hugo, some of whose writings are said to be irreligious and licentious, seems to join his prophetic voice. In his preface to a volume of lyrics (1835), "Chants of the Twilight," he says, "Society is waiting for the gleams in the horizon to kindle quite, or to be quite extinguished." "In this epoch of expectation and transition, he" (the author) "is neither among those who affirm, or those who deny; he is among those who hope." And in the poetic "Prelude" he exclaims—

"—L'orient, l'orient! qu'y voyez-vous, poëtes?
Tournez vers l'orient vos esprits et vos yeux!...
Cet horizon, qu'emplit un bruit vague et sonore,
Doit il pâlir bientôt? doit-il bientôt rugir?
Esprits de l'homme! attends quelques instants encore:
Ou l'Ombre va descendre, ou l'Astre va surgir!" *

One would almost think him gifted with that sort of predictive feeling which, in a very recent work, "Le Voix Intérieures," he ascribes to Virgil; (alluding to the Pollio):

"C'est qu'à son insu mêmes il est une des âmes
Que l'Orient lointain teignait de vagues flammes.
C'est qu'il est un des cœurs, que, deja, sous les cieux,
Dorait le jour naissant du Christ mysterieux."†

"A passage, indeed, which concludes the first piece of this latter work, is expressive of fear:—

"— parmi ces progrès dont notre age se vante,
Dans tout ce grand éclat d'un siecle éblouissant,
Une chose, ô Jésus, en secret m'épouvante,
C'est l'écho de ta voix qui va s'affaiblissant." ‡

"We do not concede to him the fact. The voice of Christianity may have been unhappily enfeebled in his own country, but it is mighty in the western hemisphere; it swells in Asia, and resounds from "the islands of the sea." We observe at all events, the "interior voice" of the writer intimating that dread of moral and social results, with which he contemplates the decay of this religion; though its truth is probably to himself a matter of doubtful speculation. Nor will the reader of either of these lyric volumes fail to discern, in the popular author's mind, a strong and melancholy perception of the horrors which flow from scepticism, and a bias, however vague or equivocal, to revealed truth as the remedy."

"These symptoms of the tendency of public sentiment, ought not to be overlooked by those who watch for the unfolding of God's

---

* P. 12. † P. 20.
‡ Affairs de Rome. p. 7. Edit. Geneve.
§ *Bautain.*
‖ *Essai sur la Litt. Angl. tom. II. p. 391, et suiv.*

* "The East, the East!—O poets what behold you there? Thither direct your thoughtful gaze!...That horizon filled with vague and resounding murmurs, say must it soon grow pale? or must it quickly brighten?
"Wait yet some instants, watching mortals; soon, Sinks the drear shade, or shines the ascendant star!"

† He is one of those minds whom, though unconscious, the distant East tinged with its glimmering fires; one of those hearts on which the natal day of the mysterious Christ already began to dawn."

‡ "Among the advances of which our century boasts, the splendid progress of a dazzling age,—one thing, O Jesus, secretly inspires me with dread; it is that the echo of thy voice becomes more feeble." (April, 1831).

mysterious scheme of mercy, and who care earnestly for the state and well-being of man. It has been justly said, 'All is the offspring of thought, the history of the world is but the history of its development; and the changes of opinion are shared, in certain degrees, by those who deem themselves no partakers; for they act insensibly, by inappreciable shades.'" Pag. 58—68.

The remarks which Mr. Sheppard has interspersed respecting the duty incumbent on pious travellers, to make personal exertions for the religious advantage of the residents amidst whom they pass, and his illustrations of the manner in which this duty should be performed, are pertinent and valuable. It is by every Christian making it his business to disseminate the truth that the world must be evangelized. The plan of uniting in contribution to support accredited missionaries set apart f diffusion of the gospel, is good, as it goes, but it is inadequate necessities of mankind: its ope are too slow, and too partial. great step in advance of the pr custom of doing nothing; but th consummation will arrive befor plan will of itself reduce all nati the obedience of faith. Every Ch must regard himself as a mission missionary to the heathen, shou visit pagan lands; a missionary realms of twilight, should he vis European continent; a mission the ignorant and ungodly of this co should he remain in Britain. We not content ourselves with labour proxy in the harvest-field, unl can be satisfied with appear proxy at the harvest-home.

BRIEF NOTICES.

Memoirs of William Carey, D.D., late Missionary to Bengal, Professor of Oriental languages in the College of Fort William, Calcutta. By EUSTACE CAREY. *Second Edition.* 1837. pp. xii. 593. Price 7*s.* 6*d.*

We are glad to see this second and improved edition of a work in which the character of one of the most useful servants of the Most High is faithfully portrayed, and his hopes, fears, and trials are described in his own sincere and simple language. Some judicious omissions of redundant matter, together with the adoption of a smaller type and closer style of printing, have enabled the editor to reduce the size and price of the volume. Everything of importance belonging to the original narrative is however retained, as well as Mr. Jonathan Carey's additional statement, and Professor Wilson's remarks on the character and labours of Dr. Carey, as an Oriental scholar and translator. The alterations will render the volume more acceptable, while they facilitate its purchase. In an introductory essay to an American edition, Dr. Wayland, the President of Brown's University, expresses an opinion of this performance, in which we cordially concur: "The work is done with modesty and good sense, and is written with piety, candour, and simplicity. The author rarely indulges his imagination, and seldom diverges from the plain path of beaten narrative. Whatever he says may be relied on with confidence, and will be perused with interest."

Ward's Miscellany: Under the superintendence of a Society for the Advancement of Literature, Science, and Religion. Vol. I Imperial 8vo. pp. 828. Price 10*s.* 6

This work comes out in weekly monthly numbers. The volume befor cludes the whole of the publication year. We have examined it sufficie certify that it contains much that is a and much that is instructive; and v not detected anything of an injurious ency. It is intended to be a "Fam gazine," and it is well adapted to enla acquaintance with men and things w desirable for those who are rising i while it is certain, as long as it re present character, to secure from th reception which is given to a welcome

Account of the Proceedings of the Twe Annual Session of the Baptist Union, London, May 1, 2, 3, and 4, 1837; *Report of the State of the Denom the Annual Letter to the Churches, Appendix.* 8vo. pp. 50. Price 1*s.*

In addition to the Breviates of th ings, which were inserted in the Bapt gazine for June last, this pamphlet c a Report giving a condensed view of c national Statistics; an excellent lette churches, written by the Rev. J. M. C St. Peter's; the Protest presented to t tish and Foreign Bible Society, with th to that document; a Letter to the T Convention of Baptist churches in A a letter from the Rev. Baron Stow, Boston, and other articles, importan who wish to know the state of Baptist c and institutions in this country.

INTELLIGENCE.

JAMAICA.

Report from C. J. Latrobe, Esq. to the Right Hon. Lord Glenelg, on Negro Education.

In February, 1837, the Secretary of State for the Colonial Department, Lord Glenelg, commissioned Mr. Latrobe to proceed to the West Indies, in order to inspect the schools on account of which any share of the parliamentary grants for Negro Education of 1835 and 1836 had been applied, and to furnish a report upon the state of education in those colonies at the present time, especially with reference to the Negro population. Mr. Latrobe sailed from England for Jamaica on the third of March, and arrived in that island on the fifteenth of April. According to his instructions, he was to furnish a statement, not only of the condition of schools connected with the parliamentary grants, but also of the proportion which the existing means of instruction in the colonies bore to the call for it, and of the actual number of Negro children in attendance upon schools of any description; he traversed, therefore, the whole island; determined, if possible, to make himself acquainted with the actual state of every school in existence by personal inspection. Having performed this task, he addressed to Lord Glenelg on the 19th of October, an elaborate Report, highly deserving the attention of all the friends of the Negro population. The following extracts contain some portions peculiarly adapted to interest our readers.

"In noticing the proceedings of the distinct missionary bodies, in as far as they may be supposed to influence the success of the measures adopted by her Majesty's government, it may be my duty to state, with regard to the *Society for the Propagation of the Gospel*, that through the general and comprehensive plan formed by his Lordship, the Bishop of Jamaica, for the formation of schools in this island in connexion with the Society and the Established Church, which I have attempted to explain under the proper head in the enclosure to Schedule (A) may, it is true, be productive of a less rapid establishment of schools than might appear desirable on some considerations, as, by that plan, the concurrence and co-operation of parties whose attention is as yet hardly sufficiently awake to the necessity of the measure is made absolutely necessary; yet there is every reason to believe that what is done will be efficiently done, and that these schools will be a permanent blessing to the country.

"Doubtless, *a greater number of schools might have been set on foot under another* and more independent mode of proceeding, but it may be questioned whether such would ever become of equal importance to the island, or be equally permanent in their character.

"The strongest and best guarantee for the future efficiency and success of these schools will be that constant personal inspection on the part of the clergy of the island, which is to form a part of the system, and of the good fruits of which the schools in the city of Kingston furnish a striking example; it is there evidently an inspection equally observant of the progress and daily course of the scholars, and of the conduct and capacity of those who are entrusted with their education; and thus cognizance of the actual state of these institutions does not depend on the mere official report, handed in at given periods, or on the observations made at stated visits of inspection, on neither of which, common experience shows, that reliance can be placed.

"The *Church Missionary Society* possesses in the colony able and excellent missionaries, whose character and attainments guarantee the careful and conscientious discharge of the duty they undertake.

"The Society has nevertheless had from circumstances, peculiar difficulties to struggle with, and it is greatly to be regretted that their executive in the island is not more efficient, and that duties, foreign to those of a missionary, properly speaking, and which none, however active and willing, can discharge competently, in addition to clerical duty, are not vested, by the directors of the Society in England, in distinct and fitting hands. To this cause simply, much of the delay in the progress of their proposed buildings is to be attributed.

"The stations of the Society are widely dispersed over the island, and they number more, in the highest and most neglected part of the country, than any other missionary body.

"The causes of delay in the case of the *Wesleyan Missionary Society* have been alluded to in the enclosure to schedule (A). Though the zeal of its missionaries has long been acknowledged in this island, the attention of the Society has not hitherto been particularly directed to the subject of education.

"The wise measures adopted by the directors at home, to send a resident inspector of schools to the island, has unfortunately, at the outset, been rendered a less efficient one than might have been hoped, from the peculiar circumstances in which the Society

has been placed. Perhaps the desire of completing the new school-house, and forming the model school at Kingston, before further proceedings were undertaken, retarded the advance of the schools in other places.

"But under the systematic plan adopted, it is expected that all the school-houses to be built in the parishes will now be erected simultaneously, and become occupied in the course of 1838.

"The stations of the Wesleyan Missionary Society are pretty widely dispersed over the island.

"Those of the *Moravian Missionary Society* are all to be found, with the sole exception of Irvin Hill, St. James', within the limits of St. Elizabeth, and the adjoining districts of Manchester and Westmoreland, where some of the number have been now maintained for many years. The society has had certain advantages from the favourable eye with which its missionaries have in general been regarded by many of the resident proprietors of this portion of the island, and has not had to struggle with the difficulty of obtaining land, experienced by many others.

"The delay in the erection of their school-houses is perhaps rather to be attributed to the necessary absence of the presiding missionary of their body in Europe, during the major part of the past year, than to any other cause.

"In many instances it will be seen that the schools under their charge owe their maintenance to the friendly aid of the Ladies' Negro Education Society, which, by unostentatiously providing teachers with small annual salaries, has done much good in this part of the country.

"The necessity of securing the services of a higher class of masters and mistresses for the future, with the means of giving suitably increased salaries, is however becoming daily more evident, as well as that of employing more energy in the whole system of education than has been done hitherto.

"The principal sphere of exertion on the part of the missionaries in connexion with the *Baptist Missionary Society* for the education of the apprentice and coloured population lies in the parishes of St. James, Trelawney, and St. Catherine.

"The Baptist Missionary Society is understood to entertain the opinion that funds raised by it for missionary purposes, or specifically for the preaching of the gospel among the heathen, cannot be consistently devoted to the purposes of education, and consequently the individual missionaries have been thrown almost wholly upon their resources for the prosecution of their schemes for the education of the coloured classes. *The energy, perseverance,* and devotion of time, means, and strength, by which th extensive plans have been brought to b are well calculated, in each instance, to cite respect and admiration.

"It may be but just, however, to ot missionary bodies to remark, with regar the comparison which might be drawn tween the advanced state of the sch houses of the Baptist missionaries, that latter have arisen under very different cumstances.

"As the Baptist Missionary Society unable to furnish the funds for the purp mentioned, it seems also to decline to t the responsibility of the undertakings o missionaries, as far as education is c cerned, or to exercise any control over schools, which are, in fact, to be conside as under the superintendence of the ind dual projector solely, and dependent u him for maintenance.

"Thus, while the government and re lations of the majority of the other n sionary societies bound down the individ missionary to await the decision of his recting-board in Europe, and intellige that the government aid was actu pledged for the purpose of assisting in erection of a school-house in any stati the zeal and energy of the missionarie the Baptist Missionary Society, were stir lated by the knowledge that their Direct could not assist, and therefore would control their projects. Personal exertio no ordinary character was the result, most, if not all, of their school houses w advancing towards completion before rangements were made for securing ass ance to them in defraying a portion of expense through the government grants.

"Nothing but the want of funds is r urged by the same individuals, and by oth of their colleagues, for not daring to ext the field of their labours.

"The missionaries of the *London Missi ary Society* have shown their devotion to cause of Negro Education by the willingn with which they have come forward to a ply in their own persons, in addition to th ministerial duties, or in that of their fa lies, the places of teachers in the scho till such could be provided from Europe the same time that the charge of superinte ing the erection of the school-houses res entirely upon them.

"The greater number of their stations to be found in the parishes of Clarend Manchester, Trelawney, and St. Ann.

"The *Scottish Missionary Society* see in every instance, with the exception of t of Hampden, to have met with great d culty thus far in obtaining the legal tran of the land chosen for the sites of its sch houses. The field of its labour is chiefl

be found within the parishes of St. Mary, Hanover, St. James, and Trelawney.

"There is no doubt, from the personal character and qualifications, of the individuals forming the missionary body in connexion with this society in this island, that wherever they are enabled to set on foot permanent schools, they will be well conducted, and will exercise a salutary influence over the population.

"As may be gathered from schedule (A) a considerable degree of caution has characterised the proceedings of the trustees of the *Mico Charity* hitherto, in forming what may be called permanent establishments, or school stations, in Jamaica. I am not aware that this has originated in any doubt of the ultimate popularity, or the success of schools, conducted upon the liberal principle by which they are guided, or of the peculiar system of instruction pursued in them, but would rather suppose that, being free to act with greater circumspection than the missionary societies, they were willing, in the present undecided state of things in the colony, to confine themselves to promptly furnishing instruction at every suitable point where there might be an urgent call for it or a favourable opening, without, for the present, pledging themselves further to maintain schools, and to occupy permanently the post in question. The order and system with which their operations are conducted in the island leaves nothing to be desired on that head. Their stations are to be found distributed over the whole island.

"It will be seen, from a glance at the general schedule (B), that by far the greater majority of schools of every description existing at this time in the island, as well as the most important, generally speaking, are conducted and supported by the charitable and missionary societies, and individuals just named.

"Of the parochial schools, unconnected with the Bishop, whether endowed or not, the general remark must be, that, with few exceptions, they are all lamentably inefficient for the purposes of education, whether we regard the extent of their means, the principles upon which they are conducted, or the attainments and character of the individuals employed in giving tuition.

"Nevertheless, since 1834 the attention of the vestries has become gradually more alive to the state of the parochial establishments; and in many parishes measures are in agitation, if not actually in force, either in conjunction with the bishop, or otherwise, to remedy this evil.

"Of the two other classes of schools in the island, unconnected with the Established Church or missionary bodies, *namely, private schools and estate schools for the children of apprentices, set on foot and superintended by the proprietor or his representative*, but little can be said at present. Of the first-named there are few, except in the city of Kingston, or in a few of the larger towns, that rise to the humble rank of dame schools, in England, the character of the instruction being of the most limited description. The want of private schools of superior order, in which the higher classes of the island could meet with liberal education, or, perhaps yet more of a college or other public institution sanctioned by the legislature, is severely felt throughout the island, particularly at the present time, when restricted means, and the doubt with regard to the future, which it is to be expected may exist in the minds of many of the proprietors, in speculating upon the ultimate effect of the measure of emancipation upon their fortunes, render the great expense of a home education for their children hard to be borne.

"The estate schools of the description mentioned are also at present few in number; nevertheless, the subject begins to engage the attention of many influential men in the colony, and probably any future report may record the institution of many of this class. There exists a great diversity of opinion in the island as to the probable success that may attend them, considering the peculiar position which the two principal classes of the community hold to each other. Time alone can prove the justice of either view of the subject."

DESPATCH

From the Right Hon. Lord Glenely to the Governor of Jamaica.

"Downing Street, 15th Jan. 1838.

"Sir,

"I have the honour to transmit to you herewith a copy of a Report which I have received from Mr. Latrobe on Negro Education in Jamaica. I have derived much gratification from the testimony borne by Mr. Latrobe to the facilities which you afforded him in the prosecution of his inquiries, and to the reception and assistance which he experienced from the bishop, and from the various missionaries to whom he was recommended, as well as from all classes of the population, with whom his duties brought him into contact.

"The Report itself is highly valuable, and does credit to the talents and industry of its author. An attentive perusal of it has convinced me that the measures adopted for the promotion of Negro education in Jamaica have already contributed largely to the advancement of this most important object. There is every reason to anticipate that the experience and information which have now been acquired will lead to most

beneficial results in removing some of those difficulties which have hitherto retarded the progress of useful education.

"The delays in commencing or completing school-buildings which the respective societies have undertaken to erect with aid from the Parliamentary fund, appear, indeed, at first sight, to be more numerous than might have been expected. But they are, on the whole, satisfactorily accounted for by the impediments and hindrances which have surrounded these undertakings, many of which no forethought could avert, nor any exertion immediately overcome.

"The greatest and most general cause of delay in the execution of the proposed buildings seems to have been the difficulty of purchasing or acquiring sites of land with satisfactory titles. I directed your attention some time since to this subject; and I should be very glad to learn that the colonial legislature had at your suggestion been able to devise any means of giving increased facilities in this respect. I hope also that some arrangement may be made with the several societies which may in great measure tend to obviate this impediment for the future. The scarcity of carpenters and masons, and the want of competent persons to contract for the buildings, are inconveniences which must always more or less affect the simultaneous commencement of a general undertaking of this nature; but this evil may be expected gradually to disappear as the urgent demand for such services becomes more known, and as the successive completion of school-houses, may enable workmen or contractors to transfer their industry to other quarters.

"But, although the completion of the school-buildings, towards which parliamentary aid has been appropriated, has been so frequently retarded by the causes above alluded to, it is gratifying to perceive that the main object of their erection has nevertheless been, in a great measure, fulfilled by means intermediately provided; and that where the school-houses have not been actually finished and occupied, schools have been established, and are in operation at or near the sites of most of the proposed buildings. I advert, with much satisfaction, to the assurance of Mr. Latrobe, that although considering "how very recently the great majority of the schools now reported have been instituted, and also the difficulty and uncertainty that attend all first efforts under the circumstances of the colony, he cannot be expected to give any decided opinion as to the actual efficiency of the greater number, the promise held out by all, more or less, is sufficiently encouraging." I feel bound, in justice to the exertions of the *various religious societies, of the* Trustees of *the Mico charity, and of others* who are engaged in this important work, to express my conviction that a powerful impulse has been given to Negro education by the aid voted by parliament, and applied through their agency; and that, from a continuance of such zealous co-operation, the happiest results may be anticipated.

"It is peculiarly gratifying to observe the testimony which the Report bears to the improved state of feeling in the colony on the subject of education—to the rapid decline of former prejudices, and to the total disappearance of all active opposition to the various plans set on foot for the moral and religious improvement of the apprentices and their children.

"At the date of this Report the legislature of Jamaica has not adopted any general measure for the promotion of the education of the labouring classes. But I trust that they will not have failed, during their present session, to give that attention to the subject which its important bearing on the interests and welfare of the great body of the inhabitants of Jamaica so justly demands; and that the expectation adverted to by Mr. Latrobe in reference to their proceedings for this end will have been fully realized; I shall await, with some anxiety, the information which I trust it will be in your power shortly to transmit to me on this subject.

"I shall, without delay, communicate this Report to the Trustees of the Mico Charity, and to the various Societies whom it concerns, with a view to the adoption of such further regulations in the appropriation of any future parliamentary grant, as, on consideration of the suggestions made by Mr. Latrobe, may be found practicable.

I am, &c,

(Signed) GLENELG."

Lieut.-Gen. Sir Lionel Smith,
&c. &c. &c.

CANADA.

Extracts from a Letter from the Rev. John Gilmore, dated, Clarence, Sep. 22, 1837, to the Rev. G. Sample.

"WE had a long and dangerous passage; were driven to the southward of Bermudas. My friends on this side of the water had given us up. Mrs. G. has hardly yet recovered the shock; but God had mercy, and spared us a little longer. In the hour of danger, I found the benefit of the gospel; for, brother, what, after all, does it matter, whether we die soon, or have life prolonged, at sea or on land, among friends or strangers? dying is but going home. The great end of introduction into the world is secured when we have believed in Jesus; and whether the new creature shall

left tardily to unfold in this world, or be ansmitted to paradise, there to develope nder the sunshine of our Father's love, is matter which concerns us not. What we ve to do is to know and do his will, here in heaven, as he sees fit. Dear brother, t us labour hard to bring souls to Jesus hrist. It is an awful thing for the human eing, after toiling in this world, to have iled to an evil end; to be smitten with e hand of the second death, wrapped in e night of eternal gloom, and tortured by erlasting variance with itself, its society, nd its God. Oh, what is the whisper of me, compared with the voice of eternity! Then so much is at stake, how can we be different? Viewed in this light, the hristian most awake needs the exhortation, Awake, thou that sleepest, and arise from he dead."

* * * * *

"I had a letter from Mr. Tapscott last eek; he is labouring now at Toronto. He ad been very useful last winter at a place hey call Petite Nation, as also at St. Andrews. Toronto he finds rather a difficult station. In my journeyings since I came ome, I spent a night with Mr. Jopling, nd preached; he has now got the gospel to the place, and there was a likelihood of forming a church. I was there in the month of June; they were all well then.

"As to myself, I know not where I am yet to spend the winter. The institution has diverted my attention from the immediate and great work of winning souls to Jesus Christ; but about a fortnight ago we got things arranged, so that I could give myself up more fully to the work of preaching the gospel to the poor. Our congregations are good, considering our scattered condition in this country. Very little has been done among us for a year past, as it regards the conversion of sinners; but I hope the Lord is about to arise, for the churches begin to lament after the Lord.

"About eight weeks ago I was proceeding to one of our stations, to reach which I had to pass through a cedar swamp. A thunder-storm overtook me, and, having missed my path, I lost myself, and could not retrace my steps. I thought I had reached the end of the journey of life, and that I must now, under circumstances so disagreeable, be called to lie down and die. Night was coming on; I was now in the habitations of bears and wolves, and felt greatly alarmed. The lightning glared; the thunder rolled without intermission; and the rain poured down in torrents. Insects of various kinds tormented me with their envenomed stings. After wandering about, with hasty but fruitless steps, it seemed *wisdom to stand still and reflect. It occurred to me (as, indeed, it should have done at first),* my duty was to pray: "Call upon me in the day of trouble." After a minute spent in deliberate prayer, I began again to move, but knew not in what direction I was proceeding, but soon found myself in my lost path. *Laus Deo!* Shortly after this a young man became my guide. I began to speak to him about what had happened, and referred to man as being "lost;" and so we entered upon the subject of religion. He was a believer in Jesus, brought to know the Lord through the holy conduct of a youth to whom I had been useful, in a visit paid the settlement eighteen months before. It is thought as many as ten more then turned to God. One of our members had settled in this destitute region about two years before, and at his invitation it was I went thither. They have meeting every Lord's day; he reads a sermon to them; and thus our Master is honoured in many a rude location.

"Now as to our institution, we are greatly at a loss for a tutor. Every thing in regard to education remains *in statu quo*, till we obtain a tutor. We proceed with our missionary operations; our French mission is full of promise. I shall request Mr. M. to send you a copy of our Magazine, if he can conveniently send it. You have there an account of a few of their conversions. Perhaps you could get a few subscribers for our magazine. With every thing here we have to maintain a struggle. Our successors will, I hope, have a smoother path. I expect you will help us with an occasional collection; in a few years we shall be better able to help ourselves. We need very much a few missionaries."

ORDINATION AT NEW PARK STREET, SOUTHWARK.

On Wednesday, December the 27th, 1837 the Rev. Joseph Angus, M. A., was publicly recognized as pastor of the Baptist church worshipping in New Park Street Meeting, Southwark, formerly under the care of Dr. Rippon. The Rev. J. H. Hinton, M. A., gave the introductory address, and proposed the usual questions; the Rev. W. H. Murch, D.D., addressed the minister from Acts iv. 29; and in the evening, the Rev. F. A. Cox, D.D., LL.D. preached to the people, from 2 Thess. iii. 16. The Rev. Messrs. Belcher, Carey, J. Davis, Douglas, Edwards, Salter, Shenstone, Steane, Stovel, and Young (Presbyterian), took part in the open devotional services of the day. Psalm xc. 17.

REV. WILLIAM MATTHEWS.

Died at Canterbury, on Lord's day morning, Feb. 4, aged 48, the Rev. William Matthews, pastor of the Baptist church

that city. Mr. M.'s public labours had been suspended several months by a severe and lingering illness. He had so far recovered that arrangements were made for him to administer the ordinance of the Lord's supper on the day above-mentioned. The day before he appeared unusually well, and was anticipating with much pleasure, the resumption of his pastoral engagements. His intercourse with his friends during the day was of a very edifying character. One of the deacons of the church had spent some time with him in the evening, in profitable conversation, and had scarcely left him an hour, when he was summoned back to the house, and found his pastor speechless and insensible, having been seized with an attack of apoplexy, which issued in death shortly after sun-rise on the following morning.

Mr. M. had been pastor of the church at Canterbury about seven years, and was much and deservedly esteemed. His pulpit talents were of a respectable order, not showy, but solid and edifying. In prayer, he was eminently devout and fervent. And he was a man of peace and love—meek in temper—gentle in manners—conciliatory and prudent in behaviour. In circumstances of no small difficulty and trial, he conducted himself so wisely as to secure the friendship and confidence of all with whom he was connected. Nor was he destitute of the tokens of the divine approbation; his labours were blessed to many, and were becoming increasingly successful.

The funeral took place on Friday, Feb. 9. Mr. M.'s remains were deposited near the door of the chapel in which he had so faithfully preached the gospel of Christ, and were attended to the grave by a large number of mourning friends, of different denominations, including the Independent and Wesleyan ministers resident in the city, and the Baptist ministers of the East Kent Association. An address was delivered on the occasion by the Rev. J. M. Cramp, of St. Peter's. The Rev. Messrs. Briscoe, of Folkestone, Creswell, of Canterbury (Independent), Pledge, of Margate, and other ministers, engaged also in the solemn services of the day. On the following Lord's day evening, the Rev. E. Davis, of Deal, preached a funeral sermon to the bereaved congregation, founded on Luke xxiii. 28. Funeral sermons were preached at the same time in the other Dissenting places of worship in Canterbury.

LITERARY NOTICES.

Speedily will be published,
A SELECTION OF HYMNS,
for the use of
BAPTIST CONGREGATIONS.
Intended as a Supplement to Dr. Watts's Psalms and Hymns. The tenth, being an imp enlarged edition of

THE NEW SELECTION.

In compliance with the advice of spectable ministers, this Volume is by the addition of about a hundre chiefly old and well known composit believed that the book, as now about sented to the public, will secure the a of the churches generally; and thus an increased degree, a valuable source the widows of deceased ministers an aries, to whom the profits are annually

In the press.

Our Young Men. By the Rev. F. D.D., LL.D.

One Hundred Guineas, the prize the British and Foreign Young Men's S the best Essay on the Claims of You the Attention of the Church and its having been adjudged to Dr. Cox, of by the Rev. J. Harris, author of "Mam the Rev. J. K. Foster, of Cheshunt will be published speedily in a duodecim by W. Ball, Paternoster Row, London

In one vol., demy, 12mo., with a P

The Life of the late Rev. Dr. Steai sident of the Baptist College, Bradford, and of the Literary and Scientific Instit his Son, the Rev. Thomas Steadman. Thomas Ward and Co.

Essay on Christian Missions. Two Hundred Guineas.

During the last forty years, many Sermons, Tracts, and Pamphlets have on the subject of Missions to the He the want of a comprehensive work, em the topics directly and collaterally involo general theme, has long been felt and rally acknowledged. It has occurred friends of the missionary enterprise in that this desideratum in our Christian might be supplied by means of frien tition, were the theme of Missions prop subject of a Prize Essay. Dispensit present, with the consideration of the c may instrumentally have retarded the Christianity throughout the world, and investigation of the most approved practically conducting Missions abroad of Two Hundred Guineas is hereby the best Essay, and another Prize of F neas for the second best Essay, on "*Privilege, and Encouragement of Ch send the Gospel of Salvation to the un Nations of the Earth.*" The grand ob sions, viz., the regeneration of a through the all-sufficient atonement o our Righteousness, and the renewing Ghost, must be distinctly unfolded and from the sacred Scriptures. The Duty &c., must be illustrated as enjoined or by Divine commands, Evangelical m explicit prophecies, as well as recomm review of the beneficial effects of Chri the civilization of the world, and the ence of the Missionary enterprise in the Spiritual tone and condition of th Churches. Under the head of Dut comprehended the obligation to advanc dom of the Redeemer, by means of pr sel, pecuniary contribution, and person Answers must also be furnished to a plausible objections that have from ti been urged against the cause of Missio

In order at once to demonstrate the of the present design, and inspire uni dence in the rectitude of the decision,

Gentlemen have been requested, and have kindly consented, to become adjudicators, viz. :—
The Rev. DAVID WELSH, D.D., Professor of Church History in the University of Edinburgh.
The Rev. RALPH WARDLAW, D.D., Glasgow.
The Rev. HENRY MELVILL, B.D., Camberwell, late Fellow and Tutor of St. Peter's College, Cambridge.
The Rev. JABEZ BUNTING, D.D., President of the Wesleyan Conference, London.
The Rev. THOMAS S. CRISP, President of the Baptist College, Bristol.

The Essays will be received on or before the 1st of June, 1840, by the Secretaries of the Church of England, London, Baptist, and Wesleyan Missionary Societies, at the respective Mission Houses in London, and by the Rev. Dr. BURTON, Convener, or Rev. Dr. GORDON, Secretary of the General Assembly of the Church of Scotland's Committee for Foreign Missions, Edinburgh. Each must be accompanied with a sealed letter, enclosing the name and address of the author, the Letter and Essay bearing some motto or superscription common to both. No Essay need be forwarded which is not written or copied in a clear, distinct, legible hand. The adjudicators are expected to make their decision known on or before the 1st of June, 1840; after which date the Essays will be returned, on proper application at the several Offices where they were originally left, with the Letters unopened, except those accompanying the successful Treatises. Half of the profits arising from the sale of the Copyright of the Essay, to which the prize of Two Hundred Guineas shall be awarded, to be given to the Author; the other half to be applied to such object, promotive of the great cause of Missions, as the Contributors to the present Prize may deem most expedient.

In the name of the Contributors,
STEVENSON M'GILL, D.D., Professor of Divinity in the University of Glasgow.
THOMAS CHALMERS, D.D., LL.D., Professor of Divinity in the University of Edinburgh.
ALEXANDER DUFF, D.D., Church of Scotland Mission, Calcutta.

CORRESPONDENCE.

To the Editor of the Baptist Magazine.

My dear Sir,

Australia was brought before your readers in your January number, by an extract from a letter from my brother John Saunders, of Sydney, New South Wales, touching upon the important influence that colony may hereafter exert in evangelizing China and our eastern possessions.

There is another point in which, perhaps, the sympathies of our churches may be more easily called into exercise, and that is, the number of our brethren who inhabit the Australian colonies, as well as the number of the children of those who once were the strength and beauty of our Zion. It is a melancholy truth that there are convicts who were members of Baptist churches, and many more who were once the hopes of their parents, ministers, and friends, that they hereafter would be pillars in the house of God, when they had descended to their graves.

And again, there are those who have been induced to emigrate to this land of promise, who, finding no home for their souls, have lost that savour of piety which seemed to mark their course when amongst us, and are now making shipwreck of faith, with no friendly voice to reclaim them to the ways of God.

Hitherto, the appeals on behalf of these our poor brethren and their children have appeared to be in vain. Every one seems to have some one in Australia in whom he feels an interest, but no one moves to the help of his friend; and shall it so continue? Will you not, Mr. Editor, again strive to kindle some love, *some compassion for these poor lost sheep of the house of Israel? pray exert your influence to impress upon* the churches the applicability of the last two verses in the epistle of James, and perhaps we shall hear of some who will present themselves ready to go forth to this apostolic work, and of others, who not able to go themselves, will send their silver and gold to aid the holy enterprise.

I have, indeed, met with a young minister who appears designated by Providence to labour in New South Wales; his health having failed him in England, his medical friends have expressed their opinions, that the voyage to, and residence in, Sydney, would prove his permanent recovery of health and consequent usefulness. But what can he do? His sickness has expended his resources, and the passage and outfit have to be obtained. Will any of your readers contribute to this good work? I shall be happy to furnish them with most satisfactory testimonials if they are so disposed.

But supposing this minister should arrive at Sydney, there will then be two Baptist ministers for a population of upwards of 80,000, and that in a new country which will hereafter exert a mighty influence for good or evil upon the world at large, and just at a period when every thing favourable seems to say that God will work with us. A Temperance publication has been commenced by my brother, and the third number has, in this most drunken place in the world, obtained a circulation of 4,500. The chapel which has been erected is now over-full, and they are arranging for the erection of galleries, and the first baptism has taken place. My brother says, "Last night I baptized; it was a solemn and delightful season. I hope to baptize two young men next week." A member of the church says, "Many have expressed a desire to join the church, but three months probation is required of all."

Our good friend Mr. Pengilly, of Newcastle, has aided me in sending out a number of his excellent work on Baptism, but these should be followed by those whose duty it is to preach the gospel and baptize.

These indications of the advancement of our denomination are confined to New South Wales, for I am not aware that there is a single Baptist church with a pastor in Van Diemen's Land, Swan River, Port Philip, or South Australia: and again the question returns, "Shall nothing be done for these our poor brethren?"

If you, my dear sir, will favour me by noticing this in the magazine, it may touch the hearts of some, and efforts may be called into exercise somewhat commensurate with the immensity and importance of the Australasian colonies.

I remain, my dear Sir,
Yours very truly,
ALEX. SAUNDERS.

58, *Strand, London, Feb.* 17, 1838.

To the Editor of the Baptist Magazine.

My dear Sir,

Knowing the deep interest you feel in the rising ministry, I am emboldened to ask for part of a page in your greatly improved work, on which to make a suggestion that has of late considerably impressed my mind.

It is impossible to look at the present position of affairs, both in the church and the world, without feeling that our junior brethren who are now preparing for ministerial duties will soon incur tremendous responsibilities on the one hand, and be exposed to very serious dangers on the other. They demand our tenderest sympathies, and our cordial aid. Why should our American brethren take a more lively interest in their colleges than we in ours? They have their days of prayer for their rising ministry, why should we have none? Would not effects of the very best kind flow from ardent united devotion? Should we not find as the result, that our colleges would be prayed for more frequently at the family altar, and in the regular public services of the Sabbath? and would not our students become more entirely the objects of Christian interest and encouragement?

I would respectfully propose, then, that the tutors and students of the colleges in and about London should be affectionately invited to meet the members of our different churches, to unite in special prayer for their welfare in one of the larger places of worship, say during the first week in April, and that such a meeting should be held in different chapels in rotation, at least once in six *months*. I am, my dear Sir,

Fraternally yours,
Greenwich, Feb. 5, 1838. J. BELCHER.

To the Editor of the Baptist Magazine.

Dear Sir,

As I know that my "Condensed Com mentary" is extensively circulated amon your body, permit me, as the best means c rectifying a most important error in quotin from Dr. Gill, occasioned by the omissio of a word, to request the favour of your al lowing me to point out the *erratum*. 1 Co iii. 12, *wood, hay, stubble*, instead of 'damn able heresies,' read '*not* damnable heresies You will greatly oblige me by acceding t my request, and render a service to man ministers and others who may be perplexe by the misstatement. I am, dear Sir,

Yours in the Gospel,
Camberwell, Jan. 24, 1838. I. COBBIN.

EDITORIAL POSTSCRIPT.

The Editor is compelled to omit seven articles which he had himself prepared fo the present number, and several others whic had been furnished by esteemed correspon dents. This arises partly from the unexpec ed length to which a section of Mr. Birt' memoir has extended, which could not b divided with propriety, and partly from th influx of other valuable matter. It may b added that the kindness of friends who com municate intelligence, or papers intended fc immediate use, would be enhanced, and thei own wishes respecting them facilitated, b their transmitting their favours as early i the month as possible. The Magazine is nc printed any earlier than is necessary to affor time for its being executed properly, ye each of the former numbers of this volum were in the press, before the arrival of som papers for which immediate insertion was re quested.

Our readers will learn with pleasure, tha the General Body of the Protestant Dissent ing Ministers of the Three Denominations i London, have at a special meeting held fc the purpose, passed a series of resolution expressive of their sympathy with the perse cuted dissenters of Holland, and their desir that the day may speedily arrive when th sacred rights of conscience shall be respecte throughout Europe.

The Baptist church at Oxford has obtain ed, as pastor, the Rev. Benjamin Godwin that at Bromsgrove, the Rev. John Blake man, late of Evesham; that at Haverfor West, the Rev. T. Davis, late of Evesham that at Henley-in-Arden, the Rev. W Gough, late of Worcester; and that a Lewes, the Rev. Washington Wake, late c Kislingbury.

We are informed that the Rev. W Garner will relinquish his charge at St Ives in the beginning of April, and that h is at present open to invitations from othe churches.

MISSIONARY HERALD.

CCXXXI. MARCH, 1838.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the Ministers or Friends whose names are inserted in the Cover of the Annual Report.

P.S. *As the Treasurer's account for the year will close on the 31st Instant, it is necessary that all payments, intended to appear in the Appendix to the next Report, should be made in the course of the present month.*

FOREIGN INTELLIGENCE.

CALCUTTA.

Letter from Mr. C. C. Aratoon.

Our readers must in general be familiar with the exertions of our Armenian brother Mr. C. C. Aratoon (commonly called Mr. Carapiet), who has laboured for several years in the service of the Society at Calcutta. Two letters written by him to Mr. Pearce in June and July last having been seen by some friends in this country, they have been pleased with the simplicity and piety which they exhibit, and have requested their insertion, in whole or in part, in the Herald. Agreeably to their wishes we have selected the following extracts, which we think will be perused with interest. While the sentiments of the writer have been, in all cases, scrupulously retained, it has been found necessary to make some slight alterations in the language. It will excite no surprise that Mr. C.'s knowledge of our language should be imperfect, when it is considered with how many others he is equally familiar; for besides his intimate acquaintance with Armenian, Bengali, and Hindustani, he speaks also Arabic, Portuguese, and Gujarathi.

In the following extracts the reader cannot fail to notice the anxiety felt by the writer for the spiritual good of his countrymen. Like the great apostle of the Gentiles, though employed among the heathen, he still feels an intense desire for the salvation of his brethren, his "kinsmen according to the flesh." For their use he is preparing a vernacular version of the New Testament; and although he is now nearly sixty years of age, he entertains with delight the intention (if permitted by the Society) of visiting his countrymen, *not only in Armenia, but in all the other countries in* which they are scattered. Accustomed as he has been to travelling great distances, possessing peculiar habits of observation, and deeply anxious for the promotion of the gospel among his countrymen, we doubt not, if circumstances should permit his journey, that it will elicit much valuable information respecting the Armenians, and, under the Divine blessing, be the means of extensive usefulness among them.

Since you left us our dear brother Munshi (Sujaatáli) has written you two letters, the first of which he kindly showed me, and I was quite pleased to see that he had done so well. His writing you has made me keep silence till this day. You have also many letters from our dear brethren, so there remains nothing for me to write; I only notice the little things that perhaps escaped their pen. Some of these I have tried to write and make up a letter for you, as follows.

Please to inform the Religious Tract Society in London, that here we want fine Hebrew and Greek tracts; also English tracts on Secret Prayer, against going to the Theatre, against Gaming, and against taking and giving Bribes. We want also an affectionate and evangelical address to disobedient and prodigal children; and also a polite and very respectful address to the children of Britain, some of them high in rank, who have left their wives in England, and now live with a Hindu or a Mussulman woman, and sometimes more than one, to show them how wrong they are. These tracts, and many like them, please to ask them to send out; but above all let Roman Catholics be not forgotten. The Tract Society ought to send out as many thousands of English tracts of various kinds against popery as they can. I beg you not to forget my humble requests. The Lord of the harvest will reward you for your labours of love, which you know will not be in vain in the Lord.

Your very affectionate letter, dated Feb. 18th, I received with much joy on April 25th, and immediately sent the enclosed letter to our dear brother Munshi that he might soon see and inform the other brethren. They all

gladly heard it, and promised to prepare a reply, which I hope I shall soon get.

Our dear brother Mr. Thomas to my great joy has commenced reprinting with marginal references the modern Armenian New Testament, which, without references, was before printed in Russia in 1834. I thank my Lord Jesus for what my eyes see about the printing of this work. Mr. Thomas has already got a small sum of money towards it; but for printing, paper, binding, &c. 500 or 750 copies he wants a larger amount. If you can kindly speak to our dear friend Mr. P. on the subject, and remind him of what Mr. T. has written to him, I doubt not he will kindly assist. Come, my dear Mr. P., try your best, and see if you will not succeed. I have sent you a copy of the Armenian census, that you may have a clear view of the number of Armenians in Calcutta only, and may think how important it is that an edition of the Testament, with marginal references should be printed for their use, and for the use of other Armenians residing all over India.

I thank you for your kind half and conditional promise (or, in other words, no promise)* about my going to visit my countrymen. I look up to Him who is the Lord of all: He will do what is good and right. If you will think and speak to our Society about my going to Armenia, &c., I will thank you; if you do not speak, I shall be sorry, but will not murmur. If our Society will hear you, and let me leave Bengal for a season, they will do great good; if not, let the will of the Lord be done, Amen.

I trust the Lord will bless your endeavours for your health, and that within a year both you and Mrs. Pearce will, by the blessing of the Lord, be restored to perfect health. You can then again come here to run the race which is set before you; and if you yet wish to do some good to my dear and helpless nation, and bring with you some other brethren, you may speak to our Society a few words about me, and say, they will never be sorry if they allow me to visit all my countrymen, beginning from India to Persia, and thence to Georgia, and Armenia, and Palestine, and Turkey in Europe, and Russia; and if it please the Lord to prolong my life, and if our Society wish, I can, with the blessing of the Lord, go and see them, and tell them what I have seen and what I have done by the grace of Jesus; and then, if the Lord will that yet I live, I will again come and see my beloved brethren in India, and my dear wife and my poor children. O when will they be converted! I am not discou raged with my work here, nor do I wish run away from this field of labour, but I s that the Lord raised me up and brought n out of my nation, and yet I have not done much for my own countrymen as for other He has mercifully blessed me with such great knowledge of the modern Armeni language, and of the national manners, a customs, and religion of my countrymen, y with this, comparatively, I have done n thing. The Giver of all these good thin did not give me them for nothing—He ga them that I might use them among my n tion. Respecting this, may the Lord's w be done, Amen, and Amen.

My dear brother, do not forget to colle about £500 for building a fine brick chap in the neighbourhood of Bara Bazar. Oth Societies' missionaries have occupied son good situations, and built chapels there f preaching, but this part is also very good i deed for attendance, and yet no one has bu any chapel there. I beg you, therefore, not forget on this subject. You cannot get a vacant ground there; you must purchase old house, you must then pull down or alt the building, and make a fine Baptist chap among such a great native population.

My dear Mr. P. I doubt not that you w try to bring as many missionaries as you ca but besides these we want some others. M humble advice is, if you think proper, th you exhort good people, such as mechani or others, to come here; they can honest support themselves, and yet do much go in this country. They may show a go example to their worldly countrymen, observing the Sabbath, &c., and can prea the gospel of Christ by their holy life a conversation to as many workmen a servants as they may employ. It is tr we have a few missionary brethren wh support themselves and preach the gosp but we want more of this kind of peopl As the walls of Jerusalem were built by hands, so, my dear sir, we want in the cau of the blessed Jesus that every hand be e ployed. The sons and daughters of Brita do now give their money to Bible, Missio ary, and Tract Societies. This is all we yet we want from these good donors som thing more, i. e. that when their friends a relations are coming to this country, th strongly recommend them to keep friendsh with missionaries, and help them as mu as lieth in them; besides this, we want th hearty prayers. If they really love t Lord Jesus, they must set apart a day in week, or a day in a month, for fasting a prayer. Let them pray for the spread the gospel of Christ and for the conversi of the whole earth, that the kingdoms of t world may soon become the kingdoms of o God, and of his Christ.

* The writer refers to a promise which Mr. Pearce made him when leaving Bengal, that if he could secure the aid of four or five additional missionaries for labour in Calcutta, he would request the committee to allow Mr. Carapiet to leave his duties there, and visit his countrymen as he wished.

My dear Sir, I hope you will stay in England good twelve calendar months, and not less nor more; but you must take good care, and not live there like our dear Mr. Duff, who went there for the benefit of his health, and yet he is doing so much for his society, by which he seems to forget his own life and health. I humbly beg leave to remind you to take care. Do not run your race in England; here is a field large enough for you to run. If you have not yet forgotten that the harvest in Bengal is truly plenteous, but the labourers very few, then take care of yourself, and your very dear Mrs. Pearce.

Please to present my humble respects to your dear Mrs. Pearce, and our dear Mr. Eustace Carey; also to our dear missionary brethren, Rev. H. Townley and Rev. A. Duff. If you see them, tell them both from me, "India requires your immediate presence." I am happy to inform you that all our dear missionary brethren are quite well, and active in their respective stations and departments; and when, if it please God, you come back with good health and strength, and zeal, and fresh vigour, and see them, and what has been done by them, you will be quite pleased.

Our dear brother Munshi and all the native brethren, are quite well. He is just as you left him, i. e. faithful, sincere, zealous, and active, nothing less. May the Lord bless him with good health and long life, and with still more of the spirit of prayer.

Before you leave England, I hope your dear Mrs. P. will form friendship with some missionary-spirited ladies as well as you with their husbands. In this manner you will try to get five or six missionaries with their wives for Calcutta, to come out before you leave England, or to come with you in the same vessel.

At present, besides my preaching in the native chapel and public streets of Calcutta, and attending to the duties of the native church, I am correcting for press the first form of Matthew's Gospel in modern Armenian. I beg you to pray for me to the Lord that I may be counted worthy to see the whole of the New Testament printed at our Baptist Mission press, and circulated here and elsewhere among my countrymen.

PATNA.

From Mr. Beddy to the Secretary, dated, Patna, 14th of June, 1837.

The principal cause of my having delayed writing so long was a severe and long fit of illness, from which I am now recovering. In last March I began to feel symptoms which led me to *suppose something was the matter, to remedy which I took medicine, and not finding relief I applied to the doctor*, who recommended my going away for a while, which I did not feel disposed to do. In April I was laid up with a severe attack of bilious fever, which continued about eighteen or twenty days. After which, I began, through the mercy of the Lord, to amend, but very slowly. By that time, although a strong man, I was so reduced as not to be able to stand or walk without assistance. I have every reason to be thankful to the Lord for his great mercy and goodness to me in sparing my life, and permitting me again, though in weakness as yet, to attend to my usual duties. In last November, at Mr. Start's request, I accompanied him to Monghyr on his way down to Calcutta, in his progress to England. There we parted, the Lord only knows, whether ever to meet in this life or not. His design in going home, I have already mentioned to you. I remained some days with brother Leslie, after which he accompanied me about thirty miles on my return home.

It is with regret that I have nothing to communicate of a cheering nature; all things go on as usual; our services are variously attended; sometimes I have people who seem desirous of hearing and keeping the truth, and thus my expectations are, for a while, raised, but the real state of the people is awfully wicked, depraved, ignorant and unconcerned. Those that are members of the church, with the exception of Roopdas, continue to follow the Lord, I hope sincerely—he, poor man, has been excluded, after a long trial and much labour to awaken him and bring him round, which has proved in vain. Indeed it is a question with myself and others whether he ever was a converted man or not, but of this there can be no doubt, that if he ever was alive, he has been for years dead. My principal cause for excluding him was his absenting himself from the church meetings and the Lord's table. Since he was excluded I have never seen him, he never comes near me, and during all my illness never once came to ask how I was.

The native woman of whom I gave you an account is still with us, and although I have not baptized her, I do believe her a true child of God; her temper is rather bad, but I think she has overcome it a good deal, and hope soon to be enabled to give you an account of her baptism; the natives in the church, I hope, are growing, especially the young women.

My family are, through great mercy, enjoying good health. Mrs. Beddy was confined last January 11th, of a little boy, whom we have named Edwin, both well. This has been, and continues to be, a most trying as well as sickly season. The plague is said to have been raging on the north-western frontiers, and the cholera morbus throughout

the whole country. Thousands have died in different cities and large towns. The hot winds have been blowing most severely since last March, and we have had only one shower of rain since last September. Tanks and wells are drying up in all directions, and in Chittagong such is the state of things that the people were buying water.

Brother Lawrence and his dear family were well when I last heard from them a few days ago. I have not been to see him since my illness, owing chiefly to the state of the weather, but while ill, and since my recovery, I have frequently had the pleasure of a visit from him. Brother Leslie has been ill, but thanks be to the Lord he is well again. I heard from him lately.

SAMARANG.

From Rev. G. Bruckner to the Secretary, dated Samarang, June 1, 1837:

My dear Brother in the Lord,

Your letter dated 13th September reached me the 26th May. I was glad to hear from you once more. I trust another letter of mine has been received by you by this time. During this rainy season I have been much kept at home, as my debilitated constitution cannot bear the moisture and rain so well as it did formerly. We have had inundations several times during this season, by which all the compounds around were under water, by which a considerable quantity of mud is carried down, and which afterwards lies exposed to the heat of the sun. When the weather clears up, this produces insects and a bad exhalation. It is still a secret to me how the natives in the compounds around the town can live at all under such circumstances, indeed I am convinced that they die off very fast, and were their places not again filled by people from the country, many empty places would soon be visible. A narrowness of my chest accompanied with a considerable pain in my left side, has also frequently prevented my speaking much to the natives; yet with all this I have much reason to bless the Lord that I have not been laid entirely aside. In the mean time I have revised the book of Genesis, with some reflections to most of the chapters, which I hope to get printed for the use of the natives, when my friend Medhurst comes out again. I have also received about three thousand Chinese tracts from Mr. Gutzlaff, for distribution among the Chinese here. These books are various, but all bearing on the Gospel; a great number of them contain upwards of a hundred pages. Of these tracts there remain now only a few hundreds with me. The Chinese are here about very numerous. Their town here at Samarang contains about four thousand souls; besides this they are scattered in small communities over all the country. They are living in every native town of any extent. A Chinese missionary might find sufficient work here. I cannot speak their language, and have, therefore, merely been the mute instrument to bring these books amongst them; they have hitherto been well received by them, although the eagerness for them has abated a great deal of late. They have discovered sufficiently from their contents, that the doctrines contained in them do not agree with their worldly mindedness, which prompts them merely to strive after the gain of money and enjoyment. Some of them speak a little Malay, so I can sometimes drop a word to one and another in this language. By this means the name of Jesus has become known to them. Lately when I came with a packet of tracts in one of their streets, many came to ask for them. I heard one say, "*Inèe surat dari Intchi Yaso*," these are books of the Lord Jesus. The books are generally said by them to be good, and thus these writings approve themselves to their judgment. Who can tell whether the blessing of the Holy Spirit may not accompany them here and there, though this may not be visible to us? That the Lord is working with these pamphlets appears from an instance which I met with about three or four months ago in a young Javanese, who came among the market people from a distance of about seventy miles. He had seen some Javanese tracts and came to ask for more. I asked him whether these books were read in his neighbourhood, and what people thought of them? He said, "Certainly they are read, and when we read them we can only weep over them." I spoke a little farther to him, but cannot exactly now remember what I said at that time. In the compounds hereabout I do not meet with much encouragement in my work; it is true some are friendly and listen sometimes for a few minutes to my discourse; others with whom I have often spoken much on the 'one thing needful,' seem to have forgotten it all when I come at another time; others who lent in the beginning an open ear, have become more rigid Mussulmans than they were before, and do not like to hear much of Jesus.

I am making up a parcel of New Testaments and of the various tracts which have been printed in the Javanese language; of the latter I can only get one complete set together, because several of them are so far distributed, that there remains only one single copy with me for the purpose of reprinting it. Of those numbers of which I have left some, I have put two of each in the parcel. As you will perceive from the numbers which I have written on them, that ten different ones have been published, and altogether 32,000. At least 29,000 have been circulated.

The general cry of the Europeans here is, "Let the natives remain what they always have been." We are indeed now here in the same, if not worse, circumstances with our mission, than our brethren were in just thirty years ago in Bengal. I trust, however, as it pleased the Lord to let light shine out of darkness there, he will do the same in his due time even this country, for the isles of the sea shall see his glory. I trust also that He will enable me to persevere to the end, even if I should not be permitted to see any fruit of my labour, knowing that what I do for the sake of his name will not be lost.

The British Religious Tract Society has sent again seventy-two reams of paper to Batavia for the printing of native tracts; several months ago thirty-two reams arrived, which have been expended. I have always got a part of that paper which that Society has sent, to print my tracts with, except the tract No. 10, this was entirely printed on other paper, and the printing expenses were defrayed solely from the profits of my Javanese grammar. 1000 copies of it have been entirely distributed gratuitously, for no one could ever expect to get a farthing for such things from the poor natives. I have written to the Bible Society in England for a certain number of Dutch Bibles. But I must request you to be so kind as to make inquiry whether these books have already been sent; if they are not yet sent, please to request that ten or fifteen German New Testaments might be added to the former number, that I may have something for the German soldiers here. Since I wrote you last, several more American missionaries are arrived at Batavia, some, I understand, with an intention to remain in this island. My heart has been gladdened by this event, as it indicates as if the Lord intended good for this poor nation. A number of German missionaries from the Rhine Society has also come to these isles; three of them are lately gone to the island of Borneo, to establish a mission there among the Dayaks, who seem to be desirous to be instructed in the word of God. One of these missionaries wrote me lately from Borneo, saying that he and his brethren had not yet been able to penetrate into the midst of that nation, but had established themselves on the shore, where they, however, found some of that nation to teach them. One of the Dayaks had made a profession of faith in Christ. I think I have mentioned all in this letter which can be interesting to you. And now I pray that I may always have a share in your prayers, and in the continuance of your brotherly affection.

Your affectionate *brother*,
G Bruckner.

JAMAICA.

We are gratified to state that Mr. Tinson, who had been under the necessity of leaving the island for a season on account of illness, returned from New York in the month of November. His trip to America had been very beneficial to his health. He made the homeward passage in twelve days, and found his family well; mercies for which he expresses his gratitude to the great Preserver of men.

In reference to *native agency*, Mr. T. remarks:—

The subject has occupied much of our attention. We are willing and anxious to employ it; but if we have it not, what is to be done? And who but the missionaries and the churches under their care, are to judge of the fitness of our members for missionary labour?

Let it be remembered, that we have native help. We have three deacons in Hanover Street, either of whom can exhort and conduct a prayer-meeting acceptably. Each of them has long done this; and, during my absence, not only on a week evening but on a Sabbath, when there has been no minister. They have supplied Yallahs altogether, and both churches have been kept in peace. Their expenses are paid (about eight dollars) when they go to Yallahs, and that is all they expect; by this means an important station is kept at work, without expense to the Society.

I am just returned from Yallahs. Upwards of two months' wet weather, and nine or ten weeks' illness of the master-carpenter, has delayed the completion of the schoolhouse, but now the weather is fine, and the carpenter is well, and he and his hands are at work, and before you receive this I hope to have the school in operation.

STEWART TOWN.

Mr. Dexter, the zealous and successful missionary at this station, is one of the brethren referred to in our last Number, as having been laid aside by illness. We have just received a letter from him, and we are persuaded that its contents will be found so interesting as that none will complain of its length.

He addresses the Secretary from Stewart Town, December (day not specified)

You will doubtless have heard, some time before this reaches you, that, in common with several others of my brethren, I have been suffering severely from affliction. But for this I should, ere now, have given you some account of the stations under my care. I had, till this season, been merci-

fully preserved from the fevers of the country, but have now, as is generally the case with those who are attacked by them for the first time during the fourth year of their residence, been brought exceedingly low. Blessed be our heavenly Father that I can say, "When I was brought low he helped me." For some weeks before I was confined to my bed, I had been troubled with diarrhœa, and directly the fever left me this returned as violently as ever. I was thus kept in a very debilitated state for a long time, having been absent from my people for eight weeks; and though I am now in mercy restored to them, and to my labours, I am still suffering severely from the same disorder. The greatest kindness was shown to me during the time both by our own people and others from whom I could not have expected it. One gentleman, an attorney for several estates in the neighbourhood, having been told of my illness, and that a change was absolutely necessary, while our nearest stations were so far distant that I could not bear the journey, kindly came and insisted on my removing to the great house on one of the properties, and remaining there as long as might be necessary. The overseers on this and the two adjoining estates, could not have treated me more kindly if they had been my most intimate friends: while the apprentices, the majority of whom are connected with us as members or inquirers, vied with each other in "*doing what they could for minister.*" It is a fact worthy of being known, that, though there are, in round numbers, about 700 people on these estates, there have not been more than four or five punishments inflicted since the commencement of the apprenticeship, while overseers and labourers express themselves mutually pleased with each other. While I write this, I cannot help thinking, "*O si sic omnes.*" The disclosures, however, which have recently been made by the publishing of Williams's pamphlet, and the investigation which has since taken place as to its authenticity, have done much good in this neighbourhood, as they have convinced the planters that if they will exercise their cruelties they must do so at the risk of being exposed and punished. We may be blamed by *good* men for interfering in this matter, but while the curse of God stands on record upon those who see their brethren ready to perish without attempting their deliverance, we can afford to bear the lesser evil, even *if* it be *only* to avoid the greater.

In the church at Rio Bueno there has been much to humble us. During the past year eleven have been excluded; four have withdrawn; two because they could not give up *their right in their* fellow-creatures, and two *without assigning any reason.* The former *still attend with us,* the latter have gone over to the Established Church. Six have been dismissed by letter to other churches, and six have died, I trust, in the Lord. You will feel with me that this is a dark part of our picture, but I would rather it should be seen, so that the Committee may be able to judge fairly respecting these stations. Blessed be God, however, we have a brighter side, though perhaps not so bright as in some other churches. There have been eighteen baptized, and twenty more would have been admitted by this ordinance but for my illness. One has been received by letter, and several have been restored. Among the deaths, too, two or three have been of the most triumphant kind. In one of these cases, that of a free person of colour, and one of our most intelligent members. I visited her two or three times on the day of her death, and was much cheered by what I saw and heard. Her expressions of deep self-abasement, of ardent love to the Redeemer, of unshaken confidence in him, and, consequently, of triumph over the last enemy, were such as I had never heard from any one, either in England or Jamaica. If the friends in England could have been present, they would have felt with me that this alone was a sufficient recompence for all the sums which have been expended on the mission. Another case was that of an estates' negro, whom, from the distance at which he lived, I had not an opportunity of seeing. On the day before his death he told his wife that he had been in great darkness and distress, "but," said he, "it is all over now, and my soul is as peaceful as a lamb." Fearing, from the manner in which he expressed himself, that he was trusting to some dream or fancied vision, she warned him against all such vain confidences, when he replied that she was mistaken, he had not fixed his hopes on anything of the kind. "But," said he, "*O how great is God's forgiveness! how different it is from man's forgiveness! When man says he forgives you, he keeps something back against you in his mind; but when God forgives, he forgives altogether.* Presently afterwards he said to his wife, "*Well, Betsy, my wing is flapped!*" She asked, "*Do you mean that you are going to fly?*" "Yes," he replied, "*I am going to fly, my wing is flapped.*" She asked again "*And do you think that you have faith to fly?*" "*Yes,*" he exclaimed, summoning up all his remaining strength, "*I bless God that through my Lord Jesus I have faith.*" He spoke no more, but, in a very few minutes his spirit took its anticipated flight into the presence of that Saviour in whom he trusted. I went the next day about eleven miles to bury him, and was much gratified by hearing the overseer and doctor for the property give him an excellent character for diligence and faithfulness.

But to return to Rio Bueno; our congregation keeps up: the Sunday-school is flourishing, having an attendance of from 150 to 200 children; and we have lately commenced a day-school, having engaged a member of Mr. Knibb's church who had learned the British system at Falmouth. There are at present about 50 on the books, but we expect that that number will be considerably increased after Christmas. The master is employed on alternate Sabbaths in reading a sermon, and otherwise conducting the services while I am at Stewart Town. While speaking of this church, I may remark that our most intelligent member, and the one who knows most of his Bible, is a blind young man. Having been frequently struck with the aptness and correctness of his scriptural quotations in prayer and conversation, I asked him how he acquired this knowledge? He told me that he kept a little boy, who could read pretty well, to lead him about; and that when they were at home he employed him in reading, frequently for hours together; "and," said he, "minister, when I have heard words two or three times over, I can generally recollect them." If he had one of the Bibles for the blind, I think he would soon learn to read it. I have therefore told him that I would mention his case to you, and you would perhaps find some way of getting one for him. He is an apprentice, and has nothing to depend upon, or I should have felt it was duty to *buy* one. We have, as yet, no house on the mission property here, and were I, by any means, to be obliged to leave that which I at present rent, I believe it would be impossible to get another in the place. It becomes, therefore, important to erect a small one, and it will be begun as soon as possible.

At Stewart Town we have lost several members by death, some of whom died very happily; though I have no detailed account of their last moments. There have been *three* excluded and 39 added, and I expect to baptize about 30 more as soon as my strength will permit. The congregation here continues too large for the chapel; the Sunday-school is about equal to that at Rio Bueno, and a day-school has just been commenced with about 45 scholars. Here, as at Rio Bueno, there will probably be a considerable increase directly after Christmas. The young man whom I have engaged for this school, is about to join the church under very interesting circumstances. He is the son of very respectable parents, contrary to whose wishes he left England in a man-of-war, when only about fifteen years of age. On the vessel arriving at Jamaica, he was discharged at Montego Bay, and *shortly after became clerk to a store-keeper at Stewart Town. After remaining with him some* time, they disagreed; and he began selling goods here on his own account. Till this time, though he had been kept, in a great measure, from the prevailing sins of the country, he had seldom been to a place of worship, and, even when he did go, it was only with a view to ridicule what he heard. He at first began to attend occasionally, then more constantly, and frequently, as I thought, evincing symptoms of concern. I did not, however, say anything to him till he one day came to me in the chapel, and, in an interesting and affecting manner, opened the state of his mind. It appears that, while conversing with some of our people, who, to use his own language, had enjoyed far less advantages of education than himself, he was struck with the greater degree of religious knowledge, especially the knowledge of the Bible, which they possessed, and with the case with which they silenced his objections. This led him to think that if they were right he had grossly neglected his privileges, and he determined to search the Scriptures for himself whether these things were so. By doing so and attending on the ministry of the word, he had become fully convinced of his need of an interest in Christ, and had therefore come to me for advice. I gave him such as I thought suitable, and, having with much pleasure observed his conduct and apparent growth in grace and knowledge, I proposed to him to take the school in connexion with his shop. Though the salary which I could offer him was much less than he could have obtained in some other employments he readily consented, went to Falmouth to acquire a knowledge of the system, and then commenced the school. He has since given up all thoughts of secular business, that he may devote the whole of his time to the pursuit of spiritual knowledge. What may be the design of God regarding him, I know not, but I feel it my duty to assist him by imparting to him whatever of such knowledge I may possess, and trust that he who has given him the desire for it, will teach him so to employ it as shall be most for the good of his cause. He will be baptized shortly, together with the young person who was the means of first leading him to think seriously on the concerns of his soul. He will be employed, on alternate Sabbaths, in the same way as the schoolmaster at Rio Bueno.

I have not yet been able to make any collection for the Society, owing to my illness, but I mentioned it to the people last Sabbath, and they expressed their readiness to do what they can, as I have no doubt they will at Rio Bueno. The effort will be made directly after Christmas; I cannot say, with Brother Burchell, that it will not interfere with our regular receipts, I believe it will; though not perhaps to the amount of what

will be raised for this specific object. The next year, however, will show. I will endeavour to send my yearly statement of receipts and expenditure as early in the new year as possible, though it may perhaps not be till after the meeting of the Association.

Mrs. Dexter and the children (for we have had another since I gave you any detail of family affairs) are pretty well. I have put off, from time to time, the enlargement of our house, but our increasing family renders it absolutely necessary. It is the smallest house I have seen at any of our stations, the whole of our dwelling being only equivalent to one floor of fourteen feet and a h by thirty-three feet. The schoolmaster a is at present forced to reside with us, th being no house to let in the town. Fr this you may easily judge how we are c cumstanced in case of sickness, or a c from a brother missionary. I had forgott to say that the only member of Stewart To church who had any apprentices gave th their freedom on the 1st of August. She a poor black woman, and had nothing el to depend upon. They were *four* in nu ber. Both the churches are now free fro the stain.

Contributions received on Account of the Baptist Missionary Society, from J nuary 20 to February 16, 1838, not including individual subscriptions:

Missionary Box, by Miss Spurden	0	13	0
Loughton, Missionary Association	6	14	1
Kent Auxiliary, by Rev. W. Groser	7	15	6
Aberdeen, by Mr. Souter	5	2	0
Blaenavon, Castletown, and St. Mellons, Monmouthshire, by Rev. D. Phillips	13	5	0
Shipston on-Stour, by Mr. Huckvale	5	0	0
Bourton-on-the-Water, by Do	8	16	3
Grimsby, by Rev. S. Marston	11	0	0
Killingholme, by Do	2	14	7½
Limber, by Do	1	9	7½
Cornwall Auxiliary, Balance, by Rev. J. Spasshatt	40	16	9
Bristol Auxiliary, by R. Leonard, Esq.	40	0	0
Sheffield Auxiliary, by Mr. Atkinson	45	18	
Harlow, by Rev. E. Carey	33	0	
Sawbridgeworth, by Do	1	9	
Bishop's Stortford, by Do	6	14	
Stanstead, by Do	2	10	
Northamptonshire Association of Independent Ministers, *Kettering*, Rev. T. Toller	2	0	
Mrs. Eason and pupils, Camberwell, for Christian boys' boarding-school	5	0	
Buckingham, friends at	3	10	
Bridgend, by Rev. J. James	1	11	1
Collected by Mrs. Arnold, for F. E.	11	3	

DONATIONS.

Rev. James Hargreaves, *Waltham Abbey*	5	0	0
Thomas Wontner, Esq., *Islington*	10	10	0
Friend, by the Secretary	5	5	0
Mrs. Broadley Wilson, *Clapham*	30	0	0
Old Friend	10	0	0
Mr. A. Henderson, *Forfar*	2	2	0

Miscellaneous Contributions for Special Objects.

Of Miss R. Stacey, Secretary to Ladies Negro Friend Society, For Schools at *Montego Bay*, by Mr. Burchell	40	0	0
Falmouth, by Mr. Knibb	30	0	0
Kingston, by Mr. Whitehorne	20	0	0
Coullart's Grove, by Mr. Abbott	10	0	0
Near *Brown's Town*, by Mr. Clark	25	0	0
Of C. M., for Schools under the care of Mr. Knibb	30	0	0

Towards sending out additional Missionaries to India.

Rev. J. Lillycrop	1	0	0
Mrs. Lillycrop	1	0	0
X. Y. Z	20	0	0
Miss M. E. Smith, *Denmark Hill*	0	5	0
Miss Dixon	0	8	0
Masters and Misses Marten	1	1	0
Mr. Potter, *Brixton Hill*	5	0	0
Miss Wills, Do	5	0	0
Mrs. Agutter, *Deptford*	3	0	0
G. Stokes, Esq., *Colchester*	1	0	0
E. Rust, Esq., *Greenwich*	5	0	0
Mr. J. W. Rust, Do	5	0	0
Misses Rust, Do	5	0	0
J. M. W	1	0	0
J. G. Jackson, Esq., *Brixton*	5	0	0
Mrs. Austin, *Tulse Hill*	3	0	0
Misses Austin, Do	1	0	0
Miss Gray, Do	1	0	0
Mrs. Blackett, *Brixton Rise*	2	0	0
Mr. Anderson, Do	0	10	0
Mr. Cooper, Do	0	5	0
Mr. Joseph Dawson, Do	2	0	0
Mr. Davis, Do	1	0	
J. Venning, Esq., *Norwich*, per Rev. R. Knill	5	0	
W. M. Forbes, Esq., *Denmark Hill*	5	0	
W. Curling, Esq., *Herne Hill*	2	0	
Joseph Curling, Esq., Do	10	0	
W. Manfield, Esq., *Denmark Hill*	10	0	
A Friend, Do	2	0	
T. B. Oldfield, Esq., *Champion Hill*	5	0	
H. Thompson, Esq., *Camberwell*	5	0	
D. F. T	5	0	
Mr. Teede, *Bishopsgate Street*	1	0	
Friends at *Sevenoaks*, by Mrs. Hall	17	10	
Friends at *Bessels Green*, by Mr. Paine.	7	10	
Mr. R. Cartwright	5	0	
Friends at *Amlwch*, Anglesea	2	5	
C. M.	10	0	
Lady, by Rev. J. A.	10	0	
W. H. Nash, Esq., *Royston*	5	0	
Buckingham, friends at	5	1	
Friends at *Hackney*, by Rev. Dr. Cox	41	0	
Mr. Richard Ball, *Taunton*	0	10	

TO CORRESPONDENTS.—The Box from Worcester has not yet arrived.

IRISH CHRONICLE.

MARCH, 1838.

Subscriptions and Donations received by the Secretary, Rev. S. GREEN, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; BURLS & Co., Lothbury; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 1, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

WE have great pleasure in announcing, that Messrs. Hinton and Stovel are engaged for a preaching tour for a month in Ireland, during the approaching summer.

The following articles have been received from Mr. Davis, who is now in Scotland on behalf of the Society.

Glad shall we be if his appeal, together with the instance of liberality he records, shall awaken the attention of our friends to a society which, however good, and however encouraged, is still in arrears, to an amount awakening considerable anxiety.

DELIGHTFUL LIBERALITY! A meeting was held pursuant to advertisement, Jan. 2, at the Rev. H. Angus's (Secession) chapel, Aberdeen, for the Baptist Irish Society. The Rev. J. Brown, the respected minister of St. Paul's (Episcopal) chapel, was in the chair. The rev. principal of Marischal college (Dr. Dewar) constituted the meeting by prayer; after which, in addition to the details of the Rev. Stephen Davis, agent of the Society, the meeting was addressed in animated speeches by the chairman and Dr. Dewar, and the Rev. Messrs. Becket (Relief), Kennedy (Indep.), Sedgwick (Seceder), and Souter and Stalker (Baptists). On the following day, after the weekly lecture at St. Paul's, Mr. Brown collected himself for the Society, with a plate at the door, as the congregation retired! The collections, including those by Mr. Davis on the preceding Lord's day, amounted to £28 14s. 5d. This is surely an example that is worthy to be recorded and imitated.

The rose and the thistle, from jealousy free,
Shall raise up the shamrock to equal degree;
While Christians of every persuasion unite,
To spread through Hibernia Christ's perfect light.

IRELAND; ITS STATE AND NEEDS.

What is the state of Ireland? is the universal question to the writer, in his applications through the country for the Baptist Irish Society. Notwithstanding the proximity of Ireland to Britain, and its union under the same government, it has been until *recently* almost an unknown *country; but the act of union, the emancipation act, and the reform* bill, in connexion with missionary exertions, have now brought it into particular notice; and it is beginning to be felt, that to neglect Ireland is to neglect ourselves, and to seek its good is to seek our own also.

This is as it should be; and in proportion as we are properly impressed with the Christian duty to love our neighbour as ourselves, Ireland will receive from us the attention which is its just claim. No government can any longer neglect it; and while its political amelioration occupies the legislature, Christians must also be aroused to seek its spiritual interest. While the distant heathen, who are simply united to us as portions of the human family, experience our benevolent regard, our fellow-subjects in Ireland, who are daily becoming more incorporated with ourselves, demand from us a four-fold regard, in proportion as they have hitherto been most criminally neglected. While we have been singing, "the lines are fallen to us in pleasant places," the harp of Ireland has been too long complaining in solitude, "No man careth for our souls."

It is true, that from the period of the English reformation, every successive government has been professedly engaged in promoting the reformation in Ireland. Multitudes of Protestant ministers (so called) have been fastened upon her impoverished resources; but it was not to be expected that individuals who had no religion, and whose only object was party or family aggrandizement, would, except by accident, do any thing for the promotion of her true spiritual interest. If Ireland or the world is to be evangelized, it must be by Christians, simply through the Christian doctrine, and in

Christian spirit. Religion is of too refined a nature, for human enactments to direct its advancement. Christ's kingdom is "not of this world." Like the sensitive plant, it recedes from the touch of politicians, and is polluted by their endeavours to advance its growth. This has been incontestibly proved in the case of Ireland: it was semi-pagan at the reformation; and that it is the same, in a very great degree, at the present moment, none who are properly acquainted with the country, can at all hesitate to acknowledge.

A respectable clergyman of the established church has recently published the following very affecting representation of its condition, as the result of his own personal investigation: "Its condition is a strange anomaly: united to Great Britain, its eight millions are our weakness rather than our strength! It deluges our cities with paupers, and yet remains full to overflowing. Although forming part of the wealthiest empire in the world, the mass of its inhabitants have scarcely the necessaries of life: notwithstanding the influence of a large Protestant establishment, it remains, 300 years after the reformation, more papal than the north of Italy; and, till within twenty years, almost as destitute of the Scriptures as Portugal or Spain. Surrounding barbarism tempts its aristocracy to emigrate; civil discord drives out its thriving peasantry; and starvation ejects its paupers: yet their numbers and their miseries continue to multiply. The government can get from them scarcely any revenue; clergymen have lost their tithes, and proprietors tremble for their rents, because the occupiers of the soil have scarcely food and clothing. This widespread penury, in a fertile land and favourable climate, with all the irritation that necessarily accompanies it, disturbs the island with intestine dissensions, leads to outrage after outrage; perplexes successive governments; gives an unwholesome influence to agitators; and threatens the safety of the empire."—Noel's Tour in Ireland in 1836.

This is indeed a melancholy picture; but after nearly twenty-two years intimate acquaintance with Ireland, the writer is compelled to acknowledge, "this witness is true;" nor is the statement at all exaggerated. Ireland, *as a whole*, is exactly in these melancholy circumstances. It must not, however, be supposed that it is not without any prospect of a better day. The gospel, which (whatever politicians may attempt) is the grand catholicon for Ireland's woes, is at length becoming introduced into it with every prospect of advantage; let its friends in Britain only suitably assist its propagation,—the dawn of religious reformation is opened over the whole country, through the blessing of God upon the various religious societies which have been instituted, *to promote the knowledge* of the holy Scriptures; and in no church has there been a great a regeneration as in the national establishment.

Twenty years ago, a few isolated clergymen were preaching the gospel faithfully in their respective churches, amidst much contempt from their ecclesiastical brethren and superiors; but now, one hundred or more clergymen have even thrown off their canonical shackles, and are going through the country preaching, not episcopacy, but Christ crucified, upon week-days, in meeting-houses, school-houses, &c., twice in the day, in places ten or twelve miles distant from each other; nor can any dissenters be more laborious, and few probably are more spiritual in their preaching, or conversation from house to house, than these devoted men. Never will the writer forget the pleasure with which, for the first time, he heard an episcopalian rector, without gown or prayer-book, preaching with all faithfulness in his chapel, in Clonmel, to a crowded auditory, "the unsearchable riches of Christ." He could not avoid detaining the assembly a few moments, when the service was ended, to express his gratification, and his assurance to the people, that his pulpit should always be open to such preaching, whatever might be the denomination to which the minister belonged.

What Ireland wants pre-eminently is, the unadulterated gospel of Christ; and this the Baptist Irish Society, according to its limited means, is endeavouring to supply. We have been, and are looked down upon; and it has repeatedly been said in effect, "What do these feeble Jews? if a fox go up he will even break down their stone wall." But God has been with us, greatly beyond what our stated congregations indicate. One hundred thousand children and adults, who were previously without the Bible, have, within the last twenty-three years, been taught to read the sacred volume in our schools:—immense portions of the holy volume have been committed to memory by our pupils. Several of our present school-masters and mistresses, and Scripture readers, and two of our ministers, were originally poor Roman Catholic children, and are indebted to the society for their first acquaintance with the gospel. Multitudes of merely nominal Protestants throughout the country have heard the gospel faithfully dispensed by our ministers; and a large number of poor Roman Catholics have had it introduced to their notice in their miserable dwellings, by our Scripture readers. Inquiry has been excited—the zeal of other denominations has been stimulated—their numbers have been increased—sinners, both old and young, of different religious persuasions, have been turned from Satan to God, and many who have gone to America, and some who are preaching the gospel in England, were brought to the knowledge of Christ by the instrumen-

tality of our agents; nor is there any department of our labours upon which the blessing of God has not visibly rested—the schools, readers, and ministers, have been mutually assisting each other; nor can either be now sacrificed, without injury to the rest. It is, therefore, highly important that those whom God has blessed with property, should more assiduously assist our operations; and that our exertions should be constantly remembered in the prayers of our brethren; and if prayer and endeavour are properly united, we need not fear that our labours will be in vain.

The writer has lately resigned Clonmel to another worthy minister; and has removed to London, by the appointment of the Committee, that he may devote himself entirely to collecting funds, to enable the Society to carry forward its benevolent operations. Most thankful will he be to receive contributions at his residence, and also to visit those churches throughout the country, where his brethren take an interest in the spiritual reformation of Ireland, to collect *at such times as it may be convenient for themselves to appoint*; and wherever, through previous engagements, he may be unable to go, the respected secretary (the Rev. S. Green, of Walworth) will cheerfully provide another minister in his room. It is particularly important for the churches to fix their own time, to prevent unprofitable journeys, and injury to our other societies. We had at the date of last report, May, 1837, ninety agents to support—and the Committee will gladly increase their number as means are afforded. Ireland has been hitherto much too greatly neglected; but it is hoped that henceforth our brethren will be particularly careful that this complaint shall not be justly attributable to themselves. Method and energy are requisite to be combined with each other; and, with God's blessing, the result will not fail to be gratifying to those who assist our endeavours, as well as to those who undertake the labour of prosecuting them.

STEPHEN DAVIS.

92, St. John Street Road,
London.

CORK.—In this city, where for many years a Baptist church has existed, it will be remembered that the Committee has lately agreed to render assistance to what appeared to them a likely effort to revive the interests of religion among the people.

Mr. Young, an excellent deacon of the church, under date of Dec. 25 last, writes the Secretary: "I have good reason to hope that Mr. Campbell will be successful in raising and establishing the Baptist cause in this long dead and unproductive *corner of the Lord's vineyard. He unites considerable untiring* energy of character, with a good degree of zeal and piety, and preaching talents attracting an attendance from without. We look for good not in our own strength; but if we make prayerful exertions, we have good reason to believe that the great Head of the church will afford us aid from on high.

Mr. C. is unceasing in his efforts to forward the cause in which he is engaged; several improvements have been already made in the chapel, and we look forward to more, as we can procure the means. A meeting is to be held in a day or two at Clonmell, at which Mr. C., with most of your other agents, I believe, will attend, for conference on some joint means of promoting the object of your society in the south. I sincerely hope that good may arise from it—perhaps the much more extensive appliance of your Society's aid in this part of Ireland.

Mr. Campbell himself writes under date Jan. 10:—"In giving the Committee an account of my labours and prospects in this important city, I am not able to boast of much success. To the present, I have been very busy in making such improvements about the chapel, as the neglects of a very long period have rendered necessary. My little congregation increases, but by slow degrees. I preach twice on Lord's days, and on Wednesday evening a lecture. We have a prayer-meeting on Friday evening. These are as well attended as, perhaps, I am warranted to expect, under the circumstances of the place. Our progress will be very slow; but I confidently hope we may succeed in raising it from its depressed condition to a level with its neighbours in this city. I earnestly beg your prayers. Fermoy, Bandon, Macroom, Youghall, and other places lie before me; and I feel disposed to visit some one of them weekly.

From CLONMELL, Messrs. Smith and Mullarkey, under date of Dec. 2, write as follows:—

Mr. Smith.

Through the good hand of our God upon us, we are permitted to reach the close of a year's engagement in this portion of the Lord's vineyard, and to report to your respected Committee that hitherto the Lord hath helped us. We are not permitted to take up the song of triumph, and to rejoice in conquest; it is indeed a day of small things with us, and it may be our duty to wait long ere the set time to favour this hill of Zion arrives. Your resources here were too long expended in strengthening other interests, to expect for some time to come any thing more than a bare occupancy of the ground; and were it not that the time may arrive, and we know not how soon, when the present faithful defence of the truth in the established church may be exchanged for the cold formalities of a hireling ministration,—if it were not for the ap-

prehension that such a change might open wide the door of extended usefulness to us, I should almost be prepared to recommend relinquishing the ground. But the present aspect of things says, I think, "The vision is for an appointed time; though it tarry, wait for it." Our congregation continues about the same as at the last report; the services have been maintained regularly. I have requested Mr. Mullarky to extract from his journal, for your information, a few minutes of his daily engagements, with a summary of the number of families and individuals with whom he has read the Scriptures and conversed, during his residence with us. I hope he is sowing precious seed, that shall appear after many days; and that he is securing that knowledge of divine truth, enlargement of views, and general improvement in thought and expression, that may fit him for more extended usefulness.

I do hope and pray that the Society's treasury may be so replenished by the liberality of the Lord's people, that you may be enabled to devise liberal things for your interest here, that by liberal things it may stand.

Mr. Mullarky.

According to your request, I have taken up my journal, to furnish you with a few extracts; but finding so little deserving attention, I am inclined to confine myself to saying, that since my arrival here on the 9th of Sept., I have been engaged in preparing the ground, and endeavouring to sow the seed, in humble reliance that the Lord will accompany his word preached in sincerity, but in much weakness, with the influence of his Spirit, and cause it to bring forth, in due time, much fruit to his own glory. In the discharge of the important duty which, as a poor sinner saved by grace, I owe to my fellow-creatures and my Redeemer, I have availed myself of a hundred and forty-one opportunities of proclaiming salvation through Jesus Christ, to little companies varying from one to thirty individuals. I have endeavoured, from the commencement, to act upon your advice of directing my labours to those parts which were hitherto neglected, which is easily done, as the field is great, and the labourers few. When I came here first, I knew not where to go, in order to commence my work; but the Lord has so far directed me, that at present I have three stations, each of which I attend at least once a week; and although the numbers that attend at these places are small, the people are attentive, and likely to increase. In addition to these, there are several places not less interesting which I attend occasionally; where those who come appear much pleased, and thankful for my visiting them. The Irish dialect which I spoke being unintelligible in this part of the country, I was obliged in the commencement to confine myself to the English language. Through this means I found it almost impossible to communicate my ideas on religious subjects, as many of those with whom I came in contact did not understand English, and those who could keep up an ordinary conversation in English did not understand the terms peculiar to religion—such as human depravity, justification, sanctification, &c.; but I am happy to say, that these difficulties, by frequent intercourse with the people, and other means, are in some measure, though not entirely, removed.

Although I am not able to say that I can point out any decided cases of conversion attending my exertions here, I am happy to inform you, that I have succeeded even beyond my own expectations. Together with attending to the above stations, I have frequent intercourse with the peasantry, in their cabins, for reading and conversation. Although I was told in the commencement that by visiting Roman Catholics at their houses my life would be in danger; contrary to this, in my daily visits among them I was treated, with little exception, with the greatest respect and attention, and frequently invited to come again. In addition to these, we have several hundred tracts in circulation, which those who have them promise to lend their neighbours, and return them for circulation in other places, on receiving others. Many of these are in the hands of Roman Catholics, to whom I trust these silent missionaries will be made useful.

The three young persons whom I am teaching to read the Scriptures in English and Irish are very interesting. These, as you are aware, attend regularly every evening; and two of them seem to come for the purpose of becoming acquainted with the gospel; and I am led to hope favourably of the third. We open and close our meeting with prayer, and confine ourselves as much as possible to reading and explaining the Scriptures. In the commencement, Wm. O'Brien, who seemed not to have had much intercourse with Protestants before, joined in prayer with some reluctance, but now he appears to take great delight. Yesterday evening, having finished his business earlier than the other young men, I asked him whether he wished to go home then, or wait for prayer? When he answered, with the greatest earnestness, "O Sir, I would rather wait for prayer."

Contributions in our next; and we wish our friends to be informed, that all moneys intended to appear in the next report, must be handed to the Secretary or Treasurer on or befor *the 20th day of April next.*

THE

BAPTIST MAGAZINE.

APRIL, 1838.

SLEEPY PROFESSORS.

BY THE REV. F. A. COX, D.D., LL.D.

The paper which appeared in the magazine for January, entitled "Spiritual Sleepers," will, I trust, be read with profit by those for whom it was specifically designed; and as my esteemed friend, the author, has, in conversing upon the subject, wished to devolve on me, rather than undertake himself, the task of admonishing those who are *asleep in their profession*, I propose the following considerations addressed to saints, as a sequel to Mr. Steane's appeal to sinners.

"Knowing the time," says the apostle, "that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." Dr. Clarke has remarked that this has been judiciously paraphrased by Dr. Taylor, in the following words: "And all the duties of a virtuous and holy life, we should the more carefully and zealously perform, considering the nature and shortness of the present season of life, which will convince us that it is now *high time* to *rouse*, and shake off *sleep*, and apply with vigilance and vigour to the duties of our christian life; for that eternal salvation which is the object of our christian faith and hope, and the great motive of our religion, is every day nearer to us than when we first entered into the profession of christianity."

The present has been frequently and justly represented as an age of much profession and activity. The intellectual and moral powers of man seem to have been roused in some degree from the dormancy which *once possessed them*, so that from sympathy or from impulse the christian world is in a state of unwonted motion and excitement. At home societies abound, committees assemble, contributions are made to promote important objects. Abroad, missionaries have devoted themselves to the holy enterprise of subduing the nations to Christ, and by Bible translations, tract distributions, and the preaching of the gospel, are seeking to pour the light of heaven into the dark domains of heathenism. The anxious and anticipating church is, in consequence of the vigorous employment of this instrumentality, and in connexion with the promises of God, hailing the approach of the "last days," emphatically so called, of Messiah's reign, and of millennial glory.

But let us not deceive ourselves. It is yet morning, and though many an embattled host has gone forth, and engaged in the holy war with Satanic powers and worldly superstitions; multitudes are still slumbering, and need to be roused up by the whispers of love or the thunders of remonstrance. They have been awake, indeed, or have been supposed to be awake, as their very profession implies; but if so, they have relapsed into moral sleep. There is a kind of physical activity under the name of religion and profession, but their real condition is that of moral slumber; they walk and act, indeed, but one is reminded of those who walk in their sleep, for they seem to be affected by a fell and fatal somnambulism! Avoiding for the

sake of brevity a minute detail of the delusions and phantasms incident to such a state; I will nevertheless aim to render the fact and the danger apparent: "and so much the more," as by the rapid revolutions of time we "see the day approaching."

Those who are making no progress in personal piety may be said to be asleep in their profession. And is it not notorious that multitudes are comprehended in this class? As personal religion is a matter of consciousness, this is a fitting subject for self-examination. A careful analysis will soon unfold to us the real state of the heart as it respects the weakness or the intensity of its emotions. It is practicable to ascertain, and an incumbent duty to attempt it, not only the reality but the condition of inward piety;—whether it is languishing or progressive—whether we are carnally or spiritually minded. Every man is, or may be, best acquainted with himself, because he possesses the most easy access to his own mind, and is the only person that can be fully aware of its secret workings. The most ready and indubitable test is at hand in the power of conscience, which is capable of acting with impartial fidelity, and giving its prompt and perfect decisions. To this moral judge we should continually resort, nor suffer a self-flattering pride to dispute its dictates or disown its authority. Conscience will make us aware of our most prevalent thoughts, and most secret purposes, and thus lead us to the right conclusion respecting the character and strength of our professed religion. It will show us as in a reflecting glass our consistencies or inconsistencies, our moral triumphs and defeats, our progress or procrastination, in the heavenly journey; and we must be infallibly convicted or justified by its testimony.

The apostolic admonition "*grow* in grace," implies that grace is not only susceptible of increase, but that our best efforts should be directed to its invigoration and improvement. The fruits of the Spirit should be cultivated, and our souls, if they have been indeed renewed, treated as the garden of the Lord, which requires daily and assiduous attention. There should righteousness spring forth, and holy affections blossom and bud like the rose. There should it be manifest that the tree of life is flourishing; strong *in the stem of a confirmed* religion, as in *the root of a genuine piety*, and vigorous in the branches and ramifications of practical godliness. There should it be apparent that humility increases, that faith strengthens, that charity never fails. There in the self consciousness of the Spirit should it be felt that the world has an ever-diminishing hold on the heart, and eternal realities an ever-increasing one; that the successes of life or the accumulations of temporal prosperity are less grateful, and the disappointments of adversity less oppressive; that heaven is daily more attractive, its glories more intensely contemplated, and more highly estimated; the character of its blessedness more distinctly understood, and more palpably obvious, through the corresponding similitude of an inward sanctification; and then should we be led to "set our affections on things above." Then will there be a conscious increase of love to the brethren, a subjugation of worldly passions, a melting away of unhallowed prejudices and evil thoughts of others, an expansion of the generous sympathies, a budding forth of varied graces and precious productions, that shall beautify the man, whose smell shall be as the smell of Lebanon. The inward impulses will spring into outward manifestations, the heart will teach the lips, and transform the life; and the heavenly seed of Divine implantation will soon appear on the surface in the growing luxuriance of a spiritual vegetation. To "faith" will then be added "virtue, to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." But if none of these emotions and emanations of excellence exist, if the state of inward piety be only what it was, or even less in degree, which, in the case supposed, is more than probable, truly may it be said that such professors are asleep in their profession.

The state of personal piety may be regarded as the *generic* source of the moral indications of character, yet some others may be mentioned as distinct in their aspects, though inherent with it. The christian life is represented as a season of warfare; *where, therefore, there is no warfare, or but few and feeble conflicts with the corruptions of nature,* men may be truly said to be asleep in their profession. It is not infrequent for persons, after the ardour of their first impressions, leading to an early avowal of their principles,

has subsided, to sink into a kind of quiescent piety. It exists, but it slumbers. The corruptions of the heart have received a rebuke, and suffered a defeat in their effort to extinguish the power of conviction, and prevent decision; but they spring up again, and often gain, by their almost unresisted exertions, a fearful ascendancy. There is a peculiar danger from this cause to young professors. They are apt to imagine, that having reached the point of a public profession, they have accomplished a great thing, and are, in a sense, safe, while they feel themselves happy. They have conquered their fears, and attained the summit of their purposes, and being now identified with the church of Christ, all is well. They may repose, after their labour and struggle, in the ordinances of the gospel, and beside its still waters. True, they may do so; and sweet and heavenly are the privileges which Christ dispenses to his people. But though permitted to enjoy rest, they must beware of inaction. Be it remembered that the rest of a holy mind is to serve God. Its happiness arises from efforts in his cause, its daily victories over corruption within, and temptation without, its self conquests, and sensible progress. The relaxation of effort is the ruin both of peace and piety.

Formalists may be reckoned among those who are asleep in their profession; for there are formalists who have some religion, as well as those who are destitute of it. The class intended consists of those whose attendance on the means of grace, and whose observance of private or family devotion is languid if not lifeless, although it may be regular, or even punctilious. It is not, indeed, altogether heartless, for then it would be wholly vain, but there is so much of mere ceremony and habit, as to be very little of vitality. They creep through the customary circle of religious duties, instead of "mounting on the wings of eagles, running and not being weary, walking and not fainting;" whereas, in fact, they are weary from very stillness and stagnancy of mind. They have their stated periods of devotion, and you find them, it may be, regularly in the accustomed seat at worship, but they are drowsy in spirit and often in body. The sleepy eye is but too correct an index of the sleepy soul. Their religion is a religion of negatives. *They would not omit duties; they would not countenance* irregularities; they would not consort with unbelievers; but as they have no vigour in practising godliness, they have no courage in rebuking sin; and the ministers of the gospel are scarcely less pained by their cold punctiliousness, than by others' fitful and vehement irregularities.

There are many, notwithstanding the apparently general activity of the christian world, *who seem to be but little influenced by the benevolence of the gospel;* who sometimes concur without co-operating with their brethren in the projects of piety, and who move slowly, reluctantly, and imperfectly, sometimes not at all in sympathy with christian efforts for the salvation of the world. They have always the ready excuse, the want of time, the want of means, the want of ability,—unconscious or unconvinced that it is the want of heart. They are asleep in their profession; and the stir and bustle of christian activity does not awaken them to duty and to diligence. It is deeply to be deplored that not only great multitudes of individuals from this cause refuse to contribute, or contribute in mean proportions, to the benevolent objects of Christianity, but that entire churches, whether from frigidity or from false views of the gospel, do not, however, in fact, assist even that cause which appears to have the strongest claims, the cause of missions. They arise not to the help of the Lord against the mighty. The apology of some christian communities is founded in selfishness, and in ignorance, as well as unbelief. They plead that they are too poor; they can hardly support their own place, or provide for the necessities of their ministers. These premises may be accurate enough, but we must demur to the conclusion. They are poor and can hardly sustain their cause, *therefore* they *cannot* help the mission. Our inference is the very reverse: *therefore* they *ought* to help it. "There is that scattereth and yet increaseth." The distributions of christian benevolence are the seeds of moral fruitfulness and multiplication. What is sown is not lost; if sown in faith and prayer, it will vegetate till they who go forth weeping and in self-denial, shall return rejoicing and bringing their sheaves. If individuals or churches wish to become capacitated to support religion, they must begin by doing it; they must begin by doing something, and their means will multiply with their exertions. Like those who will know the

Lord if they follow to know him, they will find that sacrifice is gain, and that the means of doing good to themselves and others will spring like enchantment from the actually doing it in defiance of weakness and poverty. Throw into the mass a willing mind, and it will work wonders, leavening, combining, and consolidating the whole, till its powerful influence shall touch the extremities of social existence, and affect the welfare of the world.

Had not this paper been already extended to so unintentional a length, I should have added some considerations calculated to stimulate lethargic professors into a wakeful activity. I would fain have represented to them the moral danger of their state, the rapid revolutions of time which should operate as a warning, the temptations to which they expose themselves, and the advantage which Satan and the world have over them, the great loss they sustain of the pleasures of religion, the distress which conscience must sooner or later and does even now at times inflict, the reproaches to which they are subject, the moral contagion they spread, and their responsibility for withholding or misapplying influence, the connexion of the present with the judgment, with death, and the everlasting future: but I finish with the prophetic call, "Awake, thou that sleepest," and with the Saviour's impressive admonition, "What I say unto you I say unto all, WATCH!"

THE TRIALS OF DANIEL AT THE COURT OF BABYLON.

Addressed to Young Men.

II. THE FOOD.

WE observed Daniel embracing in early life the religion of his Jewish fathers, and while his principles were yet in their infancy, exposed to severe temptation. Far from the guardianship of his own relatives, and with only three companions equally unprotected with himself, he was introduced into all the vanity and voluptuousness of an Asiatic court.

There was something peculiarly critical and delicate in the situation in which he stood. He owed allegiance to the monarch whose captive he was, and he owed an equally implicit submission to God. How to discharge his duty to both, without offending either, was a question of great difficulty. He had so far complied with the commands of the king as to apply his mind to the national learning. This he considered perfectly accordant with his duty to Jehovah, to whose blessing, and not solely to his own self-application, he ascribes all his success in its acquisition: "God *gave them* knowledge and skill in all learning and wisdom, and *made Daniel to have* (Heb.) understanding in all visions and dreams." i. 17.*

But another requisition was made which he considered an interference with his more sacred obligations. He was required to partake of food which had been consecrated for idolatrous worship. There could be no ambiguity about the nature of this proposition. It was not more certain that the king demanded his compliance, than it was that God commanded his refusal. His duty to his earthly sovereign, and his duty to the Divine Being were plainly at issue. How should he act? The advice of the world would have been, "Adopt, as a matter of course, the manners of the people among whom you are situated. When in Babylon, act as they act in Babylon, just as when in Jerusalem you acted as they did at Jerusalem." But under counsel so unprincipled and so degrading to an intelligent, responsible creature, Daniel could take no refuge. He felt that he must encounter the difficulty—a difficulty greatly aggravated by the peculiarity of his circumstances. "Here I am," he would say, "a poor, unbefriended captive! How shall *I* dare to resist the injunction of the king? Were I a prophet or a priest, or even an aged worshipper of the God of Israel, I might experience some measure of toleration; but a youth, who may be supposed to have his religion yet to adopt, instead of being respected as conscientious, will be suppressed as presumptuous and opinionative."

* Although in the first two chapters of Daniel's writings he is spoken of in the third person, while in all the subsequent chapters the first person is adopted, there is no reason to doubt that the whole is written by himself. The favourable aspect in which historical truth required him to place his own proficiencies and excellent natural qualities, is quite sufficient to account for this peculiarity. The above sentence may accordingly be considered as falling from his own pen.

It was a severe trial of new-born principles. Yet is there often a buoyancy in youthful piety, which inspires hope at such a moment as the present. True, it were a fearful step to take, to resolve at all hazards to maintain his fidelity! It were an achievement seldom witnessed, to determine, at the risk of pining imprisonment, or of an early and cruel grave, to adhere without evasion to the will of God!

Have you, youthful reader, ever experienced such a trial? Has respect for an earthly master ever contended in your bosom with a conviction of duty to God? It is a critical warfare. Yet remember it has been waged successfully by those who adhered to Jehovah, and availed themselves of his proffered aid. Forget not the example of the Jewish captive, who, although distant even from the forms of religious worship, and amid all the seductions of a court, and the terrors of signal punishment, "*purposed in his heart that he would not defile himself.*"

Let it not be unnoticed by those who endure or anticipate a similar trial, that Daniel resolved to observe abstinence from such food as that presented to him by the king, not merely that he might bear a testimony against the excesses of the court; not only that he might express his grief for the afflicted condition of his fallen country, as Nehemiah did at a subsequent period, when he exclaimed, "Why should not my countenance be sad, when the city, the place of my fathers' sepulchres lieth waste, and the gates thereof are consumed by fire;" but chiefly, that he might pay adoration to the glorious God, and submission to the express precepts of his word. It was not the manifestation of his own opinion, but the result of a profound and solemn conviction of duty. The food had been "offered to idols," and to partake of it would have been virtual idolatry. Founding his conduct upon such a basis he came forth with his resolution, sustained by the arm of God. The man who acts in his own spirit is liable to be turned from his purpose by every vexation, or disappointment, or annoyance. Looking no further than the scene around him, his intention fluctuates with all the aspects which it happens to present. When the prospect is bright, he is courageous; when it is overcast, he sinks into despair. It is only he whose mind is brought to rest upon the infinite, unchangeable Jehovah, who *has the true secret of success.*

Connected with this elevated consideration, there is a minor aid with which God has supplied those who desire to be faithful. He does not demand a measure of pure spirituality of which we are yet incapable. In training us for a heavenly state, he does no violence to our present earthly associations. While he warns us against an *undue* reliance upon our fellow-creatures, he encourages such a reliance as is calculated to quicken and cheer us in the hour of contest. He has placed in the hearts of believers, and that at the very commencement of their new life, a strong mutual love leading to close and vigorous union. "A new commandment I give unto you," he announces (as if the more spiritual the economy, the more such assistance was required), "that ye love one another." When he forms a plan for the perpetuation and extension of his church, he forms his converts into numerous *societies.* When he sends forth heralds to proclaim the gospel to the nations, he commands that they shall go "*two by two.*" And when Daniel was sent to be tried in Babylon, he was not wholly deprived of devout associates. Four devoted youths went hand in hand. They had, doubtless, through all the period of their sojourn, as we know they had on special occasions, their meetings for fervent prayer, their hours of deep deliberation, their decisions of awful daring, to cleave to the blessed God of their ancestors. Seize, young man, the same privilege! Prayerfully and cautiously select companions who fear the Lord. Then commune with them, confide in them, and love them; for thus will your difficulties be diminished, and your faith invigorated.

Another equally important condition of success, is a becoming modesty in the expression of a conscientious determination. This requires the more careful attention, as it is sometimes manifestly absent. When the youthful mind becomes filled with the conceptions of an eternal world, and with ideas of the supremacy and glory of God, nothing appears too difficult, nothing too great, to form an obstacle to the accomplishment of its objects. There is something in this generous devotedness praiseworthy and exhilarating. It were harsh to suppress it, nor is there anything more improper than the cold censoriousness with which it is often treated. Predictions, that like the fervour of natural excitement, it will soon expire, or that like a mountain torrent it will soon run to its close, are often mere excuses for person

al lukewarmness, inactivity, and apathy. But it is to be remembered, that while it is a duty to be firm, zealous, and heroic in the divine service, it is equally a duty to be "gentle towards all men." While we are not to be turned from our course by the disapproval and opposition of other men, we are required to avoid all that unnecessarily exasperates; all impertinence, or presumption, or contempt of the established relations of society; all selfish gloom of countenance or carriage, as if we had feelings of which no one could participate; all oracular and positive opinions respecting the consistency and piety of other professors of religion, as if we had penetration of which others were destitute. The character of our Lord afforded a fine example of the precise opposite of such qualities. He manifested politeness, modesty, meekness, in their most exquisite forms. His hatred of sin and love of righteousness were the most intense that ever the earth had witnessed, yet he bore himself towards every man with the most tender and bland civility. It was this conduct which tended to impart influence to the principles he expounded, and acceptance to his endeavours to benefit mankind. Finely was the same spirit indicated by these young men of Judah. They had formed a resolution by which they were determined to live or die. Yet they affected not more than usual conscientiousness; they sounded not the trumpet of fiery zeal, but, humbly convinced of their dependence upon Divine providence, and recognising their condition as captives, they "*requested* of the prince of the eunuchs" that they might not be compelled to partake of the appointed food.

However much these circumstances alleviated the difficulties of his path, and however essential they are to a well-founded hope of success amid similar trials, Daniel had yet occasion for the exercise of vigilance and resolution. The very request which he made, singular as it was, could not but secure for him the respect of his rulers. It was plainly disinterested and self-denying. It indicated nothing contrary to the respectful and submissive spirit of which he had probably already given many decisive proofs. The prince accordingly regarded him with "favour and tender love," a phrase marking the most fervent and parental *affection. It signifies* literally, "bowels *of compassion," and is* exactly parallel *to Paul's remarkable* expression regarding his beloved spiritual son Onesimu "mine own bowels." Powerful, howev as it was, it was too feeble to urge hi to compliance. He turned the conscie tious suppliant away on the ground th any other course would bring his ov life into danger. Clear evidence that was no trifling peril into which Dani himself was about to plunge!

Had it not been for the assistance Divine grace, it is extremely improbal that his resolution would have surviv either this refusal itself, or the fright intimation by which it was accompanie But raising his desires to heaven, a casting his care upon the Lord, he ma another application to the stewa (which "*melzar*" signifies), the offic placed immediately over him. He a dressed him, not with resentment account of recent disappointment; with the embittered feelings of c whose self-sufficient zeal had been c posed; but with the most gentle courte as his superior in station, and with th remarkable faith in God, which is t most prominent and noble feature of character. "Prove thy servants, I b seech thee, ten days, and let them g us pulse to eat, and water to drin The steward consented to a trial of t days—interval of fearful suspense to t officer who had thus connived at th proceeding, but one calm and conso tory to the faithful youths. Whate might be the issue of their conduct, th had the assurance that they had p served "a conscience void of offenc and in possession of this, they had t pledge of Divine protection. If the I man poet could exclaim with triumph assurance to his friend,

> "Integer vitæ, scelerisque purus
> Non eget Mauris jaculis arcu,
> Nec venenatis gravidâ sagittis,
> Fusce! pharetrâ,"

with how much greater confidence mi they, whose purity was the fruit of Holy Spirit, anticipate the future!

It is only to be remarked that G fully justified their confidence. At end of ten days they were found e better in health than those who had p taken of the king's luxuries. And, a still further to testify his favour to th he rendered them wiser than all others. Whenever the king inquired them, "*he found them ten times be than all the magicians and astrologers his realm.*"

Liverpool.

ON ORDINATION.

To the Editor of the Baptist Magazine.

ear Sir,

l occasion to express my dis-
he views taken in the discourse
tion in your last, at the time
vered, I hope you will allow
a few words by way of expla-
magazine is not the place for
sion of questions so intricate
hich ordination involves; nor
on itself well fitted to elicit
:h has generally been regarded
ghter, not of argument, but of
ate inquiry. In explanation,
nd with the hope of awaken-
wider attention to a matter so
uted, I inclose the conclusions
have arrived after a deliberate
n of all the passages in which
r the subject of ordination, not
to Cruden, but according to
d Trommius, is introduced.

e, then, that it may be shown,
the laying on of hands was a
served,

ploring a blessing on the per-
hom they were laid.

viii. 14.

x. 13—15.

nsferring to the sacrifice the
e offerer, or of the persons he
d. Levit. i. 4, xvi. 21. And to
, the personal service of the
Numb. viii. 10.

ring miraculously the diseased.

. 18.

23.

5.

i. 18.

40.

ii. 13.

17.

viii. 8.

parting the gifts of the Holy
ie early converts of the church,
purpose it was practised only
stles.

. 15—19.

. 6.

2.

daining to certain offices per-
ad been chosen to fill them,
he voice of the people, or by
the Spirit.

xvii. 18—23.

6.

of ordination the laying on of
a part, Acts vi. 3—6. 1 Tim.
v. 22. And that it either was significant of something imparted,—of miraculous gifts, or divine approbation, or full permission to enter upon the duties of the office*—or it was not. If it were, a supposition made highly probable by the fact that the word 'ordain' is commonly used to express the trust or authority which a master commits to his steward, Matt. xxiv. 45, Acts vii. 10, Dan. ii. 24, &c., &c., it ought not to be continued among those who have one master only, even Christ. And if it were not *so* significant, but merely a form of salutation, or a dignified expression of fraternal love, then the sooner it is set aside the better, for in that case, not being a matter of command, it is nothing else than an eastern custom imported into the churches of the west, like the kiss of charity or the washing of the feet, and, like them, liable to misrepresentation and abuse.

III. That ordination by the laying on of hands was practised under both economies by *inspired men only*, and when under the impulse of inspiration, or by those who were appointed by them for this purpose; and therefore cannot consistently be practised by those that deny apostolic succession, as may be seen in the case of Joshua, Numbers xxvii. 18—23; of the first deacons of the church, Acts vi. 6; of Paul, Acts xiii. 3; of Timothy, 2 Tim. i. 6; that the exceptions of "the presbytery" referred to in 1 Tim. iv. 14; of Timothy, 1 Tim. v. 22; and of Titus, Tit. i. 5, are only apparent: for the elders of the church at Lystra, to whom the first passage refers, merely expressed their concurrence (as may be seen from the words of the original compared with the history, and with 2 Tim. i. 6.) with the apostle, who does not seem to have known Timothy till he had been three or four years a member of the church, and then only within a few days of the time when he ordained him to the work of the ministry; Acts xvi. As for Timothy and Titus, they were left the

* A notion perfectly consistent with choice on the part of the people. A master might entrust to one chosen by his fellow-servants, the trust of management. He might still ordain him (we speak now of the primary meaning of the Greek term) to his office, that is, commit formally the trust or authority into his hands.

one in Crete and the other at Ephesus, by the apostles' express authority, for the purpose of ordaining elders in each church, and setting things in order, in accordance with certain "instructions he himself had given them: the importance of his own work as the apostle of the Gentiles" not permitting him to continue in every place a sufficient time for carrying out into detail the precepts and principles of government which he had received.

And further, should it be objected, that the apostles were preachers, and that what they did as preachers may be done still, or that Paul exhorted Timothy to hand down to "faithful men the things he had heard," it may be shown,

That this often misquoted passage has reference only to the truths the apostle taught, and not to the authority with which he was invested, and that though what they did as preachers, that is, as speaking "the words of the Lord Jesus," may be done still; what they did as inspired, that is, as "guided into all truth" by supernatural aid, none may now do but such as can prove t Scripture needs and admits of and that their additions are precis that claim with it our submis obedience.

Believing then that the "layi hands" always implied somet trusted; either the *qualification duties* of an office, and that it w tised in ordination by men inspired, or by those who were ed for that purpose by them; the qualifications or duties of though entrusted still, are not now "*through the intervention*" third person, or class of persons not but wish that the solemn ass of a modern ordination servi exchanged for the "affectionate of a public recognition."

Yours affectionately,

JOSEPH

* See Acts vii. 35, where Moses is s been "ordained" by the hand of the an pare Gal. iii. 19. Ezek. xxv. 14. Hos. x

BAPTISMAL HYMN.

Jesus! thy precious blood
Has brought the wanderers home:
To thee our pardoning God,
And to thy church we come.
Where'er thy sacred steps we see,
There would we gladly follow thee.

Our great example thou
Thyself wast once baptized;
And shall thy precepts now
By sinners be despised?
Thy heavenly will our guide shall be;
Taught by thy word, we follow thee.

Oh! let that sacred Dove
Upon our spirits beam,
Sent by the Father's love,
O'er Jordan's hallowed stream.
Then shall we ever willing be,
Through waves or flames to follow thee.

Devoted to thy praise,
May all our powers be thine;
Reflecting, all our days,
Thy purity divine.
Then when the vale of death we see,
Our souls shall gladly follow thee.

REVIEWS.

Revivals of Religion. By CHARLES ...Y. *From Notes by the Editor of York Evangelist. Revised by the Seventh Edition, each two thou...es.* London, 1838. 8vo. pp. ...ce 6*s*.

...nsive, sound, and permanent ...o evidently desirable for our ...rches, that we are inclined to ...most any one who proposes ...e the means by which it may ...d. A volume on the subject, ...n the land which in our day ...istinguished above all others ...of religious excitement, and ...son who has been an active ...uch scenes among his own ..., cannot fail, therefore, to ...iosity, and to obtain a calm, ...l even docile attention.

...olume now lies before us, and ...has been a deeply interesting ...We have seemed to be tra... foreign country, where every ...an aspect of novelty, and the ...on occurrence exhibited some... manner to excite surprise. ...n transported suddenly to the ...e Mississippi, and perambu... of its half-built towns, the ...xcited in our minds would ...ve been very similar to those ... we have read these lectures. ...ound much to admire, and ...isapprove; much to impress ... and much with which we ...npathy. The work is com... erican. The language, the ...he style of thought are all

No description given pur... ...er by an Englishman or a ...e United States, could have ...o us a picture so perfectly ...s is here set before our eyes. ...ne contains twenty-two lec... ...ered on successive Friday ...o a congregation in New ...ich the lecturer had become ...ng spent former years of his ... those parts of the country, ... engagements which rendered ...r with what are called reli... ...ls. He evidently regards the ... New York as almost unac... ...th the *subject, and quite un...* prepared to receive those influences which are the objects of his fervent desire; but, with an ardour which has all the aspect of genuineness, and which appears to arise from a lively faith in the efficacy of Almighty grace, he seeks to excite in his auditors an humble determination to obtain for themselves and their neighbours, the untasted blessing. The manner in which we are introduced into the actual scene in which these discourses were uttered, conduces to their impressiveness. They were not written by the author, either before or after delivery. Had he attempted to express his thoughts on paper, even for American readers, and much more for English ones, the freshness of his language would have evaporated, and its force would have been broken. But the lectures were secured for publication in the New York Evangelist, by the editor of that journal, who, having taken them as they fell from the lips of the speaker, submitted the notes for revision to Mr. Finney, whose corrections did not touch the general phraseology, but were intended simply to rectify any errors of the reporter respecting the sentiment. The language is accordingly very peculiar. It is as simple, as colloquial, as blunt, as any that we find in the sermons of Latimer; it is, however, full of point and energy, and sometimes reminds us of Richard Baxter. Every page or two we are startled at some expression discordant with our theological diction, and even at dogmas enforced with the greatest zeal, which appear to us unguarded and indefensible. But then, we are won again by the jealousy for God, the affectionate earnestness, and the singleness of purpose which are apparent, and we are ready to say, if it be not Elijah, it is one on whom Elijah's mantle would sit gracefully. Illustrations drawn from incidents which the lecturer has witnessed abound, and contribute to the general effect upon the heart, though they do not all commend themselves to a cool judgment. The familiarity of the address may seem to degrade the speaker and his theme, but the solemnity of his own feelings is unquestionable, while the truth of the accusations which he hurls

against us, and the legitimacy of the demands which he enforces, indispose for criticism, and fill the mind with awe.

The fundamental principle of Mr. Finney's system, appears to be that the one object for which a Christian should live, is the conversion of his fellow sinners. For this he should labour in season and out of season, at home and abroad; for this he should pray in solitude and in society, in regular meetings, and on extraordinary occasions; with a view to this he should regulate his conversation, his business, his expenditure, pursuing it with unremitting ardour. If this course be followed, under the influence of a right spirit, and in a right manner, Mr. Finney maintains that the desired result will certainly follow, the established connexion between success in spiritual husbandry, and spiritual ploughing and sowing, being not only as great, but even greater than that between the reward and the labour of the earthly agriculturalist.

The first lecture, in which he undertakes to show what a revival is, contains the following passages:

"1. A revival always includes conviction of sin on the part of the church. Backslidden professors cannot wake up and begin right away in the service of God, without deep searchings of heart. The fountains of sin need to be broken up. In a true revival, Christians are always brought under such convictions: they see their sins in such a light, that often, they find it impossible to maintain a hope of their acceptance with God, It does not always go to that extent; but there are always, in a genuine revival, deep convictions of sin, and often cases of abandoning all hope.

"2. Backslidden Christians will be brought to repentance. A revival is nothing else than a new beginning of obedience to God. Just as in the case of a converted sinner, the first step is a deep repentance, a breaking down of heart, a getting down into the dust before God, with deep humility, and forsaking of sin.

"3. Christians will have their faith renewed. While they are in their backslidden state, they are blind to the state of sinners. Their hearts are as hard as marble. The truths of the Bible only appear like a dream. They admit it to be all true; their conscience and their judgment assent to it, but their faith does not see it standing out in bold relief, in all the burning realities of eternity. But when they enter into a revival, they no longer see men as trees walking, but they see things in that strong light which will renew the love *of God in their hearts.* This will lead them to labour zealously to bring others to him; they will feel grieved that others do not love God, when they love him so much; and they will set themselves feelingly to persuade their neighbours to give him their hearts. So their love to man will be renewed; they will be filled with a tender and burning love for souls; they will have a longing desire for the salvation of the whole world; they will be in an agony for individuals whom they want to have saved—their friends, relations, enemies; they will not only be urging them to give their hearts to God, but they will carry them to God in the arms of faith, and with strong crying and tears, beseech God to have mercy on them, and save their souls from endless burnings.

"4. A revival breaks the power of the world and of sin over Christians. It brings them to such vantage ground, that they get a fresh impulse towards heaven: they have a new foretaste of heaven, and new desires after union to God, and the charm of the world is broken, and the power of sin overcome.

"5. When the churches are thus awakened and reformed, the reformation and salvation of sinners will follow, going through the same stages of conviction, repentance, and reformation. Their hearts will be broken down and changed. Very often the most abandoned profligates are among the subjects. Harlots, and drunkards, and infidels, and all sorts of abandoned characters, are awakened and converted; the worst part of human society are softened and reclaimed, and made to appear as lovely specimens of the beauty of holiness." pp. 6, 7.

"Revivals were formerly regarded as miracles; and it has been so by some even in our day; and others have ideas on the subject so loose and unsatisfactory, that if they would only *think*, they would see their absurdity. For a long time, it was supposed by the church, that a revival was a miracle, an interposition of divine power, which they had nothing to do with, and which they had no more agency in producing, than they had in producing thunder, or a storm of hail, or an earthquake. It is only within a few years that ministers generally have supposed revivals to be *promoted* by the use of means designed and adapted specially to that object. Even in New England, it has been supposed that revivals came just as showers do, sometimes in one town, and sometimes in another, and that ministers and churches could do no more to produce them than they could to make showers of rain come on their own town, when they are falling on a neighbouring town.

"It used to be supposed, that a revival would come about once in fifteen years, and all would be converted that God intended to save, and then they must wait until another crop came forward on the stage of life. Fi-

lly, the time got shortened down to five
ars, and they supposed there might be a re-
val about as often as that.

"I have heard a fact in relation to one of
se pastors, who supposed revivals might
ne about once in five years. There had
n a revival in his congregation; the next
r there was a revival in a neighbouring
n, and he went there to preach, and staid
eral days, till he got his soul all engaged
he work. He returned home on Saturday,
went into his study to prepare for the
bath. And his soul was in an agony; he
ght how many adult persons there were
his congregation, at enmity with God—so
ny still unconverted—so many persons *die*
rly—such a portion of them unconverted
f a revival does not come under five years,
many adult heads of families will be in
. He put down his calculations on paper.
embodied them in his sermon for the next
, with his heart bleeding at the dreadful
are. As I understood it, he did not do this
h an expectation of a revival, but he felt
ply, and poured out his heart to his people;
that sermon awakened *forty heads of*
ilies, and a powerful revival followed; and
is theory about a revival once in five years
all exploded."—pp. 10, 11.

n the lecture on prevailing prayer,
. Finney justifies intensity of feeling,
its effects upon the corporeal frame,
referring to the unequalled importance
the blessings which are desired, and
he scriptural declaration that "as soon
Zion *travailed* she brought forth her
ldren."

People sometimes wonder at Christians
ing such feelings. Wonder at what?
y, at the natural, and philosophical, and
essary results of deep piety towards God,
deep benevolence towards man, in view
he great danger they see sinners to be in.
The soul of a Christian, when it is thus
lened, must have relief. God rolls this
ght upon the soul of a Christian, for the
pose of bringing him near to himself.
istians are often so unbelieving, that they
not exercise proper faith in God, till he
this burden upon them, so heavy that
cannot live under it, and then they must
to God for relief. It is like the case of
y a convicted sinner; God is willing to
ive him at once, if he will come right to
, with faith in Jesus Christ; but the sin-
will not come; he hangs back, and strug-
, and groans under the burden of his sins,
will not throw himself upon God, till his
ien of conviction becomes so great that he
live no longer; and when he is driven
lesperation as it were, and feels as if he
ready to sink into hell, he makes a
hty plunge, and throws *himself upon*
d's *mercy as his only hope. It was his*
duty to come before; God had no delight in his distress, for its own sake; it was only the sinner's obstinacy that created the necessity for all this distress; he would not come without it. So, when the professors of religion get loaded down with the weight of souls, they often pray again and again, and yet the burden is not gone, nor their distress abated, because we have never thrown it all upon God in faith. But they can't get rid of the burden; so long as their benevolence continues, it will remain and increase, and, unless they resist and quench the Holy Ghost they can get no relief, until at length, when they are driven to extremity, they make a desperate effort, roll the burden off upon the Lord Jesus Christ, and exercise a childlike confidence in him. They then feel relieved; then they feel as if the soul they were praying for would be saved. The burden is gone, and God seems in kindness to soothe down the mind, to feel a sweet assurance that the blessing will be granted. Often, after a Christian has had this struggle, this agony in prayer, and has obtained relief in this way, you will find the sweetest and most heavenly affections flow out—the soul rests sweetly and gloriously in God, and rejoices "with joy unspeakable and full of glory."

"Do any of you think now, that there are no such things in the experience of believers? I tell you, if I had time, I could show you from President Edwards, and other approved writers, cases and descriptions just like this. Do you ask why we never have such things here in New York? I tell you, it is not at all because you are so much wiser than Christians are in the country, or because you have so much more intelligence or more enlarged views of the nature of religion, or a more stable and well regulated piety. I tell you no; instead of priding yourselves in being free from such extravagances, you ought to hide your heads, because Christians in New York are so worldly, and have so much starch, and pride, and fashion, that they cannot *come down* to such spirituality as this. I wish it could be so; oh, that there might be such a spirit in this city, and in this church! I know it would make a noise if we had such things done here; but I would not care for that; let them say if they please, that the folks in Chatham Chapel are getting deranged; we need not be afraid of that, if we could live near enough to God to enjoy his Spirit in the manner I have described.

"These effects of the spirit of prayer upon the body, are themselves no part of religion; it is only that the body is often so weak that the feelings of the soul overpower it. These bodily effects are not at all essential to prevailing prayer, but only a natural or physical result of highly excited emotions of the mind. It is not at all unusual for the body to be weakened and even overcome by any power-

ful emotion of the mind, on other subjects besides religion. The doorkeeper of Congress, in the time of the revolution, fell down dead on the reception of some highly cheering intelligence. I knew a woman in Rochester who was in a great agony of prayer for the conversion of her son-in-law. One morning he was at an anxious meeting, and she remained at home praying for him. At the close of the meeting he came home a convert, and she was so rejoiced that she fell down and died on the spot. It is no more strange that these effects should be produced by religion, than by strong feeling on any other subject; it is not essential to prayer, but the natural result of great efforts of the mind."—pp. 51—53.

Many remarkable instances are given of individual exertion for the conversion of sinners, and of the efficacy of prayer, though mingled with much that is quite foreign to our habits.

"Take a fact which was related in my hearing, by a minister. He said, that in a certain town there had been no revival for many years; the church was nearly run out, the youth were all unconverted, and desolation reigned unbroken. There lived in a retired part of the town, an aged man, a blacksmith by trade, and of so stammering a tongue that it was painful to hear him speak. On one Friday, as he was at work in his shop alone, his mind became greatly exercised about the state of the church, and of the impenitent; his agony became so great, that he was induced to lay by his work, lock the shop door, and spend the afternoon in prayer.

"He prevailed, and on the Sabbath called on the minister, and desired him to appoint a conference meeting. After some hesitation, the minister consented, observing, however, that he feared but few would attend. He appointed it the same evening, at a large private house. When evening came, more assembled than could be accommodated in the house. All was silent for a time, until one sinner broke out in tears, and said, if any one could pray he begged him to pray for *him*. Another followed, and another, and still another, until it was found that persons from every quarter of the town were under deep conviction. And what was remarkable was, that they all dated their conviction at the hour when the old man was praying in his shop. A powerful revival followed. Thus this old stammering man prevailed, and as a prince, had power with God. I could name multitudes of similar cases, but, for want of time, must conclude with a few."—pp. 55, 56.

"This sort of experience, I know, is less common in cities than it is in some parts of the country, because of the infinite number of things to divert the attention, and grieve the Spirit *in cities. I have had much* opportunity to know how it has been in some sections. I was acquainted with an individual who used to keep a list of persons that he was especially concerned for; and I have had the opportunity to know a multitude of persons for whom he became thus interested, who were immediately converted. I have seen him pray for persons on his list, when he was literally in an agony for them; and have sometimes known him call on some other person to help him pray for such a one. I have known his mind to fasten thus on an individual of hardened, abandoned character, and who could not be reached in any ordinary way. In a town in the north part of this state, where there was a revival, there was a certain individual, who was a most violent and outrageous opposer. He kept a tavern, and used to delight in swearing at a desperate rate, whenever there were Christians within hearing, on purpose to hurt their feelings. He was so bad, that one man said, he believed he should have to sell his place, or give it away, and move out of town, for he could not live near a man that swore so. This good man that I was speaking of, was passing through the town, and heard of the case, and was very much grieved and distressed for the individual. He took him on his praying list. The case weighed on his mind when he was asleep and when he was awake. He kept thinking about him, and praying for him for days. And the first we knew of it, this ungodly man came into a meeting, and got up and confessed his sins, and poured out his soul. His bar-room immediately became the place where they held prayer meetings. In this manner the Spirit of God leads individual Christians to pray for things which they would not pray for, unless they were led by the Spirit. And thus they pray for things "according to the will of God." pp. 77, 78.

"In visiting families, instead of calling all the family together at the same time to be talked to, the better way is to see them all one at a time. There was a case of this kind. Several young ladies, of a proud, gay, and fashionable character, lived together in a fashionable family. Two men were strongly desirous to get the subject of religion before them, but were at a loss how to accomplish it, for fear they would all combine, and counteract or resist every serious impression. At length they took this course. They called, and sent up their card to one of the young ladies by name. She came down, and they conversed with her on the subject of her salvation; and as she was alone, she not only treated them politely, but seemed to receive the truth with seriousness. A day or two after, they called in like manner, on another, and then on another, and so on, till they had conversed with every one separately. In a little time they were all, I believe, every one, hopefully converted. This was as it should

be, for then they could not keep each other in countenance. And then the impression made on one was followed up with the others; so that one was not left to exert a bad influence over the rest.

"There was a pious woman who kept a boarding house for young gentlemen; she had twenty-one or two of them in her family; and at length she became very anxious for their salvation. She made it a subject of prayer, but saw no seriousness among them. At length she saw that there must be something done besides praying, and yet she did not know what to do. One morning after breakfast, as they were retiring, she asked one of them to stop a few minutes. She took him to her room, and conversed with him tenderly on the subject of religion, and prayed with him. She followed up the impression made, and pretty soon he was hopefully converted. Then there were two, and they addressed another, and prayed with him, and soon he was prepared to join them. Then another, and so on, taking one at a time, and letting none of the rest know what was going on, so as not to alarm them, till every one of these young men were converted to God. Now, if she had brought the subject before the whole of them together, very likely they would have turned it all into ridicule; or perhaps they would have been offended, and left the house; and then she could have had no further influence over them. But taking one alone, and treating him respectfully and kindly, he had no such motive for resistance as arises out of the presence of others." p. 140.

In the Lecture on Hindrances to Revivals, Mr. Finney specifies a great number of indiscretions, through which incipient revivals have been cut short, and prosperous churches have relapsed into lethargy. One or two passages are especially deserving of attention.

"The revival will stop when the church get exhausted by labour. Multitudes of Christians commit a great mistake here in the time of revival. They are so thoughtless, and have so little judgment, that they will break up all their habits of living, neglect to eat and sleep at the proper hours, and let the excitement run away with them, so that they overdo their bodies, and are so imprudent that they soon become exhausted, and it is impossible for them to continue in the work. Revivals often cease, and declensions follow, from negligence and imprudence, in this respect, on the part of those engaged in carrying them on." P. 256.

"The Spirit may be grieved by *a spirit of boasting of the revival*. Sometimes, as soon as a revival commences, you will see it blazed out in the newspapers. And most commonly this will kill the *revival*. *There was a case in a neighbouring state, where a revival* commenced, and instantly there came out a letter from the pastor, telling that he had a revival. I saw the letter, and said to myself, That is the last we shall hear of this revival. And so it was. In a few days, the work totally ceased. And such things are not uncommon. I could mention cases and places, where persons have published such things, as to puff up the church, and make them so proud that little or nothing more could be done for the revival.

"Some, under pretence of publishing things to the praise and glory of God, have published things that savoured so strongly of a disposition to exalt themselves, have made their own agency to stand out so conspicuously, as was evidently calculated to make an unhappy impression. At a protracted meeting held in this church, a year ago last fall, there were five hundred hopefully converted, whose names and places of residence we knew. A considerable number of them joined this church. Many of them united with other churches. Nothing was said of this in the papers. I have several times been asked why we were so silent on the subject. I could only reply, that there was such a tendency to self-exaltation in the churches, that I was afraid to publish anything on the subject. Perhaps I erred. But I have so often seen mischief done by premature publications, that I thought it best to say nothing about it. In the revival, in this city, four years ago, so much was said in the papers, that appeared like self-exaltation, that I was afraid to publish. I am not speaking against the *practice itself*, of publishing accounts of revivals, but the *manner* of doing it is of vast importance. If it be done so as to excite vanity, it is always fatal to the revival." pp. 257, 258.

Could we spare the paper, it would afford us pleasure to lay before our readers many parts of the Lectures on the manner in which the gospel should be preached to sinners, on the ways in which churches should co-operate with their ministers, on the administration of false comfort to inquirers, and on the methods by which young converts should be trained for usefulness. For these we must however refer to the work itself, which will amply repay the pastors and intelligent members of our churches for a careful examination of its contents. It appears that twelve thousand copies have been sold in America, and we shall be happy to find, that it is extensively circulated here. Yet we must add, that it requires to be read with a discriminating and cautious mind. There is much that is romantic, and much that is crude, blended with much spiritual wisdom and holy ardour. The churches in the Uni-

ted States are themselves divided in opinion respecting the comparative advantages and disadvantages of such revivals as it advocates. The districts in which American society most nearly resembles society in Britain are the districts in which these extraordinary measures are least approved by pious and judicious observers. Prudent men will not hastily adopt every principle or every practice which it recommends, but the spirit which it breathes is excellent, and of the innumerable suggestions which it offers, there are many of great practical value.

---

* *A Greek and English Lexicon of the New Testament. By* EDWARD ROBINSON, D.D., *late Professor Extraordinary of Sacred Literature in the Theological Seminary, Andover. A new and improved edition, revised by* ALEXANDER NEGRIS, *late Secretary General* (1824) *at Missolonghi, Professor of Greek Literature; Editor of Herodotus, Pindar, Xenophon's Anabasis, and the Orations of Æschines and Demosthenes for the Crown; author of a Grammar of the Modern Greek Language; a Dictionary of Modern Greek Proverbs, &c., &c.; and by the Rev.* JOHN DUNCAN, A. M., *of Milton Church Glasgow.* Edinburgh: 1838. 8vo. pp. 874. *Price 25s. Cloth.*

Greek Lexicons, especially Lexicons expressly devoted to the elucidation of the New Testament, are works of immense importance to the best interests of the Christian church. If they are compiled by men of inferior erudition, the students of theology who use them will be unskilful expounders of the inspired documents, and feeble defenders of revealed truth. If they proceed from men whose learning is profound, but whose religious opinions are erroneous, a bias will operate, first on the compiler, and then through him on the scholar who resorts to him for guidance. The influence exerted on the judgment of an earnest investigator of the New Testament by a Lexicon of this description will be in proportion to his diligence in its use. A man who is determined to drink in heavenly wisdom pure from its source and form his opinions independently, who repudiates creeds and theological systems, and is on his guard against the dictation of professed commentators, may yet be misled insensibly, and injured irreparably, by the bias of the Lexicographer whose work is *habitually on his table.* Perfect im*partiality is unattainable*; there must be an inclination towards spiritual or towards carnal theology in the breast of every man who attempts to elucidate biblical questions. It is therefore of indescribable importance that the compilers of Greek and Hebrew dictionaries should be both men of learning and men of piety.

The general advance of literary knowledge, and the profundity of research which has been applied to biblical criticism during the last forty years, have caused the luminaries of the eighteenth century to undergo a kind of eclipse. Patient and laborious German scholars have amassed treasures applicable to the illustration of the word of God, of which the ministers of the gospel in this country have laudibly sought to avail themselves. It would be most ungrateful to depreciate the works of Schleusner; yet who among our readers has used his Lexicon in Novum Testamentum, without lamenting the want of sympathy with the evangelical sentiments of the apostolic writers which are frequently apparent in his interpretations? The German philologists whose subsequent researches and scientific arrangements have taken from Schleusner a part of his popularity, are, in general, theologians of the same anti-evangelical school.

We rejoice therefore, that a man so well qualified for the undertaking both by piety and literary eminence as Dr. Robinson, should have produced a work which, though it does not wholly supersede that of Schleusner, may serve in many cases as a substitute for it, and in others as a corrective. Dr. Robinson has rendered previous service to theology by editing the American Biblical Repository, and translating the "Clavis Philologica" of Wahl.

"But in the lapse of eight years devoted to studies of this nature at home and abroad, the author's own views and principles in respect to lexicography and philology in general, had naturally become farther developed and in some parts modified. In the same interval too, the progress of science in this department, as in others, had not ceased to be onward; new editions of the Lexicon of Wahl and Bretschneider had appeared; Winer had pushed his researches further, and brought the results into a better form; and above all, the labours and improvements of Passow had been spread before the world. In this state of things, an attempt merely to remodel an imperfect foreign work seemed hardly advisable. It appeared therefore to

r and his friends decidedly pre-
at, calling no man master on earth,
go on and prepare from the New
: itself, and from the auxiliary
new and independent work, adapt-
wants of students in our own coun-
loing this, he has been able to resort
sources from which Schleusner, and
d Bretschneider, drew their mate-
l while he has freely availed him-
eir labours, he has found occasion
page to distrust their judgment and
and to turn from them habitually
iginal authorities; accordingly, the
olume is, throughout, the result of
's own investigations; and, with a
: exceptions, has been sent to the
lly in manuscript."

I render some assistance to a
ho wishes to form a judgment
ork, in comparison with others,
ke a single word, and give the
pon it which we find in the
s of Robinson, Schleusner, and
st. We select the important
ολύτρωσις, which in the common
is generally rendered *Redemp-*

PARKHURST.

τρωσις, ιος, Att. εως, ἡ, from *απο-*
to redeem as a captive, which from
, and λυτροω, *to redeem.*
emption, as of a captive from captivity.
the N.T. it denotes figuratively *the*
edemption of men by the blood of Christ
bondage of sin and death. See Rom.
iii. 23. 1 Cor. i. 30. Eph. i. 7. iv.
ix. 15.
eliverance from temporal persecution
occ. Luke xxi. 28. Heb. xi. 35.
K. have used the v. *απολυτροω* for
ם *to redeem*, Exod. xxi. 8, which see;
נקם *to vindicate*, Zeph. iii. 1.

SCHLEUSNER.

ΑΠΟΛΥ'ΤΡΩΣΙΣ, εως, ἡ. "In notione
cis in N.T. constituenda etymologia
egligenda videtur. Negari quidem
st, hanc vocem proprie.
tase redemtione ejus, qui captivus deti-
e bello, sive alio captus sit modo, quæ
retii solutionem, quo sensu verbum
ύω legitur haud raro in Scriptt. Gr.
ἀπολύτρωσιν· ἀπόλυσιν, coll. *Hom.*
XII. 50 (conf. infra sub λύτρον et
; sed in N.T. libris hoc substantivum,
vocabula, a λύτρον derivata,
pussis liberatione et vindicatione, etiam
aque solutione alicujus pretii, adhibetur,
ione Hebraici, פָּדָה cui λυτροω pro-
eadet, sed ab Alexandrinis per *απο-*
Exod. xxi. 8. *ῥύω*, Job v. 20. Ps.
. et *σωζω*, Job xxxiii. 28. *Ies. i.* 27
Sic in N.T. speciatim ἀπολύτρωσις
a) liberationem a malis, periculis et persecutionibus notat. Luc. xxi. 28. *διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν* jam instat vestra liberatio a persecutionibus Judæorum. Hebr. xi. 35. *οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν* non utebantur concessa ipsis potestate effugiendi hæc mala. *β) liberationem ab hoc corpore, miseriis et malis presso*, ita, ut vel omittatur, *τοῦ σώματος*, vel addatur. Rom. viii. 23. *ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν* expectantes liberationem ab hoc corpore nostro. Ephes. i. 14. *εἰς ἀπολύτρωσιν τῆς περιποιήσεως*, i. q. *εἰς ἡμεραν ἀπολυτρώσεως*. ib. iv. 30. usque ad tempus, quo Deos Christianos ab hoc corpore liberabit. *γ) liberationem a culpa et pœna peccatorum, expiationem peccatorum.* Rom. iii. 24. *διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ* per liberationem a pœnis divinis per mortem Christi cruentam factam. Eph. i. 7. *ἀπολύτρωσις* cum *ἄφεσις τῶν ἁμαρτιῶν* permutatur. Heb. ix. 15. *εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων* ad expianda peccata, quæ ante conversionem ad religionem Christianam commiserant. *Alb. Gloss. N.T.* p. 97. *ἀπολυτρώσεως· ἀφέσεως.* ibid. p. 103. *ἀπολύτρωσιν· ἀποκατάστασιν.*

3. *ille ipse, cui liberationem a malis, a culpa et pœna peccatorum debemus.* 1 Cor. i. 30. *Χριστὸς ἐγενήθη ἡμιν ἀπολύτρωσις* Christus factus est nobis causa, seu auctor remissionis peccatorum. Cf. *Suicer. Thes. Eccles.* T. T. p. 463.

ROBINSON.

Ἀπολύτρωσις, εως, ἡ, (*ἀπολυτρόω* to let go free for a ransom, Sept. for פְּדוּת Ex. xxi. 8. Diod. Sic. 13, 24) *redemption*, i. e.

a) *deliverance* sc. on account of a ransom paid; spoken of the deliverance from the power and consequences of sin, which Christ procured for his followers by laying down his life as a ransom, λυτρον, cf. Matt. xx. 28. So Rom. iii. 24. Eph. i. 7, 14. Col. i. 14. Heb. ix. 15. By meton. 1 Cor. i. 30.—Comp. Acts xx. 28. Col. i. 13. Heb. ii. 14. John xii. 31.—Clem. Alex. Strom. 7. 10.

b) *deliverance* simply, the idea of a ransom being dropped; e. g. from calamities and death, Luke xxi. 28. Heb. xi. 35. So of the soul from the body, as its prison, Rom. viii. 23. Eph. iv. 30. Comp. Rom. vii. 24. Wisd. ix. 15.

An edition of this work was published last year in London, under the superintendence of Dr. Bloomfield, which deserved and received commendation in the Baptist Magazine and in other periodicals. Dr. Robinson himself, however, regretted that it had not been given to the British public as he had given it to the American, but that alterations were made which were opposed to his wishes and judgment. The present edition, for

which we are indebted to the spirited publisher of the Biblical Cabinet, has been revised by two gentlemen of great eminence, who have confined themselves to the appropriate work of editors. The publisher observes:—

"Accuracy in a work of this description is of the last importance, and the publisher, under a due sense of this, feels great satisfaction in having secured, for this edition, the assistance of two gentlemen, eminently qualified in point of learning and carefulness, to secure this important object. Mr. NEGRIS, is a native of Greece, and already well known in the classical world by his labours in the field of Greek literature, more especially by his editions of Pindar, Xenophon, and Herodotus. The accuracy and the learning which, by universal consent, he has exhibited in editing these authors, afford ample guarantee, that whatever the most scrupulous care and intimate acquaintance with his native language can effect, has, in this edition of Robinson's Greek Lexicon, been secured.

"The Hebrew has been revised and corrected with most rigid and scrupulous attention, by the Rev. J. DUNCAN, of Milton Church, Glasgow; who, besides other improvements, has also inserted many valuable additions, both critical and theological. These, to distinguish them from the original matter, he has, for the most part, inserted between brackets."

For our own use, we prefer this edition to any other that has yet appeared. The typography is beautiful, and considering the extent of the work and the expensiveness of Greek and Hebrew printing, the price is remarkably low. And, though we do not think the work faultless, though we discern some traces of theological bias in the article upon the word *baptizo*, and though we should be sorry to part with our Schleusner, we regard this Lexicon as a valuable addition to philological science, and on the whole the best Lexicon upon the New Testament which a student could purchase who might find it necessary to confine himself to one.

BRIEF NOTICES.

National Education, the Question of Questions; being an Apology for the Bible in Schools for the Nation: with remarks on the Centralization and the Voluntary Societies, and Brief Notes on Lord Brougham's Bill. By HENRY DUNN, *Secretary of the British and Foreign School Society.* 1838. 8vo. pp. 52. Price 1*s.*

Mr. Dunn's object is to show "that, if Government interfere at all in the education of the people, it must do so rather by aiding and promoting voluntary efforts than by centralization and direct control; that education, in order to be useful, must be moral and religious, without being either sectarian or exclusive; and that the Bible is better adapted than any other book for general use in schools, its introduction without note or comment involving us in fewer difficulties, and offering greater advantages than any other plan that has yet been devised for the religious instruction of the population." Concurring in these propositions, we nevertheless stumble at the next sentence, in which he says, "if these points can be successfully established, the path of duty will be plain." He is much more successful in his illustration of the danger that would arise from extended interference on the part of government and of the paramount importance of the sacred volume to the young, than he is in pointing out a course which can be adopted by our rulers to educate the rising generation, consistent with *sound principle and safe policy*. The perusal of this pamphlet has done more to confirm than to remove our apprehension, that any measures which may be enacted by the legislature to promote national education, will be productive of a greater amount of evil than of good.

The Poor Blacksmith made Rich, or "Godliness profitable unto all Things:" Being a Detail of Facts and Reflections thereon. By the Rev. RICHARD KNILL. 12mo. pp. 12.

An interesting narrative, told in Mr. Knill's best manner. It sketches the career of a blacksmith who, in 1815, lost his business by opening his house for preaching in a benighted village, who persevered in exertions for the propagation of the gospel, and in overcoming evil with good, who has since built a chapel on the spot where he formerly worked at the forge, and two other chapels in the neighbourhood, who supports a preacher on the plains of India, who loves God and enjoys the bounties of his providence. It is adduced as an illustration of the importance of early piety, of the advantages of industrious habits, of the blessing of a pious and industrious wife, and of the honourable conduct of a man who has gained every thing by his religion, and is doing every thing in his power to promote religion among others.

The Fifth of November, or the Romish Apostacy contrasted with "The Faith once Delivered

By ARTHUR B. EVANS, : Longman and Co. pp. 47.

ıpathy whatever with the evinced by Churchmen ı Catholics, we are never- ıplaud every attempt made and scriptural argumenta- and refute their religious ıent is an effort of this kind, goes it is successful. We lly commend it, because it ıtances erroneous views of its exposition of "the faith he saints."

ı. *A New Story. By the* , DD. *Translated from the* Price 1*s.*

merchant, one of his clerks udent, disciples of the Sa- med to meet at the house of n a Saturday evening, for tation on the best means to ısion of the kingdom of the in the surrounding villages. ccasions they are impressed aking some active measures e very next day. Accord- service on the Sabbath, the ate routes, sally forth on ermined to proclaim the ll they meet. The follow- relates, in a lively manner, sued and the success which l they encourage one an- : in their work of faith and The ingenuity displayed by f Geneva, may afford the tary hints in employing his ımble, in his master's ser- spirit which actuated them, ent in all who profess to ı Redeemer in our own be-

the Natural History of the ed *in Scripture. With six- by S. Williams,* pp. 271.

ıctiveness are blended to- ne with unusual skill. It the peculiarities and habits male, the wild animals, and erred to in the sacred books, once to illustrate natural ıpired text. Pertinent ex- om ancient and modern e adduced which elucidate f the scripture, but espe- f the prophets. The wood- and the whole will insure the junior members of the ose use chiefly the work is

te; under the Superinten- SERIES.

dence of the London Female Mission. No. I. 18mo., pp. 24. Price 2*d.*

This is the first number of a small periodical which is to be published monthly, with a special view to the interests of the female portion of the community, whose interests are, however, identified with our own. "The wife," say the conductors, "the mother, the widow, the orphan girl, the daughter at home or in the world, in the circles of dissipation, in the humble occupations of female business, in domestic servitude, and even in the outcast and forlorn condition to which a departure from the paths of modesty and virtue may have reduced her,—these will be the objects of our solicitude." It is issued under the auspices of "The London Female Mission," a society whose plans appear to be excellent, and whose object is certainly one that deserves the most extensive patronage.

The Baptist Children's Magazine. Vol. VI. New Series. 1837. Price 1s.

The numerous woodcuts, anecdotes, and pieces of simple poetry in this little volume, are highly calculated to interest and delight the junior members of our families, and at the same time to produce the best impressions on their minds. We doubt not that those who will procure this little monthly publication for the perusal of their children will find that the assurance in the preface is fully realized; that editor, engraver, and printer, are determined to do their best to render their magazine deserving of the patronage of its numerous and increasing friends during the present year.

Short Comments on every Chapter of the Holy Bible. Part I. 8vo. pp. 96. Price 1*s.*

The commentary, derived principally from the expository writings of Henry and Scott, which was published by the Tract Society in six duodecimo volumes, is so abridged in the work of which this constitutes the first portion as to be comprised in one octavo. In this part there is, on the average, rather more than a page of comment to each chapter; and its brevity and practical character will commend it to many as a useful assistant in private or family worship.

A Word in Season, or Comfort in Troublous Times. By the Author of "Thoughts in the Prospect of Death," "Pastoral Letters," &c. 1838. 18mo. pp. 48.

A plain and serious exhortation to professed Christians, calling upon them to expect trials, and to prepare for them by cultivating spiritual-mindedness.

The Matin Bell. 8vo. pp. 16. Price 6*d.*

A well-meant attempt to awaken the self-complacent to an examination of their state and prospects; but displaying more kindness of purpose than maturity of judgment.

Z

INTELLIGENCE.

AMERICA.

THE BIBLE SOCIETIES.

A Quarterly Paper issued by "The American and Foreign Bible Society," recently established by the Baptists of the United States, informs us that the Baptist Members of the Board of "The American Bible Society" have resigned their connexion with that institution. Their reasons for that act are embodied in a document too long to be transferred to our pages. They review a series of discussions which issued in the determination of the original American Bible Society to encourage only such versions as conform in the principle of their translation to the common English version, and to require from Missionary Boards requesting assistance, a declaration that the versions they propose to circulate are executed in accordance with the above resolution. They remark that the sole object of this resolution was to cut off from the patronage of the Society every translation of the Scriptures in which *baptizo* is rendered to *immerse*. They assert that the Society has in these resolutions directly violated its constitution, by adopting the English version as a standard, in any sense, for foreign translations. "We have already shown," say they, "the actual purpose for which it was adopted. But we maintain that it cannot consistently with the constitution, be assumed as a standard in any sense. The Society is bound, according to its ability, to give to heathen nations THE WORD OF GOD, not of man—not adulterated by man. But, by this resolution, it declares its determination never to give to any heathen nation, the entire word of God translated.

"The principles on which a translation of the Scriptures should be made, have been thoroughly investigated, and he who has made them his study, will seldom be at a loss for a guide which he may follow with confidence. Were it deemed desirable to subject them to further examination, not for the purpose of controlling the conscience of the translator, but to furnish a grateful help in his labours, the best talents and learning of the age would have been honoured by being called to the service of the Society. But rejecting all these advantages, the Society adopts as its standard, a version executed when the science of translation was imperfectly understood, by men who were not permitted to follow implicitly even the light of their own age. The plea which has been urged in favour of this course, namely, that *the common English version* is by name *adopted as the only one to be* circulated in our country, is not even a plausible This is the exception, not the rule.

"Wherever there exists a 'recei sion,' though confessedly imperfect, t many reasons why it should be circu preference to a new and improved on if a new version is required, there ca one sentiment in regard to it: 'I faithful.' The mind spontaneously at any measure which would debar tl lator from aiming at the highest a perfection in his holy work. How tl rican Bible Society could deem it c with the obligations imposed by its tion to erect any such barrier, to req the translator faithfully represent, inspired originals, but the peculia King James's version, is a problen nothing can solve but a knowledge *exigencies of the occasion*. We comm details of this transaction to the noti future historian of the church; h otherwise be at a loss how to ans inquiry, 'Into what strait were the n of the American Bible Society drive they found themselves compelled to English version as the standard foreign translations?' We respectf whether he will be able to trace any between this act of the Society, and ference given by the church of Rom Latin vulgate over the same inspire nals?"

The document concludes thus: this exposition of our views of the ples on which the Society has resolv in an important department of its f bours, we resign the places which w this Board. We believe we have to the world the assertion which make, that this separation has n sought by us. We are compelled draw from the society, whose lab should still have esteemed it a privi an honour to share, had it continued to its original principles."

The new Society prospers. Larg ings have been held in various part United States, at which full concurre been expressed in its principles, an iary Societies have been formed. C tions proceed in a very spirited One gentleman, Mr. S. B. Munn, ha munificent donation of eight thousan The ladies of Oliver Street Femal Society, New York, have show respect for the Secretary of the Missionary Society in London, by a on his behalf, to the American and Bible Society, of 150 dollars, con

him a Life Director. Whether the Society shall engage in the work of Home distribution, or confine itself to Foreign operations, is a point not yet formally decided, but the current of opinion among its friends seems to have set in strongly in favour of unrestricted exertion.

DESTITUTE CHURCHES.

We learn from the Christian Watchman, published in Boston, that there are in the United States more than 3000 Baptist churches without pastors. A correspondent says, "In looking over the statistics of the Baptist denomination in this country, I find over three thousand churches destitute of a pastor, two-thirds of which are, in all probability, able to support one." The editor combats some of the writer's deductions from the fact, but does not impugn his premises. In another part of the same number we find the following statement: "A sensible writer in "The Baptist," published at Nashville, Tenn., is advocating in a series of papers the formation of a Southern Home Missionary Society. In his fifth number, he states the following fact:—"One half of all our best qualified ministers in the south and south-west are engaged in *secular concerns* for the support of their families; and in consequence of this state of things, their influence is in a great degree lost to the church of Christ. The Baptists in this section of country have 3,590 churches, 1,974 ministers, and 255,648 members; and according to our author, of all these churches, about 300 have preaching every Sabbath, 500 have preaching once in two weeks, and the balance have only monthly preaching; thus giving constant employment to not more than 1,200 preachers."

LETTER FROM THE BAPTIST UNION OF GREAT BRITAIN, TO THE MINISTERS AND MESSENGERS OF BAPTIST CHURCHES IN THE UNITED STATES.

Dear Brethren,

In your profession of the faith of Christ; in your solemn pledges of devotedness to his service, in your dependence on the operations of his Spirit; and, finally, in your practical vindication of Christian baptism from the misapplication and corruption to which it has been subjected, we feel that a basis is laid for a fellowship between us, more sacred and enduring than the interests of this transitory world can originate.

We have often glorified God for the special tokens of his favour which have rested on you; we have heard with grateful joy of your zealous and *increasing efforts to promote his kingdom in the world; and we have experienced the kindlings of holy* emulation and desire, while we have exclaimed, Hast thou not a blessing for us, even for us, also, O Lord our God! Thus, dear brethren, admiration, not envy, thankfulness on your account, not suspicion concerning you, has dwelt in our minds; and it was far from our expectation, that there should devolve on us the duty of remonstrance and entreaty, on account of any blot on your Christian character.

To fulfil that unwelcome duty is our design in this communication. Receive it, brethren, as from those who profess toward you the sincerest friendship; a friendship that may not suffer sin to rest upon your souls.

We have not been ignorant that slavery existed in the States; entailed, we are ashamed and humbled to acknowledge, by British influence, authority, and example. But we had, until of late, no conception of the extent to which multitudes of professing Christians in your land, by indifference, by connivance, by apology, or by actual participation, are implicated in it.

The complete portraiture of slavery would be odious and revolting to the last degree; and though we do not accuse or suspect every proprietor of perpetrating all the wrongs to which the system leads, we are compelled to entertain the suspicion, that these wrongs are perpetrated to a fearful amount, even where professedly Christian owners are directly responsible.

The slaves are regarded as the property of their masters. Their labour is no more available for their own benefit than is that of the beasts of the field for theirs. By the law they are reckoned as cattle. By some proprietors thousands are reared, and bought, and sold, with an entire disregard of every thing that raises man above the brute. Their conjugal rites are exposed to melancholy violation, and all their tender affections to reckless outrage. And worst of all, "their claim to feed upon immortal truth," to peruse for themselves the inspired word of God, is in the majority of the slave states resisted; trampled upon by an enactment which prohibits their learning to read, and thus dooms them to the scantiest and most precarious supply of that knowledge which their immortal welfare demands, and which God has freely given for the benefit of all the world.

Such a system, brethren, must be fruitful of oppression, injustice, and crime. And yet among yourselves, your churches, your deacons, your pastors, this system finds apologists, advocates, abetters; and unabashed by the symbols of incarnate and redeeming love, it obtrudes itself even at the table of our dying Lord.

Brethren, are these things so? Would to God we could doubt their reality! by

that relief is denied us. Some of your provincial associations have attempted,—alas, with what infatuation and dishonour!—to shield and extenuate the crime. Oh, brethren, how long shall this wickedness defile you? How long shall the cause of our common Christianity be dishonoured and injured by a vain attempt to place under its sanction a flagrant violation of the rights of man and the laws of God?

Shall we be told that the question of slavery is political, and therefore not cognizable before a Christian tribunal? We reply, that with what political considerations soever it may be complicated, *it is as actually existing among you essentially a moral question*; and that if slavery were purified from all that is unrighteous and antichristian, its most strenuous political defenders would abandon it. Moreover, we beseech you, brethren, not to suffer imaginary civil benefits to array themselves in hostility to paramount imperative moral obligations.

Is it maintained that emancipation is encompassed with difficulties? Allowing their existence, we nevertheless believe that they may be greatly magnified by a worldly, selfish, distrustful spirit. Difficulties in a righteous cause are but the tests of principle, and passive resistance against sin, even unto blood, is binding on every Christian. Bear with us, dear brethren, while in faithful affection we suggest what appears to us to be your duty. At whatever cost, listen to the cries of the oppressed, and vindicate their cause, already too long neglected; yield to the dictates of genuine philanthropy; demand full scope for the word of God among your negro population. Seek the immediate repeal of the law which forbids slaves to read the tidings of salvation; and, meanwhile, let the iniquitous enactment be promptly and boldly disregarded; let the work of redemption by Christ exert, without restraint, its equalizing, uniting influence within the precincts of the Lord's house; there let the distinction between "bond and free" melt away and disappear. Let the pulpit solemnly utter the denunciations of the Almighty against those who build their houses by unrighteousness, and their chambers by wrong; who use the service of their fellow-men without wages, and pay them not for their work. Let the slave-holder who may be found in your solemn assemblies hasten to proclaim liberty to his captives, or let his profession be distrusted, and his conscience be appealed to by the terrors of the Lord. Let your influence upon the local governments of those States which sanction slavery, be sacredly devoted to the cause of *justice and of freedom*. Endeavour to enlighten the minds of your fellow-citizens, that they may discountenance and forbid the sanction which congress bestows on the iniquitous system. These things, brethren, are clearly and solemnly your duty. Arise, therefore, and gird yourselves to the work. You are summoned to this honourable service by Him who stands pledged to deliver the needy when he crieth, and to break in pieces the rod of the oppressor. Imbibing his benevolent spirit, and fulfilling his righteous commands, you may surely confide in his protection, and await his blessing.

Some amongst you, brethren, are entitled to our warmest affection and to our unreserved confidence, for you have enrolled your names in favour of prompt emancipation. May the band of philanthropists to which you have joined yourselves be strengthened, by daily accessions of the generous, the just, and the wise; till its moral influence, guided and impelled by the Almighty hand, shall bear down all opposition.

The man enslaved in your land attracts to himself the sympathy of benevolent minds. His efforts to regain freedom gain the approval of the just, while the generous will aid them, and all exult in their success. To the slave, and to the coloured partaker of his milder wrongs, we tender the expression of our sympathy. We tell the bondmen of America to be of good courage, and to trust a righteous God, for that the day of their redemption draweth nigh. Whether their oppressors forward their emancipation, or resist it, they have an almighty Vindicator of their rights, who will utterly destroy a system which reckons an immortal being (though a freedman of the Lord) amongst goods and chattels. The cries of uncompensated toil have entered into the ears of the Lord God of Sabaoth, nor will they be heard in vain.

If, as we cheerfully believe, thousands and ten thousands of our brethren in the United States long for the immediate and entire liberation of the enslaved, let them regard with encouragement the numerical power of the professing church of Christ in their land; a power that, while it may animate to the most strenuous exertions, should create a most solemn sense of responsibility, lest the perpetuating of slavery should be fairly chargeable on the disciples of Christ. But above all, let the church's moral power be consecrated to this noble and godlike service, and slavery shall speedily expire, smitten as with terror from the presence of the Lord.

(Signed) J. H. HINTON, *Chairman.*
W. H. MURCH, D. D.
JOSEPH BELCHER.
EDWARD STEANE.
} *Secretaries.*

Jun. 15, 1838.

EUROPEAN CONTINENT.

SWITZERLAND.—PERSECUTION OF BAPTISTS.

The Baptists of the canton of Zurich are prosecuted as criminals by both the civil and ecclesiastical authorities, and condemned to heavy penalties, because they refuse to have their children baptised, to place them under the religious instruction of the pastors of the national church, and to send them to the school supported by the state.

Archives du Christianisme, Feb. 10.

SARDINIA.—ECCLESIASTICAL OPPRESSION.

The King of Sardinia has just published a new civil code. Among the articles which concern religion, we remark the following:—

"The Roman Catholic worship is acknowledged the religion of the state; other modes of worship are only tolerated.

"The operations of the state are part of the inheritance of the church. In matters purely civil, it preserves the privilege of the ecclesiastical court, the jurisdiction over all matrimonial and beneficiary causes.

"Marriage must always be celebrated according to the rites and solemnities of the Catholic church.

"The marriage of the king's subjects in foreign countries can only be performed after the same forms.

"The ecclesiastical judge shall decide on the validity or nullity of marriages.

"Separation cannot take place, even by mutual agreement, without the authority of the ecclesiastical judge."

Thus are the Protestants of the kingdom of Sardinia, with regard to their civil condition and their marriages, delivered over to the good pleasure of the Roman clergy; and we know well enough what is the good pleasure of these clergy when they have the power in their own hands. It is a retrograde leap into the seventeenth century. Experience has, however, proved that it is dangerous to walk backwards. It is well to know that the king who sanctions and publishes these articles, received a part of his education at Geneva, in the house of a Protestant pastor, to whom he then manifested much respect and affection.

Archives du Christianisme, Jan. 27.

RESOLUTIONS OF THE BAPTIST BOARD ON COLONIAL APPRENTICESHIP.

February, 20, 1838.

That this Board regard colonial slavery, under every modification, as hostile to the British constitution, repugnant to the dictates of humanity, and utterly inconsistent with the whole spirit and precepts of the gospel of peace; and feel therefore constrained to express their deep abhorrence of the same, and their determination *to aid the efforts which are now being made to effect the entire destruction of the horrid system.*

That it is the full conviction of this Board that the Act of Abolition, passed by the British Legislature in 1833, has been perverted into an engine of oppression and cruelty; and that every attempt to combine slavery and freedom, under the name of apprenticeship, must prove as mischievous in its consequences, as it is unsound and defective in principle.

That it is the deliberate opinion of this Board, that no act short of complete, unconditional, and immediate emancipation, can meet the claims of justice, humanity, and religion; and they therefore most earnestly and emphatically call upon the members of their body generally, and upon their ministerial brethren especially, to aid the exertions at present making by the friends of the negroes to terminate the apprenticeship system on the first of August next.

That a petition be presented to each House of Parliament, founded on the foregoing resolutions—that to the Lords, by Lord Brougham; and that to the Commons, by Dr. Lushington.

That a copy of these resolutions be sent to the editor of the Baptist Magazine, with a request that they may be inserted in that work; and a copy to the Committee of the Central Negro Emancipation Society.

Signed by the Chairman,

F. A. Cox, D.D. LL.D.

LIST OF DEPUTIES.

A list of the Committee of Deputies, appointed to protect the civil rights of the Three Denominations of Protestant Dissenters, for the year 1837—8.

CHAIRMAN,

Henry Waymouth, Esq., 17, Bryanstone Sq.

DEPUTY-CHAIRMAN.

Thomas Wilson, Esq., 12, Highbury Place.

TREASURER.

J. Remington Mills, Esq., 30, Milk Street, Cheapside.

Black, William Henry, Esq., West Square, Southwark.

Bousfield, Robert, Esq., 4, Newington Place, Kennington.

Brown, J. B., Esq., LL.D., 38, Bedford Pl.

Challis, Thomas, Esq., 34, Finsbury Square.

Conder, Josiah, Esq., Bolt Court, Fleet St.

East, Joseph, Esq., Walworth.

Freeman, John, Esq., Millbank Row, Westminster.

Gale, Samuel, Esq., Basinghall Street.

Hale, William, Esq, Homerton.

Hanbury, Benjamin, Esq., 138, Blackfriars Road.

Hankey, W. Alers, Esq., 7, Fenchurch St.

Lee, Roger, Esq., Clapham Common.

Leifchild, William, Esq. Baker Street, Enfield.

Paxon, William, Esq. 9, Grays Inn Terrace

Peek, Richard, Esq., Little Eastcheap.

Pewtress, Thomas, Esq., Gracechurch St

Piper, Thomas Esq., 173, Bishopsgate St.
Wilks, John, Esq., 3, Finsbury Square.
Wilson, Joshua, Esq., 12, Highbury Place.
Wire, David, Esq., 9, St. Swithin's Lane.
Wontner, Joseph, Esq., 15, Tibberton Sq. Islington.

SECRETARY.

Mr. Robert Fletcher, *Solicitor*, 1, Freeman's Court, Cornhill.

GROSVENOR CHAPEL, ST. SIDWELL'S, EXETER.

Grosvenor chapel has been vested in trust with a view to the union of Independents and Baptists in congregational communion. It was opened for public worship on the 13th of September last. Dr. Reed, of London, preached in the morning; and the Rev. Joseph Baynes, of Wellington (Baptist), in the evening. United prayer-meetings were held at half-past six in the morning, and at two in the same day, when several ministers of both denominations earnestly implored the divine blessing on this effort to extend the knowledge of the gospel, and the benefits of christian fellowship.

The Revs. Dr. Payne of the Western Academy, J. Bristow, of Castle Street, J. Offord, of Bartholomew Street, P. Anstie, of South Street, and J. Petherwick, of High Street chapel, and several other ministers took part in the interesting engagements of the day, which closed with a solemn and affecting communion service attended by ministers and members of various churches in the city and neighbourhood, at which Dr. Reed presided.

The expense of purchase of freehold ground, seventy-two feet by fifty-three, and erection of the buildings has not exceeded £1200. About £600 of this amount has been raised, and a debt bearing interest will remain until it can be liquidated by the aid of the religious public. Towards this object, donations will be thankfully received by Mr. Hellings, the minister of the place.

TORQUAY.

December 12th, 1837, the foundation stone of a chapel for a Baptist church in Torquay, Devonshire, was laid, with the hope of much usefulness in that interesting town. The ceremony was performed by a pious lady, in the presence of a numerous and respectable assembly. Three sermons were preached on the occasion. In the morning by Mr. Sprague, of Bovey Tracey; in the afternoon by Mr. Isaacs, of Bishopsteignton; in the evening by Mr. Wightman, of Exmouth. Other ministers engaged in the devotional parts of the services.

BRIDGWATER.

At Bridgwater, an impulse has been given to the ancient Baptist interest there, the results of which, it is hoped, will prove to be highly gratifying and important. The old chapel, which had stood for nearly a century and a half, and which was inconveniently small for the congregation, and in a very dilapidated state, was so much injured by the storms of the autumn of 1836, that it was deemed necessary to make some effort to rebuild it. The *set time* had evidently come—for a fine spirit of enlarged liberality seemed poured out upon the friends of Sion. A large sum was speedily and cheerfully subscribed, and the work was commenced in the spring of 1837, when the foundation-stone was laid by the Rev. H. Trend, the present pastor of the church.

The new edifice, though still in an unfinished state, owing, in part, to the severity of the weather, was nevertheless opened for divine worship on the 24th of January last, when appropriate sermons were delivered by the Rev. Spedding Curwen (Inde.)of Frome; the Rev. Jos. Baynes, of Wellington; and the Rev. J. M. Chapman, of Yeovil. And on the following Lord's day, the pulpit was occupied by the Rev. W. Coombs, of Taunton; Rev. E. James, Independent minister of the town; and the Rev. W. Jones, of Cardiff. The congregations were crowded; and the collections amounted to nearly £60.

On the day of opening, the ministers and friends, to the number of about 180, dined, took tea, and supped together in the large school-room, which is in the basement of the chapel; and thus spent a day, which, for the friendly intercourse and the high and holy spiritual enjoyment with which it was distinguished, will be long remembered with delight.

The chapel, built under the superintendence of Mr. Edwin Down, of Bridgwater, Architect, has elicited universal approbation for the convenience of its arrangements, the beauty of its proportions, and the chaste simplicity of its style. The whole expense, including £200 for the purchase of additional land, and also the cost of excavating the school-room, half the size of the chapel, and dressing-rooms, and minister's vestry behind, with gas-fittings, &c., will be £1700. Towards this sum, the friends of the cause, by great, but cheerful efforts, have raised more than £1000. The young people have been particularly active, and are so still, collecting in small sums weekly, after the rate of thirty or forty pounds a year.

Since the opening, the attendance both on Lord's day and week evenings, has been truly gratifying; and we have some pleasing indications that the Lord, having caused our temple to be re-built, is about to appear in his glory. May the glory of this latter house, be greater than that of the former! O Lord, we beseech thee, send now prosperity!

GREAT SAMPFORD.

Ieafford, late of Great Shelford, d the unanimous invitation of the ırch, Great Sampford, Essex, to ir pastor, and entered upon his ies, Nov. 19, 1837, with pleasing f usefulness.

PORTSEA.

nesday, the 17th of January, the les Room, late of Park-street ndon, was ordained pastor of the urch, Portsea, vacant by the re- e Rev. C. E. Birt, to Broadmead, he Rev. T. Tilly, of Forton, in- he morning service by reading . The Rev. J. Neave, of South- the nature of a gospel church; v. J. Shoveller related the steps o the present service. Mr. Room a statement of his principles, and in which, by the Divine blessing, l to discharge his ministry among of his care. The Rev. Thomas ered the ordination prayer; the Draper, of Southampton, gave an charge; and the Rev. F. Trestrail, t, closed the service with prayer. ministers, and other gentlemen, dined together, when several in- ıddresses were delivered on the s of promoting a revival in the Christ. At the evening service E. H. Burton, of Handport, read . The Rev. J. E. Good, of Gos- hed to the people; and the Rev. losed with prayer. The chapel tended in the morning, but in the was overflowing—eleven hundred e supposed to be present, and a ıer was obliged to retire without

Ninety-two gentlemen met at l several powerful speeches were ıe subject of slavery, as it exists apprenticeship clause. In ad- ıe above-mentioned ministers, the rs. Clay, Arnot, Tilly, Headden, rnett, and Crossman, assisted in s of the day.

BURTON LATIMER.

informed that the Rev. Joseph ate minister of Brittell-lane, and to the Staffordshire Mining Dis- liary to the Home Mission, has he pastoral care of the Baptist urton Latimer, Northamptonshire.

BOSTON.

w. Dr. Perrey informs us that he ed his pastoral *charge at Boston, n to invitations.*

RECENT DEATHS.

REV. JOSHUA MARSHMAN, D.D.

The apprehension was well founded which was expressed by the deputation of friends of the Serampore Mission, who met the Committee of the Baptist Missionary Society last December, that Dr. Marshman had already entered into his rest. His health had long been declining, and it appears that on the evening before that meeting, his body had been followed to the grave by the missionaries of all denominations in Calcutta. He died on the fifth of December, and was buried on the sixth at Serampore, in the ground in which the mortal remains of his colleagues had previously been laid. A letter will be found in our Correspondence, describing the closing scene of his history. He had completed his seventieth year in the previous April.

Dr. Marshman arrived at Serampore, Oct. 13, 1799, in company with Messrs. Grant, Brunsdon, and Ward. Mr. Grant died on the last day of the same month; Mr. Brunsdon in 1801, and Mr. Ward in 1823. Dr. Carey having been removed in 1834, we have now to record the decease of the last of a noble band, whose combined energies in promoting the welfare of India have been productive of good, the amount of which no created mind can calculate.

REV. JOHN HINMERS.

The Rev. John Hinmers, formerly pastor of the Baptist church at Oakham, died at Shrewsbury on the 20th of January last, in the sixty-fourth year of his age. A correspondent says, "His life was marked with many changes. His views, at the period of his death, were strictly evangelical. His preaching, for the last twelve months, was lively and energetic. His last illness was not attended with pain; he gradually sank through weakness. His end was peace."

REV. G. FOSKITT.

Pastor of the Baptist church at Blissworth, Northamptonshire, departed this life on the 24th of February.

MR. THOMAS BELSEY.

Died, on the 25th January, aged 28 years, Mr. Thomas Belsey, eldest son of the late Mr. Belsey, of Pedden, for some years the deacon of the Baptist Church meeting at Eythorn. Blessed with a religious education, he was ever taught to reverence the sanctuary, and, until his last illness, was regular and constant in his attendance. The preaching of the word, however, produced

no salutary or saving change, though at times he appeared to be labouring under serious and strong convictions of mind. Possessing no ordinary talent for singing, he was, on certain occasions, drawn into society, the character of which was far from congenial with his own feelings; and to this he alluded in his last illness with expressions of evident sorrow and regret. Soon after the commencement of his affliction, which lasted about six months, he laboured under extreme depression of spirits, and was unable to obtain relief of mind, either in conversation with friends, or from any other source, till that invaluable little work, entitled "James's Anxious Inquirer," was put into his hands. He commenced reading it with much eagerness and attention, but found nothing peculiarly suited to his case, till he came to the chapter on faith; here light broke in upon his darkness; he was enabled, from this moment, to cast himself as a guilty sinner into the arms of Christ, trusting in him alone for salvation. From this time, to the termination of his illness, he enjoyed comparative tranquillity and peace of mind, being enabled, at times, to rejoice in hope of the glory to be revealed: he was perfectly resigned to the will of God, and thus closed his youthful career, without a struggle or a sigh.

PUBLIC MEETINGS IN APRIL.

Wednesday, April 4.

The public recognition of the Rev. D. Katterns, late of Drayton, as pastor of the Baptist church, Hammersmith, will take place on Wednesday, April 4th. The Rev. F. A. Cox, D.D., LL.D. will deliver the introductory discourse; the Rev. W. H. Murch, D.D., will give the charge; and the Rev. John Leifchild, of Craven Chapel, will preach to the people, in the evening.

The Quarterly Meeting of the London Baptist Association will be held in Eagle Street Chapel, on Wednesday, April 4th, when the Rev. W. A. Salter, of Henrietta Street, is expected to preach. Service to commence at half-past six o'clock in the evening.

Thursday, April 5.

The 105th Anniversary Meeting of the Society for the relief of the widows and children of Protestant Dissenting ministers, will be held on Thursday evening, April 5th, when a sermon will be preached by the Rev. John Howard Hinton, A.M., at the meeting-house, Devonshire Square, Bishopsgate Street. Service to begin at seven o'clock *precisely*. *This benevolent* society relieves *upwards of two hundred* widows annually.

Wednesday, April 11.

On Wednesday and Thursday, April 11 and 12, a sale of useful and ornamental needle-work, will take place in the school-room, Green Street, Church Street, Blackfriars Road, the proceeds of which will be divided between the Foreign, Home, and Irish Baptist Missions. The hours of sale from ten to five each day.

Friday, April 13.

The annual meeting of the Herts Union, will be held at Watford on Friday, April 13; the Rev. J. J. Davies, of Tottenham, will preach in the morning, and the Rev. A. Tidman, of Barbican Chapel, in the evening. A public meeting will be held in the afternoon. The services will commence at a quarter past eleven, three, and six. The railway trains leave London at eight and ten o'clock in the morning, and return at a quarter before eight in the evening.

The Anniversary of the Baptist Chapel, Highgate, will be held, when sermons will be preached by the Rev. Dr. Cox, the Rev. R. W. Overbury, and the Rev. James Smith.

The Anniversary of the Baptist Chapel, Ilford, Essex, will be held on Friday, April 13. Two sermons will be preached: one in the morning by the Rev. Dr. Bennet; one in the afternoon, by the Rev. R. Philip, of Maberly Chapel; services to commence in the morning at eleven, and in the afternoon at half-past two o'clock.

A sermon will be preached in the Baptist Chapel, Clapham, on Friday evening, April 13, by the Rev. J. H. Evans, A. M., when an effort will be made to liquidate the debt upon that chapel.

Tuesday, April 17.

The annual meeting of the Herts. and South Beds. Baptist Union, will be held at Luton, on Tuesday, April 17. The Rev. W. Upton is expected to preach in the morning, service to commence at eleven o'clock. The business of the Union will be transacted in the afternoon, and addresses on various subjects connected with the promotion of personal piety will be delivered by several ministers in the evening.

Monday, April 30.

The next meeting of the pastors and representatives composing the Baptist Union, will be held in Salters' Hall Chapel, Cannon Street, on Monday, April 30, from three till five o'clock in the afternoon *precisely*, to attend to important business.

In the evening, at half past six o'clock, the public annual meeting of the Baptist Home Missionary Society, will be held in Finsbury Chapel.

CORRESPONDENCE.

ON THE TITLE OF THIS MAGAZINE, WITH SOME TOPICS ARISING FROM IT.

DEAR SIR,—The periodical now under our direction has been taken by me occasionally while in the hands of former editors, it has been also dropped through longer tervals, on account of some qualities both gative and positive, which it is not of any ment to specify. I hope now to take the rk more regularly; both as a channel of ormation concerning the domestic and eign affairs of the body with which I am ssed, and of useful Christian hints and monitions adapted to our times. A pleas- instance of the latter occurs in the first icle of your number for this month larch), on "Premeditation and Prayer;" d it appears to me that much advantage y attend your method, of annexing, when mitted, the names of contributors. If hings good and profitable" be advanced, are glad to learn who is the writer. We sh to know him personally (as I have self in the above instance); and we all welcome his reappearance in your ges.

On the other hand, if anything not acptable to some be produced, (which may ppen in the present sheet,) though it ght possibly be better that such readers ould not have known from whose pen s fell, it is often best for the writer that y should; since he is then put to the ercise of some little moral courage, and s likely that his intended alteratives will o be more gently and cautiously comsed, than as though he had administered m without being held responsible. The ggestion which I have to offer may be emed both eccentric and fruitless; nor do either feel or affect any confidence, that it ll be accorded with by a majority, or even any large proportion of your readers: it simply this; the advantage, in my judgnt, of changing the name or title of your rk.

There are, I conceive, certain readers eir number I cannot at all conjecture) o would agree with me. They are those o, like myself, although not ashamed of name "Baptist," have yet no liking for because they see little fitness or cortness in the term or its application.

This denomination for our sect is in ious respects less suitable than most of se which have been either adopted by ts themselves, or even imposed by their iders. It is so, *first*, because, like the me "Unitarian," assumed by a certain dy, it implies a censure or assumption as other Christians. *It says (or is taken to) to those who perform the rite by* sprinkling or pouring, "you do not baptize," which *declaration* (whatever may be held or proved by us) is itself nothing in argument, and less than nothing in modesty and courtesy: no more than when he who says, "I am a Unitarian," thus intimates that you do not believe in one God. It is true the word "baptist" may be understood as an abbreviation; to which I shall advert afterwards; but popularly it is not so understood, and therefore this consideration cannot alter the impression conveyed by it.*

But *secondly*, this distinctive term is, I think, ill chosen,—an instance of unhappy nomenclature,—because it is grounded on a single point of difference; or, at most, on two points of difference relating to a single ordinance.

We know that in some sciences, the mode of classification or nomenclature has great difficulties, such as cannot be wholly obviated. But he would at least be held among the scientific no adept, who should class together several kinds of plants or animals because they happened to agree in one or two *less* important characteristics, while they differed in others much more so; rather than those kinds which differing in the one or two, were allied in characteristics more numerous and essential. This latter surely (if I may allude to botanical classifications), would at least be the "natural order."

But it is well known, that the term "Baptist" is made to designate in common many teachers and many societies, who, except in this tenet, essentially disagree; while on the other hand this term formally distinguishes, and puts in separate classes, many who, except on this tenet, are as much agreed in faith as different individuals can be.† There are churches where the most thorough ultra-calvinism is taught; there are others where low Arminianism and Arianism are held; and (the distinctive term "general" being, in common parlance, omitted as to the latter) these all ordinarily or frequently come under the one title "Baptists." Yet with

* That this impression *is* received, will appear from a remark of Archbishop Whately:—"There is a sect who call themselves 'Baptists,' i. e., persons who *baptize*; thus implying, that no others are *really* baptized, and that infant baptism is null and void. This is their distinctive tenet, which they are perfectly right in professing, if convinced of its truth; but it is an absurdity for any one who differs from them to give them this title, which palpably begs the question at issue, and condemns himself."

† "The single point on which we differ, and in which we agree to differ, is small in comparison of those momentous articles in the firm belief of which we are cordially united." MS. letter of the late Rev. James Dore, to the Rev. J. Toller, of Taunton.

either of the last named parties most of your readers would be shocked at being identified; whereas with multitudes of pædobaptists they would avow cordial and complete unison, except as to the one matter in question. But with both the former, by general nomenclature, and even on some published lists, they have been classified; while to the latter they stand nominally and broadly opposed, as if they were (to use a phrase at once scientific and scriptural) not of the same "family."

But, should this topic of wrong classification be passed by, as too great a refinement, we may take a *third* view of the term "Baptist" as not the most happily chosen.

There are other Christian communities, whose designation, so far from implying that they attach a very *special* importance to some one tenet of our common faith, does not even advert to any such tenet. "Roman Catholic" is meant to embrace the whole creed. "Methodist" (though a distinguished writer thinks it peculiarly adapted to express contempt*), merely states a quality (method, or love of method), without a portion of which neither individuals nor societies can proceed aright. And even if it had not been imposed, but self-selected, it would hardly say to others "you are *without* method," but only "we have more method than you,"—which would be, pretty generally, near the truth. "Moravian" is geographical; "Wesleyan" and "Lutheran," are *biographical*. Even "Quaker," though a term of overt ridicule, does not charge, especially if understood metaphorically, anything more than the indication or spirit of profound reverence and religious awe. "To that man," says the Holy One, "will I look, who *trembleth* at my word." And a great prophet on one occasion said, "I exceedingly fear and quake." But the term "Baptist," (besides the assumption before noticed) by its exclusive reference to this one institute of Christ, conveys the impression, that our body attaches at least a primary importance to that institute, as if it were the "corner stone" of Christianity: an impression which the practice of strict communionists must also undesignedly conduce to strengthen.

Now that a solemn importance belongs to it, is readily admitted (as it is indeed by most Christians of all persuasions): that some "Baptists" likewise attach a good deal too *much* importance to it and to their own way of administering and receiving it, I shall not dispute. Nevertheless, to conceive that our sect have any peculiar claim to their usual designation on the score of their attaching the *most* importance to this rite, would be a palpable mistake. No *sect perhaps can* be named, practising water baptism at all, who attach *less* importance to it. We honour and obey it as an institution of our Lord, but we do not view it either as regeneration or a means of regeneration; we do not affirm that the subject of it is therein "made a child of God," or "an inheritor of the kingdom of heaven," but we view it as an act which betokens, and ought *closely* to follow upon, precedent regeneration and faith in Christ; somewhat as a shadow follows and is conjoined with the substance. I am not contending whether we are right in this, or whether some of the Christian fathers meant this when they called baptism by very exalted names; but merely stating that such is our creed; which so being, the persons and churches, or, sections of churches, who, as I humbly apprehend, might fitly style themselves "the Baptists" (κατ' ἐξοχήν), are, not we, but they who hold that baptism really confers grace; is the requisite means to a full and proper regeneration;—insomuch, that Noah, Daniel, and Job, and "the father of the faithful," Rom. iv. 16, were not (strictly speaking) regenerate;—and is invariably attended by it; however the germ of that new life may remain dormant or be subsequently stifled. These, methinks, might claim to be by eminence "*Baptists*," since with them baptism *is* primary and fundamental; is instrumentally the great cause or means of that very change which saves the soul. Accordingly the Romanists, and the new "Oxford School" of the "via media," and the elder "High Church" party (neither of whom I at all mean to connect with Romanists otherwise than in this tenet, or as to this invidiously or disrespectfully), are far better entitled to the denomination of "Baptists," as regards the alleged *efficacy* of the rite, than we can be: for with them this rite has so distinct a necessity and so incalculable a worth, that (if I understand them) the whole legitimate and sure application of the great redemption centres in and depends upon it. With us, though doubtless accounted very important as a precept, it stands in complete subordination and subsequence to other and far greater doctrines, events, and duties; to the great work of the Holy Spirit on the heart, and the great duty of believing in an Almighty Saviour: it is therefore, to my mind, apparent, that the title of "Baptist" is far more due to *these* bodies of Christians, would be more appropriate, at least to their *own* use (though not for *us* to apply to them), since they believe (with the great majority of all Christians) that the *mode* which they use is the right or admissible mode of administering it.—And here I may appositely glance at a *fourth* reason why the term "Baptist" is not most appropriate for *us*, namely, that it is manifestly defective as a description or intima-

* *See Foster's Essays.*

ion of our peculiar tenets on *that* subject; or even on our own view of the sense of ne word (as always meaning, primarily, one ho literally immerses) this term indicates ily our opinion as to the *mode*, whereas I esume that most thinking members of r denomination attach far more importance their opinion concerning the fit *subjects* the rite. But, by the term as it stands, it opinion is not even hinted at.

Those of your readers who may have en led to views such as I now offer, would, is supposed, be glad to see the term Baptist" (though not likely to be discarded a name) less *prominent* in the designation your work.

Let me add, that there are also others of r body, who, as it strikes me, ought in nsistency to entertain the same wish on a fferent ground.

I refer to those who feel most strongly e importance of altering the words now anding "baptize, baptism," &c., in all new rsions of the Scripture; and of whom me have suggested the desirableness of a ew version in our own tongue, for the sake f this change. I conclude that the words baptize," "Baptist," &c., which might be ghtly avoided in a new version, as being erely Greek words transferred, cannot, ith those who urge this, be favourite words nywhere; and that if it be thought inconenient or impracticable to change them in ll cases, it would at least not be wished to ive them prominence where not needful. o speak of the "*Baptist* Magazine" is, by e showing of these friends themselves, in me sort to "speak Greek;" imported angli-ed Greek. It would seem more consoant with such views to entitle the work "the criptural Magazine;" and then, in smaller aracters,—"conducted by the Christians alled 'Baptists.'" Or if by these of our rethren the word "Immersionists" be pre-rred, here might be a favourable occasion r bringing it into circulation and currency.

For my own part, *if* I saw, as strongly as me perhaps do, the importance of trans-ting (or rather turning) the original into e *most* simple, homely words of that eople's mother-tongue, for whose use the ersion is made, I should prefer, in this stance, the term "dipper;" which, like quaker," was at first imposed in scorn, id on some occasions is so still. When ng and fully established in current use, it ould cease to suggest what is mean and idicrous; just as in other cases, both of ge-ral appellations and of proper names, we st unfrequently experience the neutralizing obliterating effect of a new association. hus, in speaking of "quakers," few per-ns, I imagine, often think of quaking; and speaking of Lord Bacon, *the thought of e philosopher has, in this connexion, so* dignified the word, that its own very unintellectual import rarely obtrudes itself. It is remarkable that the Dutch, whose country and whose language are not remote from our own, employ the simple words "*dooper*," "*doopen*," "*dooping*," (dip, dipper, dipping,) for baptist, baptize, &c.; and, as far as I can discover from the best dictionary I have seen,* use no other term. That dictionary has "*doopen*, to dip, plunge, baptize, christen." And while (in the "English and Dutch" branch of it) the *English* word "dipper" is explained to mean a "name of scorn for anabaptists," it is clear, that, in *Dutch*, the very same word, "*dooper*," expresses no scorn at all. The Mennonites are styled, by themselves and others, "*doops gezinden*," i. e. of the dipping persuasion, (literally "dipping-minded;") but this is merely equivalent to our term "baptists;" and has, when used by others, the fault which Archbishop Whately points out. The name of scorn, in Dutch, is "*herdooper*," "*wederdooper*," *ana*baptist.

In Luther's German version, also, the correspondent words, "*taufen, taufer*," &c., are used. Their meaning is stated as follows, in the great Critical Dictionary of Adelung:—"Taufen v. reg. act. 1. Properly, to dip or plunge (*tauchen*) into water, where it is of the same meaning with tauchen, differing only in the suffix." "Naaman dipped himself (*taufte sich*) in Jordan seven times." "In High German the word is, in this sense, antiquated; and it is used, 2. Only in a narrower sense, viz. to dip or plunge (*tauchen*) in water as a religious rite." "In the German Bible it signifies sometimes, figuratively, to communicate in a copious measure." "Acts i. 5—Baptized with the Holy Ghost." "Remarks:—In the narrower sense, it is, in the Low German, *dopen*; in Swedish, *döpa*; in Anglo-Saxon, *depan, dyppan*; in English, *dive*." [This last seems not the most correct; for though *dive* includes dipping, and may be derived from it, *dip* is surely the word corresponding to the rest. Indeed, all the words are the same; with those changes of certain variable letters, which are familiar to students of language.] Adelung continues—"It (i. e. *taufen*) is an old word, which differs from *tauchen* only in the suffix: because the oldest sort of baptism (*taufe*) was a true immersion or bathing." Vol. iv. p. 923.† This is a distinction of

* Sewell's Dutch and English Dictionary, 2 vols. 4to.

† I had thought of subjoining the original; but it would occupy space to little purpose, since every one who reads German may consult the work of Adelung (and Sewell's also) at the British Museum. I have endeavoured to translate closely; omitting those clauses only which seemed quite irrelevant to our subject.

the same kind, as if of the English synonyms, immerse and immerge, (immersion, immerging,)—the latter had been set apart by our translators to stand for *religious* immersion or baptism. It would no doubt then have gained that appropriation, and been used solely in that sense, which indeed would have been very convenient; for it must be owned, I think, an incidental evil, when we have no synonym to serve this *purpose* of appropriation.—What has been adduced may amply show, that, by Luther, and by the Dutch translators, the simple and homely word *dip* was not felt to be so unworthy of this solemn use, as that they would either choose a less familiar one, or resort to the Greek; though of this transference they had an example before them in the Vulgate.

As this subject of the Dutch and German versions naturally leads to it, I shall here observe that it is certainly a nice and, I think, not very sound distinction, by which the British and Foreign Bible Society must vindicate its withholding aid from a new version because such words are to be employed, while it assists to distribute old versions where they are also certainly found. I agree, so far, with those who consider them in error on this point. But it must be a greater error than this, and less accounted for by the difficulty of their position, which should induce me to secede from an institution so benevolent, so adapted to unite Christians, so widely instrumental to the spread of revealed light, and so variously assailed by parties whose efforts I should be very loath even unwittingly to second.

Here let me remark, in passing, that what is called "transference," and what is called "translation," are not always so different as may be supposed.* Except in the German, which is properly a *mother*-tongue, and those connected with or founded on it, there is in modern European languages a vast amount both of "translation" and of "transference." What are those two words themselves, except a Latin word transferred, and another directly made from a Latin word?—But it is more to our point to observe, that while "baptism" is nothing else than transferred Greek, "immersion" is, as truly, transferred Latin. A ploughman is no way sure when he hears the word "immersion," that it always primarily means "dipping." It is true, all divines may perhaps agree to tell him so; (whereas concerning "baptism" they would not;) and in time he may, on their testimony, ascertain it: still the homely word "dipping" will always, I suspect, convey to *him* a clearer, surer meaning. In order, then, to "English" the Bible, or any other foreign book, so as to make it as plain as it *can* be to the most illiterate—the English or Saxon roots must be kept to, wherever that can be done. Not only should "bishop" be "overseer," and "angel" be "messenger," and "devil" "the accuser" or "slanderer," and "the holy bible" "the holy books," but "church" (which, whatever it meant in Saxon,† is both too limited and equivocal now) should be rather "meeting;" and and "Christ" should be "The Anointed."‡

This last change or version would be precisely that which the Greeks made when they rendered the Messiah "the Christ."

It may be hence collected how (if the above principle be adopted) the improved version for the use of the people now called Baptists, ought, in consistency, to be constructed and entitled—that is, if the rule be laid down of turning the Greek, as far as may be, into the "household words" of the people for whom the book is prepared. If the rule be good, let it be tried. One cannot well estimate, without full experiment, the inconveniences or advantages which would attend it.‡ But should those critics, to whom I refer, pronounce it extravagant, as they probably may, to push the matter so far, I still suppose that they would hardly wish for the Greek word "Baptist" any *unnecessary prominence:* unless, indeed, they should form their judgment thus:—"We would remove that Greek word and its kindred words from the New Testament, but we would give them prominence elsewhere; in the book we would 'English' them, for the unlearned; but *out* of the book we would retain them, to define our opinion and practice; since, in so doing, we openly affirm to the learned our conviction of their only true meaning.—But this, as Archbishop Whately has said, is "a begging of the question." It is besides, as is remarked above, a *defective* affirmation of our views. To make it complete, the word πιστεύων (believer), or part of it, should be prefixed to Baptist, and thus our whole creed, though still to be sure as to one ordinance only, would be set forth.

For myself, I have no objection to the term Baptist on *this* ground—that it is a "transferred" word. And as to the former much more substantial and considerable grounds of objection, they would be much diminished, if the public could be brought

* These closely cognate words, thus used to *describe two processes*, seem themselves suited to *intimate how nearly those processes* are often akin.

* Many suppose that it was "transferred" from the Greek κυριακή, (i. e. *the Lord's* house, *the Lord's* meeting,) of which the Scottish kirk, and German kirche, seem contractions.

† It is well known that on most of the former words important controversies turn; and as to the last, I think the title "Christ" is far too much regarded by the common people, and perhaps by all of us practically, as a mere proper name.

‡ Only since these pages were written, I have heard of a recent discussion, in which the propriety of an improved version has been argued. Such a proposal, of course, cannot render any thoughts on the matter less opportune.

to view the term as an abbreviation or diminutive of the "cumbrous" word anti-pædobaptist,* (as the two last syllables of Alexander are familiarly used in Scotland,) and better, in our case, the two last than the two first, else it might seem hinted, that, if we be children of Abraham, it is in the line of that son whose "hand" was "against every man."

But those of our brethren who differ from us, and some of our own body, would neither consent to regard the name as an abbreviation, nor remember it if they did. And since the names of communities can rarely be altered, I would only plead for modifying that of your magazine; proposing, as preferable, "THE SCRIPTURAL MAGAZINE,"—"conducted by members of the 'Baptist' denomination." I see no assumption in such a title. It ought to suit any Protestant religious work of the kind; and among communities professing to regulate their opinions and practice by scripture, I think the "Baptists" have, at least, as fair a claim as others. This term would, like "the Evangelical," announce no special tenet or party, but would, like it, profess, and with no more pretension, an adherence to the whole of the best truth.

If however my arguments, in the former part of this letter, are not thought weighty enough to evince the propriety of such a change, I would at least hope that some of these remarks may not be wholly profitless, since they have presented indirect or side-views of certain very important questions; and such a kind of views, if not the most complete or accurate, are, I think, not always the least adapted to elicit truth, or to rectify our customary judgments.

This communication—as will often happen when a large subject is entered upon—has extended to an unexpected length. The above is the only apology I can offer; and

I am, dear Sir,
Yours sincerely,
JOHN SHEPPARD.

To the Editor of the Baptist Magazine.

My dear Sir,—It is but a short time since I sent, for your insertion, an account of the union effected between our two Missionary Societies; I now forward to you an extract of a letter which I have received from Serampore, announcing the death of Dr. Marshman. How many circumstances combine to mark the present position of our missionary affairs, as one which demands especial attention and renewed effort! O that we may all be alive to the prospects which are opening, and the obligations which they enforce! Permit me, my dear Sir, to avail myself of your pages to call on the whole of our denomination, respectfully but most earnestly, to "gird up the loins of their minds," to be behind no section of the Christian church in devotion to the Saviour's cause, but to be prepared to fulfil the vocation to which Divine Providence has called them, especially in the East and West Indies. May devout supplications ascend from all our congregations, from every family altar, as well as from our closets, that the "Spirit of grace" may be largely poured out on those approaching meetings, to which we are now looking forward!

B. GODWIN.

Oxford, March 21, 1838.

"Serampore, Dec. 23, 1837.

"Dear brother Godwin,—It is our melancholy duty to inform the friends of the Serampore mission that it has been deprived of the last survivor of its founders. Dr. Marshman breathed his last on the 5th of this month, at half-past eleven o'clock in the forenoon. At times his mind appeared to be overshadowed with gloom, especially after a paroxysm of bodily suffering; but his confidence in the "precious Saviour," as he delighted during the whole of his illness to designate our blessed Redeemer, was never for a moment shaken. And we frequently witnessed, after a night of very broken rest, the triumph of joy beaming in his eye in the morning, as he assured us that he had experienced delight in communion with God, which was inexpressibly sweet to him. A week before his death, the swelling in his hands, feet, and stomach, began rapidly to disappear, and this brought on a lightness in the head, which became painfully visible in his conversation; yet his thoughts still turned to the work which had for 38 years engaged the undivided energies of his mind, and he repeatedly prayed in Bengalee, and conversed, as in former times, in that language on spiritual subjects. But this feeling of lightness in the head was not of long continuance. He awoke from it with apparently increased strength both of mind and body, and was carried about, at his own request, to visit the premises and the college. On the Thursday preceding his decease, he caused the bearer to bring him into the chapel in his Tonjon, and joined, for the last time, at our weekly missionary prayer meeting. His spirits were then, and for two or three days after, lively and tranquil. Every feeling of gloom had left him, and he conversed, with his usual cheerfulness and order on divine subjects with all who visited him. On the sabbath evening he sat up and read, with his former avidity, the religious publications of August, remarking, with much satisfaction, on many passages which alluded to the progress of Divine truth. On the Monday he was evidently worse, and during the night felt that his strength was rapidly failing him.

* "The title of anti-pædobaptists is, to be sure, somewhat cumbrous; but awkwardness of expression, or even circumlocution, is preferable to error and absurdity."—*Abp. Whately, ubi supra.*

He called for his family, and informed them that he was dying. At seven on Tuesday morning he made a last effort, and prayed aloud in the most calm and composed tone, recommending himself, his family, and the cause, to the God of all mercy; and then turning round on his couch, apparently composed himself to sleep. From that position he never moved; and in about four hours after, without a sigh or a groan, resigned his spirit to the God of his earthly pilgrimage."

To the Editor of the Baptist Magazine.

Dear Sir,—It is satisfactory to perceive that the opinions of many who are influential in our churches, have, of late years, considerably changed with respect to our academies. This has no doubt been occasioned, in part, by the improvement in the mode of instruction, which has had a more direct bearing on the ministerial work, and in the discipline of the establishments, in consequence of which the piety of the students is promoted by their mutual intercourse. It has arisen partly also from a conviction that the general diffusion of information, and the education our children are receiving, render it necessary, if we would retain them in the denomination, that their spiritual instructors should be men whom they respect, not only for their piety, but for their talents, and to whom they can look as their best and most intelligent friends.

These circumstances, together with the claims of our Missionary Society, have occasioned a much larger number of educated ministers to be required. Not that I wish to disparage, in the least, those excellent men of former or of present times, who have never been students in our academies; some of them have been men of extraordinary powers, and have contended successfully with the difficulties of their situation; and others, who have not acquired learning, have been honoured as the instruments of great good. Still they have felt, and many of them have had no difficulty in expressing the conviction, that their usefulness and their comfort in their work would have been greatly promoted had they possessed, in early life, the advantages which our public institutions afford. They have acknowledged that there were highly-important departments of the ministerial work which they must leave to others, and many of them are now seeking for their sons admission into our colleges.

What, then, is the provision which our denomination has made for the education of ministers to supply the vacancies which *occur in our churches, now above one thousand in number, and those* openings which Providence is contisually presenting in foreign countries, where vacancies so frequently occur? About sixty-five is the largest number receiving the benefits of our academical institutions, three in England, and one in Wales, affording a supply of not quite twenty in a year, which every one must be convinced, by a moment's reflection, is totally inadequate to such objects.

The attention of our American brethren has of late years been very much drawn to this subject. The amazing extension of their churches has forced it upon them, and they have made great exertions for its promotion; and, I apprehend, to that attention, and to those exertions, under the Divine blessing, may be attributed, in no inconsiderable degree, the very great prosperity of the denomination. Their pecuniary sacrifices for the object, appear, by their printed accounts, to be larger in proportion than ours. In the American Quarterly Register, after stating that eleven hundred young men are preparing for the ministry, under the patronage of the American Education Society, they say, "What an immense amount of good might be accomplished were the Dissenters in England to make similar efforts!" Permit me, Sir, to ask why they do not make similar efforts? why there are so many respectable members of our body who are not known to contribute? and why the amount of subscription of those who do is not more proportioned to the importance of the object, and the necessary expenses? An obligation certainly lies upon those churches who have sent their young men for education, and especially upon those which are edified by the instructions of those who have derived benefit from our institutions. Those who refer to our lists, and advert to the churches, will at once perceive that there is a large amount of obligation remains undischarged. Permit me to press this claim on our churches and on individuals, and at the same time to inform them, that at each of our academical institutions the funds are quite inadequate for the present number of students; and excellent and promising young men, earnestly desirous of the means of qualifying themselves for future usefulness, some in the missionary field, and others at home, are in consequence precluded from admission.

While I feel a strong interest in the existing institutions, I should rejoice in seeing yet another, which has been long talked of, established; namely, in one of the midland counties. The churches in that district are not bearing their part in this good work; and probably an institution in their own neighbourhood might call forth energies not yet excited. I remain, my dear Sir,

Your obedient servant,

G.

To the Editor of the Baptist Magazine.

MR. EDITOR.—On receiving the last Annual Report of Stepney College, I was surprised on reading the following statement, page 12, "That congregational collections have fallen off in the past year nearly one half." And on looking over the list of ministers who received their education at Stepney College, I perceive that about eighty are now settled; and yet there have only been found five out of that number that made a congregational collection last year. Now how shall we account for this? Is it because my brethren feel no interest in the welfare of the College now they have gained all its advantages? It cannot be. Or is it because the churches and congregations over which they preside set so little value on the ministry of their pastor, who has shared so largely in the advantages of academic retirement? This surely cannot be the cause. Then is it not rather, because the subject is not annually brought before the people of our charge, that we find only five congregational collections instead of seventy-five? To me it appears an act of injustice, that other churches whose pastors derive no benefit from Stepney College shall contribute towards its support, while those who enjoy the ministry of those who were educated at Stepney College contribute nothing. And now I would ask, can they in the event of the death of their present ministers apply again to the same source for a successor, seeing that if their negligence had been universal, the institution would be extinct? I know not whether an Annual Report is sent to each of my brethren educated at Stepney College, if not, probably if half a dozen were sent to each with a request that an annual collection be made, it would be done; and perhaps no day so appropriate as the anniversary day of entering upon our charge; it would excite an interest, and if only £5 were collected from each congregation instead of the congregational collections amounting to £40, they would amount to £400. From

Yours sincerely,
A. WAYLAND.

Lyme Regis, March 23, 1838.

MINISTERS' LIBRARIES.

To the Editor of the Baptist Magazine.

Dear Sir,

I have read the letter of Discipulus in the January number of your magazine, on establishing libraries for the use of ministers of our own denomination more especially, to consist of valuable standard works,—the proprietorship of which should be vested in the church,—and think his idea a good one. If it could be carried out, *it would be of great advantage, particularly to those whose* means of information are but small. There appears to me, however, some difficulty connected with the execution of the plan as laid down by your correspondent. There are many churches so poor as that they cannot afford their ministers anything like the means of adequate support. Some are thus partly dependent upon the Home Missionary Society, or Association funds; and others are obliged to keep schools, or otherwise work with their own hands for the bread which perisheth. Now in such cases as these, it would be difficult to collect £10 per year, or half that sum for the above object, and even if £20 per year could be obtained, the minister would stand in need of it all as an addition to his annual income. What seems to be wanted is, the formation of a society in London (or any other convenient place), the object of which should be to furnish these libraries to such churches as could not do it themselves. The subscriptions obtained might be invested in the funds, and the produce yearly applied to the object of the society, or at once appropriated to this end, as in the judgment of the committee it might be deemed best. The amount to be expended on each library would depend partly upon the wants of particular cases, and partly upon the degree of liberality shown by the Christian public. Donations of books would, of course, be as valuable as money. I remain, Dear Sir,

Yours truly,
February 9th, 1838. DISTRIBUTOR.

EDITORIAL POSTSCRIPT.

In some periodicals it is customary to print in every number an announcement to this effect—"The Editor begs to remind his readers that he is not responsible for the opinions of his correspondents." This will not be necessary in our case; yet it may be advisable to say, once for all, that the Editor does not think it would become him to exercise a censorship so rigorous as would preclude the expression of every opinion with which he does not himself happen to agree. He confesses he does not perceive the force of some reasoning contained in an article in the present number, on the title of this Magazine, yet it contains much that deserves attention, and it is quite desirable that an original and independent thinker, like Mr. Sheppard, should find in the Magazine a vehicle for the expression of such suggestions as he desires to submit to the consideration of his fellow-baptists.

The friends of humanity must not relax their exertions to obtain the abolition of Colonial Apprenticeship. Nothing but a steady and universal effort, an effort uncompromising and persevering, will prove suc-

cessful. The opposition to be encountered will be determined, and it appears to be certain that the Government is not yet sufficiently assured of the strength of feeling pervading the country to be willing to take up our cause. An interview which the Delegates have had with the heads of the ministry has proved quite unsatisfactory. It is important that influence should be used with members of Parliament of every political party, to induce them to vote for the only measure that can afford effectual relief to our negro brethren. The British Emancipator and the Patriot will, we are informed, give the particulars of the interview with Lord Melbourne and his colleagues.

Subjoined is a list of public meetings to be held in May, in which our readers are likely to feel interested, and which it may be convenient to those who reside in the country to have thus early, in order to guide them in their arrangements for visiting London. Last year some pertinent remarks were made in the prospect of our annual meetings, respecting the accommodation which friends in London might afford to their country brethren. It was suggested that many ministers who wish to attend our annual festival have no private friends in the metropolis to whom they can repair for lodging; that it is not convenient to them all to incur the expense of being in places of public entertainment; and that many members of churches would find pleasure in receiving such visitors to their houses. It has been said that the suggestion was salutary, that it was adopted advantageously in many instances, and that it is desirable that the attention of our metropolitan friends should be called again this year to the subject. The Editor complies readily, therefore, with the request that he would say, that our publisher, Mr. Wightman, will be happy to facilitate such arrangements by receiving the names of persons in London, who are willing to be "fellow-helpers to the truth," in this manner, and by giving as much information as he can to country ministers who may desire to avail themselves of this hospitality.

Our respected friend Mr. Hargreaves thinks that it may stimulate others to contribute bountifully to our public institutions, if the fact be mentioned, that a lady who has just made handsome donations to the Baptist Missionary and Irish Societies (Mrs. Lum, of Bolton), has forwarded to him one hundred pounds for distribution—£40 to the Baptist Building Fund, £30 to the Moravian Missions, and £30 to the Religious Tract Society.

Tuesday, May 1.

At eleven o'clock in the forenoon, the Annual Meeting of the Baptist Irish Society will be held in Finsbury Chapel. Ebenezer Foster, Esq., in the chair.

In the evening, at six o'clock, the Annual Meeting of the Christian Instruction Society will be held in Exeter Hall.

Wednesday, May 2.

In the morning, at eight o'clock, the ministers educated at Stepney College will breakfast together at the King's Head, Poultry. The attendance of as many as can be present is requested.

In the forenoon, at eleven o'clock, the Annual Meeting of the British and Foreign Bible Society will be held in Exeter Hall.

In the evening, at half-past six, service will commence at Surrey Chapel, when the Rev. John Birt, of Manchester, will preach on behalf of the Baptist Missionary Society.

Thursday, May 3.

In the morning, at eleven, the Annual Meeting of the Baptist Missionary Society will held in Exeter Hall. Charles Lushington, Esq. M.P., in the chair.

In the evening, at half-past six, the Annual Public Meeting of the Baptist Union will be held in Devonshire Square Chapel. The Rev. J. M. Cramp, of St. Peters, in the chair.

In the evening, at six, the Sunday School Union will hold its Annual Meeting at Exeter Hall. The admittance will be by tickets. Members of Country Unions being in London may be supplied with tickets on applying at the Depository.

Friday, May 4.

The Committee of the Baptist Missionary Society will meet at the Mission House, Fen Court, when the company of all the Ministers of the denomination, who may be in town, is requested.

In the evening, the Annual Meeting of the Religious Tract Society will be held at Exeter Hall, Strand. The chair to be taken at six o'clock.

Wednesday, May 9.

The Committee of the Society for the Relief of Aged or Infirm Baptist Ministers, instituted at Bath, 1816, will meet, previous to the Annual Meeting, at the Vestry in Somerset Street Chapel, Bath, on Wednesday, May 9. All claims upon the Society must be in the hands of the Secretary before twelve o'clock on that day.

MISSIONARY HERALD.

CCXXXII. APRIL, 1838.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the Ministers or Friends whose names are inserted in the Cover of the Annual Report.

ANNIVERSARY OF THE BAPTIST MISSIONARY SOCIETY.

The Committee have sincere pleasure in announcing to their Friends, and the Christian public at large, that on

LORD'S DAY, APRIL 29,

Sermons on behalf of the Society, will be preached generally in the Baptist Chapels in London and its vicinity.

WEDNESDAY, MAY 2,

The Rev. JOHN BIRT, of Manchester, will preach the General Sermon for the Society, at Surrey Chapel, Blackfriars' Road. Service to begin at half-past Six.

THURSDAY, MAY 3.

The Annual Meeting of the Society will be held at EXETER HALL, CHARLES LUSHINGTON, ESQ., M.P., in the Chair. To commence at Eleven.

FRIDAY, MAY 4,

The Committee of the Society will meet at the Mission House, Fen Court, when the company of all Ministers of the denomination, who may be in town, is requested.

CALCUTTA.

TRANSLATION OF THE SCRIPTURES.

In our number for January we merely noticed the translations of the Scriptures executing by our brethren in Bengal, and promised to give more full details regarding them in a subsequent paper. We now proceed to redeem our pledge.

The first translation we have to notice, is the BENGALI. This language is estimated to be spoken by about twenty-five millions, far exceeding the whole population of England. No exertions, therefore, can be considered too great to secure in it a faithful, and at the same time an idiomatic and acceptable, version of the Word of God. In the preparation and improvement of such version of the *New Testament*, Mr. Yates, assisted by Mr. W. H. Pearce, had been long engaged, and in January, 1837, when the latter left Bengal for England, the second edition was nearly through the press. It consisted of 500 copies of the New Testament, intended for the use of native Christians, the elder classes in schools, &c., with 1500 additional copies of each of the gospel, and 1000 of the Acts for general distribution.* The printing it appears was

* Of the same edition, an impression equal to five thousand of the whole Testament was printed off, at the request of the Committee of the Calcutta Bible Society, with the original word for baptism, &c., *transferred* as in the English version instead of being *translated* as in those printed for the missionary brethren themselves. By printing both editions at the same time, the necessity of setting up the types a second time was avoided, and thus the funds of both the Bible and Missionary Society were economized.

completed in April last, and several copies neatly executed, have lately reached this country. The version has been received with much approbation by Christians of all denominations in Bengal, and is found very acceptable amongst the heathen; so that another large impression, it is anticipated, will be very soon required.

At the request of the committee of the Calcutta Bible Society, Mr. Yates has also put to press his improved version of the *Psalms* of David in Bengali. 5000 copies are now in course of being printed, at the Mission Press, at their expense. The work has been compressed into a small sized volume, for the accommodation of numerous native youth, and of others who may wish to use it.

An improved version of the *Old Testament* in Bengali has also been prepared by our indefatigable friend Mr. Yates. The printing of the work, however, Mr. Yates wishes deferred, until the return of Mr. Pearce to India, shall allow him to give his aid in the revision of the work. It will then, Providence permitting, be put to press without delay; and as it is intended that it shall include marginal references, both to chronological dates and parallel texts, with headings to the chapters, and other improvements not adopted in any previous Bengali version; it will doubtless prove a most acceptable addition to the library of the native Christian, and especially the native preacher.

In the HINDUSTANI language also, an improved version of the *New Testament* is proceeding. It is executed by Mr. Yates, with the assistance of Mr. Thomas; and will form, it is hoped, the most intelligible and correct version which has yet been published in the language. The greater part of the impression is in the 12mo. size, designed to form a portable volume; but 1000 copies are being printed on a larger page, with marginal references. Specimens of both editions have reached us, and appear very neatly executed. At the date of the last accounts, the gospels of Matthew and Mark had been already completed. This is the first edition of the New Testament in any vernacular language of the East yet printed with marginal references, and therefore presents a gratifying illustration of the gradual progress now making in biblical efforts.

In the SANSKRIT language (the Latin of the East) a translation of the *New Testament*, founded upon the basis of the Bengali version, is in course of execution by an intelligent and experienced pundit, superintended and compared with the original Greek, by Mr. Yates. A metrical version of the *Psalms* into the same language is also in progress under Mr. Yates's superintendance.

In addition to these languages, designed for distribution among the inhabitants of India exclusively, another version of the Scriptures is being printed in Calcutta, designed for usefulness among the numbers of an ancient Christian church scattered in different parts of the globe. We allude to the ARMEINAN, originally made about the fifth century, in the version of which (as intimated in our last number,) one worthy missionary, Mr. Carapeit, is now engaged. His principal object is, to give to his countrymen the Testament with *marginal references* (an improvement not yet introduced into any preceding edition), and in a *portable form*. In order to render it more intelligible to his countrymen, he proposes to exchange a few words, now become obsolete in the lapse of ages; and will endeavour to secure much more typographical accuracy than, from circumstances over which the editors could have little control, distinguished the last edition of the work printed at Moscow. The volume was already in the press at the date of our last accounts, and Mr. Carapeit had freely offered the sum of £35, as his contribution towards the expense. Our Calcutta brethren feel that, considering his large family and very slender resources, they ought not to accept so large a sum from Mr. Carapeit, and we trust that the contributions which they may receive for translations from other sources, will enable them to return at least a part of the amount to their too generous associate.

We cannot conclude this article without alluding to the liberal encouragement afforded to our Calcutta brethren in these labours, by the American and Foreign Bible Society. In addition to the two handsome donations of £2500 each, acknowledged in our last report, the board of that Society have lately voted a further noble donation of 5000 dollars (upwards of £1000 sterling) to be applied to the printing and distribution of the Scriptures in Bengali, and other languages of the East, at the discretion of the Calcutta Missionaries."

While the generous assistance for which the committee are indebted to the American and Foreign Bible Society, will thus greatly augment the usefulness of our missionaries in the East, it must, at the same time, tend to promote a feeling of affectionate union and cordial co-operation with our transatlantic brethren, and may serve also to stimulate Christians in this country, who may possess the ability, to corresponding exertions in favour of the important objects which their fellow Christians in another hemisphere have so nobly supported.

BRITISH ENCOURAGEMENT TO INDIAN IDOLATRY.

On this painful subject the following emorial has lately been forwarded to e Honourable Court of Directors of e East India Company. Copies were so sent to Lord Viscount Melbourne, head of Her Majesty's Government, d to the Right Honourable Sir John un Hobhouse, Bart., President of the ard of Control.

the Honourable the Court of Directors of the East India Company.

The Memorial of the Committee of the ptist Missionary Society.

Humbly Showeth,

That your Memorialists represent a Soty, formed in the year 1792, for "the pagation of the Gospel among the Hean," and that this object has been pursued its missionaries in Bengal, and other rts of British India, from that time to the sent.

That this Society acknowledges, with grade to Divine Providence, that many sconceptions respecting the nature of ir undertaking, and the proceedings of ir missionaries, which formerly prevail- have been removed; and that great faties have been secured for the prosecun of those labours in which the ministers l teachers of the Christian Religion have n engaged.

That while your Memorialists rejoice that exertions of their missionaries have been cessful, to a considerable extent, not y in the direct and principal object they e had in view, but also in promoting the erests of literature, civilization, and hunity, among the population of that great pire, they deeply lament the continuance l encouragement which are afforded by present regulations of the Government he Honourable East India Company, to cruel, licentious, and degrading idolas of India; whereby the prejudices of natives against Christianity are materi- strengthened, and its progress greatly structed.

That, as several years have elapsed since subject was brought under the notice of ir Honourable Court, and more especi- as a despatch in which it was fully and y ably reviewed in all its bearings, was warded by your Honourable Court to Governor-General in February, 1833, erein your decision was explicitly made own, that the evils complained of should brought to a termination, your Memoists were induced to hope that our holy gion would no longer be *dishonoured in eyes of pagan idolators, and the whole istian world.*

That it is therefore with much disappointment and deep regret your Memorialists have learned that with the exception of releasing the peasantry from coercion in drawing the idol cars at certain heathen festivals, no steps have been taken by the authorities in India to carry into execution the orders of your Honourable Court.

That, considering the bearing of this question on the allegiance due to the Supreme Ruler of the Universe,—on the moral condition of so many millions of immortal beings, whose prejudices are strengthened by the open sanction now given to their idolatrous superstitions,—and on the conscientious feelings of our own countrymen in the East, many of whom recently transmitted through the late venerable Bishop of Madras, a forcible representation on the subject to the Governor of that Presidency, your Memorialists do earnestly, but respectfully implore your Honourable Court to take prompt and effectual measures to secure the execution of your former orders, viz.,—

"That the interference of British functionaries in the interior management of native temples, in the customs, habits, and religious proceedings of their priests and attendants, in the arrangements of their ceremonies, rites, and festivals, and generally in the conduct of their interior economy, shall cease.

"That the pilgrim-tax shall everywhere be abolished.

"That in all matters relating to their temples, their worship, their festivals, their religious practices, their ceremonial observances, our native subjects be left entirely to themselves."

And your Memorialists will ever pray, &c.

From the Government departments we have received mere official acknowledgments of the receipt of the above Memorial. The reply from the East India House stated that, "this subject has for a long time engaged, and still continues to engage, the attentive consideration of the Court of Directors."

We trust that this lengthened "consideration" will, ere long, issue in some effective proceedings; and we are in some measure encouraged by observing what has lately taken place in reference to the temple of Deogur, or Bydenath, situate to the south of Calcutta, and one of the most renowned in Bengal. Though this is not one of these places of idolatrous resort from which the Indian Government derives a revenue, yet the appointment of the High-Priest, which is a very lucrative office, has always been made by the British authorities. Surba-

cund, the individual who filled that st, died a few months since, but the Government, although strongly urged to exercise their prerogative as formerly, firmly declined taking any steps in the matter, leaving the natives to settle the matter for themselves. Thus British superintendance and connexion with this unhallowed shrine has ceased for ever, and we trust this may be regarded as an earnest of still better things to come.

JAMAICA.

From Mrs. Phillippo, Spanish Town, 28th Jan., 1838.

Mrs. Phillippo begs to say, that as frequent inquiries are made of her by kind friends in different parts of England (who are anxious to show their good will to the schools in Jamaica, by donations of useful and fancy articles) as to what are *really useful and saleable there*, and on the contrary; she would be much obliged by the insertion of the following list in the Herald, as the most effectual mode of making known the information required. Saleable and useful articles:—Dresses made of print, gingham, or muslin; girls' frocks, white or of a light color (neat patterns), suitable for children from three years old and upwards, made with long sleeves and high necks; baby's short frocks; caps and shoes, such as are worn in England in the summer; girls' and babies' under garments, made with round bosoms, drawn with a string, as two articles only are usually worn. Little boys' dresses, ladies' collars, shirts, capes, and aprons, day and night caps, &c. &c. Gentlemen's collars, stocks, watchguards, purses, &c. Dressed dolls, bags of all descriptions, pen wipers, tea-pot and urn rugs; toilet, emery, and other pincushions; fans, and any articles of haberdashery or millinery, suited for summer wear. Articles of cutlery would be very acceptable, and books, bound or in boards. Any articles stuffed with bran, as well as fine screens and chimney ornaments are unsaleable and useless articles in Jamaica.

LUCEA.

From Mr. Oughton, Dec. 12, 1837:—

I am happy to say that my prospects at all my stations are of the most pleasing description. At this place and Green Island the congregations increase rapidly. I preached at the latter place last Lord's-day morning, for the third time, and administered the ordinance of the Lord's supper; *after which I (as usual)* returned to Lucea *(9 miles), where I preached* in the evening to a larger congregation than I ever saw before at this place at an evening service. I hold a prayer-meeting here every Monday. Mrs. O. has a female class, containing about seventy persons, on Tuesday evening, and I hold a similar one on Wednesday evening for males, and preach on Thursday. Friday evening I preach at some of the out-stations, Fletcher's Grove or Gurney's Mount. My principal object at these class-meetings is to ascertain the extent of their scriptural knowledge, remove any erroneous impressions which they may have formed, and furnish such information as they appear most to need. It is indeed a most interesting sight to see perhaps a dozen poor negroes sitting round a table, with their Testaments open before them, and hear them answering the questions proposed, or asking such as occur to their minds; while upwards of forty others, who cannot read, form an outer circle, watching with intense interest the proceedings, and striving to catch a word or two of instruction from the passages which are read, or the answers given. I have great hope from this method, and trust that, under the divine blessing, it will have a very beneficial influence on the people.

Gurney's Mount is still my joy and crown; the people there appear to be truly walking in the fear of the Lord and the comforts of the Holy Ghost. I am on every visit delighted with their zeal and affection, and nothing distresses me so much as the idea of parting with them. They, too, appear to feel it deeply, and are continually asking me whether some arrangement cannot be made, to prevent our separation. They have said that they should be perfectly satisfied, if I would spend one week in three with them; and on other Lord's days they would come to Lucea, which is only about thirteen miles by the mountain footroad.

On the 22nd of October I baptized 80 persons, making 139 since our last association reports. I had been several months examining them previously, and also appointed messengers to inquire into their moral character; so that every precaution was used to prevent the reception of improper persons. I have reason to hope that they are sincere followers of the Lamb.

The day of baptism was a deeply interesting one to me. At six o'clock, A.M., an immense congregation was assembled, containing a larger number of overseers and white persons than I had ever observed before. The ceremony was conducted with the greatest propriety; indeed, from the deportment of the spectators, I should think that curiosity was the least influencing principle. At 10 o'clock the chapel was crowded to excess, when I

addressed the newly baptized persons from John viii. 31: "If ye continue in my word, then are ye disciples indeed." It was a solemn season; many were in tears, and I hope a lasting impression was made. At the urgent request of the people, I have resolved to establish a day-school at this station.

BAHAMAS.

We have the pleasure to announce that Mr. and Mrs. Applegate arrived at Nassau, in safety, on the 9th of November. Two vessels which sailed previously from New York had been lost in the disastrous hurricane which visited those seas in the preceding month; and the vessel in which our friends sailed, narrowly escaped shipwreck, so that we have peculiar reason to praise that portecting hand which guided them in safety to their desired haven.

A subsequent letter announces that Mr. and Mrs. Leaver also had arrived at Nassau on Lord's-day, the 14th January. In a letter written by Mr. L., previously to his leaving New York, he speaks, in terms of lively and affectionate gratitude, of the great kindness they had experienced during their sojourn in New York, from many Christian friends in and near that city. In these acknowledgments the Committee would heartily join. It is very delightful to witness such proofs that, substantially, the friends of the Redeemer in every region of the globe are one.

In a recent letter from Mr. Burton, he made mention of several agents, raised up in the scene of his labours, whom he was instructing and employing in various ways for the spiritual benefit of their neighbours. From one of these, Mr. Archibald Taylor, we have lately received a brief and artless account of the manner in which he was first impressed by divine truth, and of his present engagements. Our readers will not be unwilling to peruse this, which we presume to be the first epistolary effort of a negro brother, rescued from ignorance and sin by a divine blessing on the labours of our Society. The letter is addressed to the Secretary, and dated Nassau, Aug. 12, 1837.

Dear Sir,

This is the first time I have written to you. I thank God that I am permitted to do so: I thank God and the Society for sending missionaries to the Bahamas, for they were the means of bringing me to Christ. Before Mr. Burton came here, I was in a poor state, for I cared nothing about my soul; I never felt any concern about it at all. Through God's mercy, I have been convinced of my sins by his preaching. My first conviction was on a Sabbath morning, when the ordinance of baptism was attended to by poor Mr. Pearson, who is now with "the spirits of just men made perfect." Mr. Burton was not here at the time; he was at one of the out-islands. I, a spectator, went to look at the candidates who were standing around, ready to follow the example of their Saviour, not knowing that soon after I should have to cast my lot among them. When I heard Mr. Pearson say, "See, here is water, what doth hinder me from being baptized?" the words sunk down into my heart. The question was with myself, What was hindering me? I felt myself a poor sinner, who had never before offered an acceptable prayer to God. Soon after, my sins were troublesome to me; my soul appeared to be lost for ever. Yet I did not despair; I still could exclaim, "Though I have sinned, yet will I look towards his holy temple."

After I was called to the service of Christ, I was desirous of making known Christ to my fellow-creatures. The Lord heard my prayers, and has called me to it; and I am receiving instruction from Mr. Burton, to prepare for the work which Christ has called me to. When called at first to this work, I felt doubtful, because of not being worthy; but after thinking about the souls of my fellow-creatures, I made up my mind to do what I could for the cause of Christ. I am engaged mostly at Grant's Town, twice on the Sabbath, and once through the week, and am endeavouring to point my fellow-sinners to Christ. The sabbath-school at Grant's Town is in a prosperous state. There are in it upwards of one hundred children, and a few grown persons. I am engaged through the day with Mr. Burton in reading, writing, grammar, arithmetic, and copying theological lectures. I am also writing out sermons for him to correct.

I am, dear Sir,

Your obedient servant,

ARCHIBALD TAYLOR.

LIST OF LETTERS LATELY RECEIVED.

EAST INDIES.—Rev. J. Thomas, Calcutta, May 22nd; W. Carey, Cutwa, July 19; A. Leslie, Monghyr, July 30; H. Beddy, Patna, June 14; G. Pearce, Seebpore, July 19; E. Daniel, Ceylon, Oct. 31.

WEST INDIES.—Rev. T. F. Abbott, St. Ann's Bay, Oct. 2, at Port Maria, Oct. 7, Nov. 7, Dec. 12, 30, Jan. 16; W. Knibb, Falmouth, Oct. 4, Nov. 1, 14, 16, 27 (two); J. M. Phillippo, Spanish Town, Oct. 8, Members at Gurney's Mount, Oct. 7; T. Burchell, Oct. 3, 31, Dec. 5, Jan. 17; W. Dendy, Salter's Hill, Oct. 24, Jan. 16; John Clark, Brown's Town, Oct. 24, Jan. 2, 17; John Kingdon, Belle Castle, Oct. 24, Nov. 22, Jan. 9; F. Gardner, Kingston, Nov. 14; Joshua Tinson, Kingston, Oct. 31, Dec. 27: John Clarke, Jericho, Nov. 25, Dec. 25; J. Hutchins, Savanna la Mar, Nov. 4, Jan. 17; B. B. Dexter, Stewart Town, Dec. —; S. Oughton, Lucea, Dec. 12; H. C. Taylor, Old Harbour, Dec. 26, Jan. 17; J. Barlow, Annatto Bay, Dec. 23; T. Leaver, New York, Nov. 28.

BAHAMAS.—J. Burton, Nassau, Oct. 14; T. Applegate, Nov. 28, Jan. 6.

HONDURAS.—A. Henderson, Belize, Oct. 11.

SOUTH AFRICA.—W. Davies, Graham's Town, Dec. 13.

P. S. *A Letter just arrived from Montego Bay states that Mr. and Mrs. Day and family had landed on the 30th January.*

HOME INTELLIGENCE.

Before this paragraph meets the eye of our more distant readers, it is expected that the first of the missionary brethren for whom Mr. Pearce has been pleading, will have left his native shores. We refer to the Rev. Robert Bayne, who is about to embark for Calcutta, at Liverpool, in the Elvira, ————, with his wife, and our friends Mr. and Mrs. Sykes, connected with the church in the Circular Road, under the care of Mr. Yates. Mr. Bayne was solemnly designated to his important work, in services held before he left Scotland, both at Falkland, and Cupar, in the county of Fife, in the former of which he had been exercising his ministry, while the latter is the residence of his much esteemed friend and former pastor, Mr. Jonathan Watson. A valedictory service was also held at Lime Street, Liverpool, on the 17th of January, when he was affectionately and suitably addressed by Mr. Lister, the pastor of the church meeting there.

CANTERBURY.

On Monday evening, March 5th, a united special meeting for prayer was held in the Baptist Chapel in this city, on the occasion of Mr. Henry Philpot leaving the church to proceed to Honduras, where he is about to assist our valued friend, Mr. Henderson, in his important labours.

The Rev. J. M. Cramp, of St. Peter's, delivered an appropriate and impressive address, and the Rev. J. Blomfield (Lady Huntingdon's connexion), the Rev. H. Creswell (Independent), and the Rev. W. Loveless (many years a missionary at Madras), engaged in prayer. The service was of a very interesting character, and the congregation numerous.

Mr. Philpot was expected to sail about the 14th. May He who controlleth the winds and the waves conduct him safely to his destined port, and render him eminently useful in that land of heathen darkness!

B.F.F.

From Rev. W. H. Pearce to the Secretary.

Champion Hill, March 13, 1838.

My dear Friend,

As those friends who have contributed towards the extra fund for sending out Ten Missionaries to India, will naturally expect some further account of its progress, I beg to send you a few particulars in continuation of my former letter on the subject, inserted in the Herald for January last.

The delicate state of my health, in connexion with the severity of the weather, has hitherto prevented my going far from London personally to solicit the contributions of individuals in the country; and my associate, Dr. Hoby, has been too fully engaged in his pastoral duties to labour from home, with the exception of a short visit to Nottingham, during which two contributions of £50. each were kindly promised him, as the commencement of an effort in that town.

In the meanwhile, however, something has been attempted in the metropolis and its neighbourhood. Accompanied by my dear friend, Mr. E. Carey, I have waited upon many gentlemen in London and Camberwell, and have also visited Tottenham, Brixton, Hackney, and Stepney, and have with gratitude to record the interest which

been expressed in our object, and the erous support which has in most cases n extended to it. Including the result these efforts, and some contributions dly forwarded without a personal appli- on, the sum of £800. has been secured hin the last three months. This raises the ount of all which has been received, or mised for the Ten Missionaries proposed, £4,200, leaving still a deficiency of about 00.

We sympathize fully with the Committee the wish they entertain, that this sum uld be raised, if possible, before the An- l Meeting. We propose, therefore, to it those parts of the country from which have received invitations; and trust t generous friends in other parts will dly send to you at Fen Court, without ay, the sums they intend to contribute. As in all similar endeavours, so also in s, we have found the raising the last thou- d pounds, the most difficult part of our k. The friends of Missions may rest as- ed, therefore, that any aid they can offer ll be most acceptable.

It will, doubtless, be gratifying to contri- tors to know, that the messengers of rcy, whom they are anxious to send forth the heathen, are proceeding to their rk. Our excellent brother, Mr. Bayne, o was in January last set apart as a mis- nary, has been long detained at Liverpool; t has at last, with Mr. B. sailed in the vira, for *Bengal*—they are accompanied Mr. and Mrs. Sykes, who are acquainted th the Bengali Language, and will gladly nder our friends any assistance in their wer in acquiring it. Mr. Harris, D.V., ll be set apart as a missionary to Ceylon, the 28th of this month, and with Mrs. H. d family, will sail for Colombo immedi- ely afterwards. Contributors to this en- rprise will regard with interest these first its of their liberality, and will remember their prayers these esteemed brethren, d others who are about to follow them, to e almost neglected but promising field of issionary exertion.

Commending also to the prayers of your aders, our dear brethren already engaged the arduous work of making known to e heathen the unsearchable riches of hrist,

I remain, my dear friend,
Yours, most sincerely,
W. H. PEARCE.

Notice respecting Bequests to the Society.

The attention of those friends who ay be making bequests to the Society nd its present position and prospects re such as *render this, among other odes of helping it, peculiarly needed),* is respectfully directed to the new Act with respect to Wills, which came into force on the first day of the present year. By this law, it is required, that all Wills shall be in writing, shall be signed at the foot or end thereof, by the testator, or by some other person in his presence, and by his direction—and that such signature shall be made or acknowledged by the testator in the presence of at least two witnesses present at the same time, who shall attest and subscribe the Will in the testator's presence.

These requirements apply also to any alterations in, or codicil to Wills, which may have been executed previous to the first of January last.

While on this subject, we would impress on our friends the necessity of great care in providing that the legacies be paid out of *personal*, and not *real* property. Experience has shown that many legal practitioners even are ignorant or unmindful of the extent to which the Mortmain Act vitiates bequests in any manner connected with land. In the hope of avoiding the repetition of losses, such as the Mission has already experienced in this way, we entreat the particular attention of our readers to the following paragraph, extracted from a work just published, entitled, "Plain Directions for making Wills, &c., by J. C. Hudson, Esq., of the Legacy Duty Office."

The Statute of 9 GEO. II., c. 36, called the Mortmain Act, is not repealed or altered by the 1 VICTORIÆ, c. 26; and therefore legacies to charities out of *real* estate will still be void. If a Testator desire to leave legacies to charities, he must take care to make them payable, either expressly, or by ordinary course of law, out of such *personal estate* as may be applied for that purpose. A bequest to a charity of a term for years, or leasehold property; or of money to arise from, or be produced by, the sale of land; or by the rents, profits, or other interest arising from land; or a bequest of money, to be laid out in land; or a bequest of money secured by mortgage; or a bequest of annuities charged on land, or rather rent-charges; or a bequest of money, with a direction to apply it in paying off mortgages on schools and chapels; or a bequest of money secured on parochial-rates, or county-rates, or turnpike-tolls—is, in each case, void; and even where no particular fund is pointed out in the Will, for the payment of charitable legacies, and they are consequently a charge on the residue, and the residue consists, in part, of property of all or either of the kinds above specified; so much

of the legacies will become void as shall bear the same proportion to the entire legacies as the exempted property bears to the entire residue.

Contributions received on Account of the Baptist Missionary Society, from February 16, to March 16, 1838, not including individual subscriptions:

	£	s.	d.
Salisbury and Downton, by Rev. E. Carey	19	1	6
Newbury, by Rev. T. Welsh	39	4	0
Ashampstead, by Rev. H. Fuller	4	14	0
Weymouth, subscriptions by Mr. Harding	6	10	6
Elgin and Morayshire Missionary Society by Rev. N. M'Neil	5	16	0
Bath Auxiliary, by John Smith, Esq.	28	0	0
Twickenham, Col. by Mrs. Litchfield	1	9	4
Triplow, Col. by Miss M. Foster	0	16	0
Cambridge Ladies' Association, for Female Education, by Mrs. Foster	12	5	9
Bramley, Friends by Mr. J. Cliff	15	0	0
Oxford, by S. Collingwood, Esq., for Schools at Calcutta	16	1	6
Oxford, by do., for Schools at Spanish Town, Jamaica	9	3	6
Boxmoor, by Rev. F. W. Gotch	4	4	6

DONATIONS.

	£	s.	d.
P., by Mr. Penny	50	0	0
Anonymous, for *Jamaica*	10	0	0
Mr. Dunn, *Basingstoke*	1	0	0
Mr. V. Figgins	5	0	0
H. T.	2	10	0
O. O.	1	0	0
Ladies' Society for Promoting Female Education in China and the East, for the Sibpur Female Boarding School	25	0	0
Friend to the cause, by Rev. S. Brawn	2	6	0

LEGACIES.

	£	s.	d.
James Dicker, Esq., late of 425, Strand, Messrs. Hatchard and Thompson, Executors	19	0	0
William Burls, Esq., late of Edmonton, Mrs. M. Burls, Executrix, Messrs. Cozens and Blight, Executors	90	0	0

Additional Contributions towards sending out Ten Missionaries to India.

	£	s.	d.
Jason	10	0	0
Mr. R. Ball, *Taunton*	0	10	0
G. Kitson, Esq.	20	0	0
John Fell, Esq., *near Ulverston*	5	0	0
Peter Ellis, Esq., *Hackney*	10	10	0
J. J. Luntley, Esq., do.	2	0	0
H. Gamble, Esq., do.	1	1	0
Mrs. Waters, do.	2	0	0
Clipstone, Friends by Rev. T. T. Gough	13	0	0
Mrs. Lum, *Bolton*	50	0	0
Messrs. R. and T. Freeman	5	0	0
Friends at *Glasgow* and *Manchester*, by Mr. D. Thompson	30	0	0
W. Best, Esq., *Uxbridge*	1	0	0
Mr. Wilkinson's Children and Pupils, do	1	4	0
W. W. Nash, Esq., *Royston*	10	0	0
Rev. E. Steane, *Camberwell*, for first five Missionaries	10	0	0
Rev. W. H. Murch, D.D., *Stepney*, do.	5	0	0
Joshua Vines, Esq., do. by Dr. Murch	5	0	0
Messrs. W. H. Allen, and Co., Leadenhall Street	5	0	0
Messrs. Ward and Trego, Paternoster Row	2	2	0
Benjamin Shaw, Esq.	25	0	0
Mr. Walkden, Laurence Lane	2	0	0
J. Blower, Esq., Lincoln's Inn Fields	1	1	0
Mr. Dawson, Hunter Street	5	0	0
J. D., London	3	0	0
W. P. Parken, Esq.	5	5	0
J. P. Parken	2	2	0
W. Freeman, Esq., *Milbank*	5	0	0
R. Pope, Esq., *Camberwell*	2	2	0
A Friend, by Mrs. Eason, Do.	2	0	0
Mr. Boyes and Family, Do.	1	0	0
Mr. J. Boyes, Do.	1	0	0
Thomas Walker, Esq., *Herne Hill*	5	0	0
J. M'All, Esq., *Loughton*	1	0	0
Mr. Skerritt, Do.	5	0	0
Joseph Fletcher, Esq., *Tottenham*	100	0	0
Luke Howard, Esq., and Mrs. Howard, Do.	30	0	0
Thomas Bickham, Esq., Do.	20	0	0
Joseph Laundy, Esq., Do.	20	0	0
Miss D. S. Dermer, Do.	28	0	0
Mr. Gibson, Do.	5	0	0
Robert Howard, Esq., Do.	10	0	0
John Eliot Howard, Esq., Do.	15	0	0
James Warmington, Esq., Do.	8	0	0
Misses Stacey, Do.	5	0	0
J. G. Piffard, Esq, Do.	5	0	0
Miss Jauson, Do.	1	0	0
A Friend	1	0	0
John J. Fletcher, Esq., Do.	2	2	0
W. Janson, jun., Esq., Do.	2	2	0
S. S.	100	0	0

Miscellaneous Contributions for Special Objects.

	£	s.	d.
Of Mrs. Lum, *Bolton*, for Schools at Montego Bay, by Rev. T. Burchell	10	0	0
——— St. Ann's Bay, by Rev. T. F. Abbott	10	0	0
——— Falmouth, by Rev. W. Knibb	10	0	0
——— Brown's Town, by Rev. J. Clark	10	0	0
——— Kingston, by Mr. S. Whitehorne	10	0	0

NOTICE TO CORRESPONDENTS.

The thanks of the Committee are respectfully presented to Miss Robinson for a second parcel of the Life of Swartz; to Joseph Trueman, jun., Esq., and George Tabor, Esq., Bocking, for Magazines; to Ladies at Leighton Buzzard, per Mrs. Adey, for box of articles for Rev. John Clarke, Jericho; and to Ladies at Worcester, for box for Rev. W. Knibb, Falmouth.

J. Haddon, Castle Street, Finsbury.

IRISH CHRONICLE.

APRIL, 1838.

Subscriptions and Donations received by the Secretary, Rev. S. GREEN, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; BURLS & Co., Lothbury; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 1, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

The public Meeting of this Society to receive the Report, is fixed for Finsbury Chapel, Rev. A. Fletcher's), on Tuesday morning, May 1st. Chair to be taken by Ebenzer Foster, Esq. of Cambridge, at 11 o'clock. The attendance of ministers and friends from the country, as well as in town, is earnestly requested.

We beg also to state that the Sermon on behalf of the Society, usually preached in connexion with our missionary services is unavoidably postponed till about August, or perhaps later, when we hope one of the brethren who will have returned, if all be well, from their preaching tour in the south of Ireland, may be induced to plead its cause. The announcement will be made in due time.

The following extracts from the correspondence of the agents in Ireland, will be read with interest.

From Denis Mulhern:

In order that my journals in future may begin and end as the months do, I now give you an abstract of my labours for the last sixteen days.

Together with conducting many religious conversations of an interesting nature with individuals, I have had, during this period, twenty-one opportunities of reading the Scriptures for families, and engaging with them in prayer as often as possible. During this period, I have also endeavoured to preach or lecture on nine different occasions to congregations generally well attended.

Permit me, dear Sir, to say that I feel great cause of thankfulness to Him in whose blessed work I am engaged for the increasing prospects of usefulness which are offering, and a part of my constant supplication at a throne of mercy, is, that I may by constantly receiving "grace upon grace," to be enabled to persevere in the conscientious discharge of the three-fold duty that devolves upon me; 1*st*, to the God and Father of our Lord and Saviour Jesus Christ, for having by his free and discriminating grace called me out of nature's darkness to the marvellous light of the gospel; 2*ndly*, to the benevolent Society whose servant I am, and 3*rdly*, to my fellow-sinners in general, to make known unto them so far as the Lord in his grace may enable me, the unsearchable riches of Christ's saving mercies.

It is encouraging to *reflect, that whatever opposition we may meet with, and however weak the instrumentality may be, the cause* in which we are engaged must ultimately triumph over all opposition, and the gospel disseminate its benign influence even unto the ends of the earth; then the kingdoms of this world shall become the "kingdoms of our Lord and of his Christ."

From Thomas Berry, Abbeylieux, March 1.

After a daily account of labours for the month of February, the letter proceeds:

From the foregoing short outline of the manner in which my time for the last month has been occupied, you will be able to form an opinion of the manner in which I am generally engaged. You will have the goodness to make some allowance for the severity of the weather, and the illness of my wife. Had it not been for these circumstances, my preaching would have been more frequent and extensive; but now as both of these are in a great measure removed, I hope I shall be more diligent in the best of causes, and the most delightful of employments. At the Donnoughmore station in particular, the Lord is showing a token for good. The congregation is large (I call usually from fifty to seventy a large congregation) and at present there are three, I might say four, candidates for baptism, three sisters, of whose piety I have not the least doubt; they would be baptized now, but they appear inclined to wait till March or April, that they may be baptized along with some female relatives, who are expected then to put on Christ publicly. Also at this station a young man w

pears to see the propriety of rendering obedience to Christ in his ordinances. I hope well of this young man, but think he requires more instruction. Roscrea continues increasingly interesting. I advised the few friends there to meet on Lord's-day for prayer and reading the Scriptures. I hope their number will increase: it was truly delightful to hear Mr. D., the young man referred to in a former letter pour out his soul at our prayer-meeting. This was his first attempt in public; he is one whose heart the Lord has touched. A Mr. C. also assists.

ROBERT BEATY, residing near Coolaney, Sligo, after referring to 42 occasions, on which he had met with small companies of his countrymen assembled to hear the word of God, twenty, fifteen, and fewer persons, down to two or three being present, writes—

22nd. After the decease of Mr. C. I visited his family; read and explained part of 1 Thess. iv. was greatly pleased with the conversation of a young woman, who said that she was thankful and rejoiced that her father departed trusting in the merits of the Saviour. In the year 1815, at the commencement of the Society's operations in this country, this old man cheerfully granted to me a house, gratis, to teach in it the first of the Society's schools that was opened in this country. Since that period he has given a place on his land, where a school-house has been built, and is now occupied by J. Gallagher's school, and also has long served as a preaching house. This was a means of bringing the word of God to the poor man's door, and sometimes under his roof, and I trust the Lord accompanied his word with power to his soul, and that he is also blessing it to many others.

Visited four families in Ballinacarrow, and its vicinity. In one of these, an old woman who cannot go to any place of worship because of infirmity, expressed her thankfulness for some tracts I had formerly given her, telling me that she is sensible of her own sinfulness by nature, but that she rejoices that she can go to the Saviour just as she is, that she can meet him in a silent dark corner of her cottage; that this is all the comfort of her life. I gave her another tract, and had a good deal of conversation.

PATRICK GUNNING writes to Mr. Thomas, Feb. 15th.

I am happy to inform you, that many Roman Catholics in this vicinity are thankful for the few tracts and testaments distributed during the last month; they earnestly desire more. Many read them attentively, and I *hope to spiritual* advantage. One young *woman is committing* parts of the New *Testament to memory;* she comes frequently in the evening to read with my family, and appears to be inquiring for the truth as it is in Jesus. Another young person, a youth of some promise, refuses to attend at mass, through the influence the blessed book has had on his mind. Before going to their chapel on Lord's-day morning, many Roman Catholics assemble at my house to hear the Scriptures read: some, indeed, to contend and argue; others, I hope, to receive knowledge from Him who spake as never man spake.

WILLIAM MOXHAM, Raharney, Longford. Jan. 14th, writes to Mr. Hamilton:

The religious state of our little church in this part of your district is pleasing; the means of grace have been regularly attended; the divine blessing has been poured upon many people, though they have not become members with us, ere long, I trust, they will become obedient servants, and walk worthy of their vocation in lowliness and meekness with long-suffering, forbearing one another in love. They show to all that they are united in Christian affection. They have received the truth in faith, in love, and in much assurance, and as a happy consequence, they grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

I continue to read God's word from house to house, expounding it in the most simple manner I can, and generally conclude with prayer. I meet many enemies to God's word in my walks, but I strive to avoid them as much as in me lies: when asked any question that I consider I ought to answer, I give my opinion.

On the 3rd. inst. I went to the village of Cluntymullin, where I happened to meet with three Roman catholic men in a Roman catholic house, and as I had first a conversation with them, one of them asked me my belief as to transubstantiation. I told them that it was not my principle to have any controversy with my fellow-man, but to go about from house to house to read God's word wherever I am received. In reply, they told me it was for me to give my opinion. I said, my friends, the change of a bit of bread into a full grown human body, while to all the senses it remains unchanged, is a doctrine shocking to common sense, and gives the lie to the maker of man. If God made man, and gave him the senses which he possesses, transubstantiation must be false. It is a first principle that the things distinctly perceived by the senses do really exist, and are what we perceive them to be. Now, in the mass we are told there is a conversion of bread and wine into the body and blood of Christ, and that after consecration there remains neither bread nor wine; four of our senses solemnly declare that this is false. We look at it, taste it, smell, and handle it,

by which we are assured that there is neither flesh, nor blood, nor bones, nor any thing like a human body, such as Christ had. Jesus said unto his disciples, handle me and see, for a spirit hath not flesh and bones as you see me have. Luke xxiv. 39. I left them reasoning with themselves.

RICHARD MOORE, Liffaney, Sligo, writes:

I have visited the schools in my district, and find that they are still very efficient, and as well attended, if not better, than at any former period.

I have distributed the small number of tracts I had in my possession this month, and found that I required many more, as the demand for those blessed promulgators of gospel truth, especially among those of my poor countrymen who have not an opportunity of hearing the Scriptures read or explained but seldom, the district in which I labour is so capacious as to hinder me from visiting some places but seldom, and others not at all; so from the paucity of the labourers, and the vast extent of labour, I am (and I trust so are you and all the friends of Zion) prepared to pray and wrestle with the Lord of the harvest that he would send forth more labourers into his harvest.

Mr. SHARMAN, Coolaney, writes, Feb. 20:

I think I can say the Lord is with us: since I last wrote, you will doubtless be glad to know our congregations still continue to do well.

That you may the better know what we are endeavouring to do on this district, I shall give you my journal for the last month.

Sunday 21st ultimo, preached at Ballinacarrow in the morning, and at Coolaney same evening, at six o'clock.

Monday 22nd, by the request of a few friends attended the wake of the late Mr. L. about one mile distant from this place: there was a large assembly of persons there, and many respectable, to whom I preached, they heard attentively; this dispensation I trust will be sanctified to his afflicted family, as they with other respectable persons attend preaching in Coolaney that never, I believe, came before. This Mr. L. a highly respectable man, came by his death while in an intoxicated state, by a fall; alas, how many such falls are occasioned by whiskey (justly termed indeed, "*liquid fire*") in poor Ireland. May the time speedily come when the temperance cause shall have spread itself throughout the length and breadth of the land!

Mr. BATES, Ballina, writes:

I hope that a new era in the history and welfare of the Society is commenced. I have often thought that we have been acting in too disjointed a manner. From henceforth I hope that we shall have more union amongst ourselves as agents, churches, and ministers, on this side the water, and have more union, intercourse, and friendship with our friends on that. Every one seems as if he had been acting entirely of himself, when, if we had been more united, we might have been fellow-helpers of each other's joy. We have, as you perhaps are aware, a plan under consideration, whereby we hope to become more acquainted with one another. I feel persuaded that a well-digested system would create an union amongst ourselves, that would give a permanency to our labours, and in this dark and superstitious land be attended with beneficial results.

I thank you for your kind letter, and your Christian advice. I need your counsel, and your prayers. Your observation about this being a land of "Argumentarians" is just, and that it is destitute of fervent piety is perfectly right. We have a host of nominal Christians who are as calm and insensible as a statue of marble, acute in argument, and well versed in the Scriptures, but destitute of Christian feeling and Christian experience. How very few can say, "did not our hearts burn within us by the way, and while he opened unto us the Scriptures?" I have occasionally been reminded of lines which I have seen in Fuller:

'Tis Athen's owl, and not Mount Zion's dove
The bird of learning, not the bird of love.

CONTRIBUTIONS.

From Jan. 20, to Mar. 17, 1838.

Friend to cause, by the Rev. S. Brawn			2 0 0
Biggleswade:			
John Foster, Esq.	2 2 0		
Mr. B. Foster	1 1 0		
Mrs. Hall	1 1 0		
		4 4 0	
R. T.		2 10 0	
O. O.		1 0 0	
Rugby		2 0 0	

By the Secretary:—

Truro:			
Collected after Sermons....	2 6 9		
Rev. E. Clarke	1 0 0		
W. Tweedy, Esq., (schools)	0 10 0		
Mr. Blacker	0 10 0		
Miss Hornblower	0 4 0		
Mrs. Jennings	0 5 0		
Miss Plummer	0 5 0		
Mrs. Frost	0 2 0		
		5 3	

Chacewater:						
Collected after sermon...		0	12	6		
Mr. W. Rabey		0	2	6		
Mr. Matthew Moyle		0	5	0		
Mr. Morcom, Whitehall...		0	6	6		
					1	5	0
St. Day, collection at					1	0	0
Padstow, do					0	13	0
Redruth:							
Collection after sermon		1	8	8			
Rev. J. Spasshatt		1	0	0			
A Friend		1	0	0			
M. H. E.		0	5	0			
Mr. W. Cock		0	5	0			
Mr. Heynes		0	3	0			
Mr. R. Dunn		0	3	6			
					4	5	2
Falmouth:							
Collection after sermon		4	3	7			
Mr. Bluett, Penryn		0	2	0			
Mr. W. H. Bond		0	5	0			
Mr. Croggan		0	5	0			
Mr. Dash		0	3	0			
Mrs. W. Downing		0	10	0			
Mrs. Gay		0	10	0			
Mr. Gutheridge		0	5	0			
Miss Leverton		0	2	6			
Mr. Mogg		0	5	0			
Mr. Newcome		0	2	6			
Mrs. Osler		0	10	0			
Mr. Read		0	5	0			
Mrs. Robinson		0	5	0			
Collection, Flushing		0	10	0			
					8	4	1
Plymouth:							
Collection after sermon, Mr. Nicholson's					8	13	4
How Street Society, in aid of Missions					10	15	2
Devonport, after sermon Mr. T. Horton's					4	1	8
Stonehouse, do. do. Mr. Taylor's					1	1	0
Modbury, do. do.					0	15	10
Kingsbridge, do do.		3	6	0			
Friends by Mr. J. Nicholson		0	16	0			
Moiety of Juvenile Soc. by Miss Sophia Nicholson	0 15 6						
by Miss S. Nicholson	0 5 6						
by Mrs. Sinkins	0 4 4						
		—1	5	4	—5	7	4
Exeter, a few friends					0	9	2
Tottenham, Mrs. Fernie and friends, for "Mary's Philanthropic School," Mount Shannon, Galway					9	18	0
A Friend, P.					30	0	0
Mr. G. Woodrow, by Mr. R. G. Matthews					1	1	0
Mrs. Wedd, Watford					5	0	0
Mrs. Nichols, Collingham					1	1	0
Aberdeen, by Mr. Souter					2	0	0
C. M., for the Limerick Mission, according to the suggestion in the report of the deputation*					50	0	0
Schools in Ireland, collected by a young friend					5	17	9
Old Friend					5	0	0
Mr. Priestly Buckingham, for schools					2	2	0

Collected by Rev. T. Middleditch, Ipswich:						
Trowbridge collection	5	19	0			
Mrs. Page	5	0	0			
Mr. Salter	3	0	0			
Mrs. Salter	2	0	0			
Mr. Stancomb	2	0	0			
Mr. Jos. Stancomb	1	0	0			
Mr. John Stancomb	1	0	0			
				19	19	0
Bratton collection				3	9	9
Melksham collection	2	0	0			
J. L. Philips, Esq.	1	0	0			
Rev. J. Russell, sub	1	0	0			
do. don.	1	0	0			
				5	0	0
Bradford collection	3	0	6			
Miss Head	1	0	0			
				4	0	6
Frome, col. at Rev. W. Jones's	2	8	4			
Col. at Rev. C. J. Middleditch's	4	17	6			
Mr. Porter	0	5	0			
Mr. Brittain, don.	0	10	0			
				8	0	10
Beckingham collection				2	12	6
Warminster do.				2	3	0
Westbury Leigh do.				4	3	0
Bath:						
Collection at Somerset-street chapel	1	12	6			
Mr. Sykes	2	0	0			
Mr. Gay	0	10	0			
Mr. M'Donnall	1	0	0*			
Friend	0	10	0			
W. Williams, Esq.	1	1	0			
Jas. Hammett, Esq.	1	1	0			
J. G. Mansford, Esq.	1	0	0			
				8	14	6
Burford, Oxon:						
Mr. T. Pinnel, Holwell	0	10	0			
Mrs. Pinnel	0	10	0			
A Friend	0	2	6			
				1	2	6
By Rev. Stephen Davis:						
Mrs. Holland, Bristol				50	0	0
Glasgow				105	13	0
Greenock				18	11	0
Chelsea, (Paradise chapel)				6	2	0
Newcastle, additional				1	1	0
Edinburgh, do.				1	0	0
N. Robarts, Esq. Barnet, to make up 52*l.* 10*s.* to the Society				17	0	0
Mrs. Moore, Homerton Terrace, by Mrs. Millard				1	0	0
Bacup, by Rev. T. Dawson				7	5	0
Taunton, by Mr. T. Horsey:						
Blake, Mr. Rice, sub	0	5	0			
Coombe, Rev. W. H., do.	0	5	0			
Clathworthy, Mr. T. do	0	10	6			
Horsey, Mr. T. do	1	1	0			
Newberry, Mr. T. do.	0	10	6			
Stevenson, Mr. do.	1	1	0			
Toms, Mr. W. do.	0	10	6			
Walter, Mr. (Oldbury Lodge)	0	5	0			
Young, Mr. J. do.	1	0	0			
				5	8	6

* See Chronicle, for January last, we shall be exceedingly happy to carry out this suggestion immediately that a suitable man can be found. Such a Mission, however, will involve an expense, considerably beyond this kind contribution of our anonymous friend. Who will follow his example?

Errata.—In February Chronicle, an entry, "Tottenham S. S., by Mrs. Fletcher," should have been, "Sabbath School Children, Tottenham." Another entry, "Reigate, Rev. E. Lewis," should have been "Highgate, Rev. E. Lewis."

*** *All moneys intended to appear in the next report, should be sent by the 20th of April. Will our kind friends observe this intimation?*

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

No. VII. New Series. April, 1838.

The Public Annual Meeting of this Society will be held in Finsbury Chapel, on Monday Evening, the 30th of April; to begin at half-past six o'clock.

The accounts of the Society will be made up to the second week in April. The reports and Treasurers' accounts, and all moneys to be accounted for in this year's Report must be in the hands of the Secretary before the 10th of this month.

Such moneys as may be in the hands of those having cards and Missionary boxes, or other means of collecting for the Society, are respectfully requested to be forwarded at once in order that the exhausted funds of the Treasurer may be so replenished, that the Society may not appear in debt at the annual meeting.

All communications from Auxiliary Societies which are to appear this year are also earnestly requested from the officers of such Auxiliaries before the 10th instant.

Several ministers have already been engaged to address the meeting at their anniversary, should their health and other engagements permit: among these are, the Rev. Caleb Birt, of Bristol; J. P. Mursell, of Leicester; Mr. Giles, of Leeds; Mr. Steadman, of Bradford; Mr. Edwards, of Nottingham; and Mr. Aldis, of Manchester, whose statements and appeals will, doubtless, stimulate and encourage the friends to our cause who may be present, and whose early attendance is most urgently requested.

The following urgent appeal from the second Baptist church in Sheffield, to render a little temporary assistance to those who are manifestly exerting themselves to the uttermost has just been received. This application the Committee could not well refuse; but from whence this money is to come, they are much at a loss to determine.

To the Committee of the Baptist Home Missionary Society.

Gentlemen,

An application was made to you a few months ago from the recently formed Baptist church, Sheffield, for some temporary assistance towards the support of a minister. They had at that time given me an invitation to become their pastor. I was aware then that the salary they could raise in their present circumstances would be inadequate to the claims of my family, but seeing that the people were all unanimous, and evinced a disposition to spend and be spent in extending the gospel amid the dark and benighted population around them, I could not feel justified in shrinking from the undertaking, especially as I knew that the Baptist Home Missionary Society *had of late manifested the utmost readiness to contribute* to the establishment of new interests in large and populous towns, which led me to hope that they would not withhold their assistance from us. I commenced to labour statedly among them, the last sabbath in December, 1837, and I am ready to confess that the spirit which the people have manifested since that period, and the aspect which the interest wears at present, have greatly strengthened my conviction that I have been guided by the great Head of the church in the step I have taken.

On Wednesday the 7th, we had a public recognition of my settlement, when the Rev. Messrs. Bayley, Larom, Acworth, Edwards, of Nottingham, engaged in the several services of the day, all of which were deeply interesting, and the congregations were

very numerous and respectable. We have lately secured a piece of land on which we purpose building a neat and substantial place of worship, capable of holding about 600 persons. Our friends are now making very strenuous efforts to raise the money, which it is confidently hoped they will be able to do by canvassing the town, and by visiting some of the larger neighbouring towns. It may be proper to add, that the population of Sheffield at present exceeds 110,000, for whose accommodation there are only about thirty places of worship. The Baptist interest is remarkably weak in the town and neighbourhood; there is, I believe, only one Baptist church within thirty miles of Sheffield, and that does not contain thirty members. I now leave the matter in your hands, hoping that any assistance you may render us will not be wanted long.

I am, Gentlemen,
Your obedient servant,
March, 1838. D. Rees.

P.S. I have much pleasure in recommending this case to the gentlemen—the Committee of the Baptist Home Missionary Society. I conceive the prospects of brother Rees at Sheffield are encouraging, and the church with which he is connected worthy of support. They are attempting great things in a good spirit, and are likely to succeed. I hope your excellent secretary will be able to visit Sheffield soon, and I am confident he will raise on the spot all the money required by the people. If he can visit Derbyshire at the same time, all the better.

I am,
Gentlemen,
Yours, with great respect,
James Edwards.

This case will show the importance of endeavouring to provide for the dense population of our large towns in preference to unimportant villages.

Within the last year, death has entered our ranks, and removed from the midst of a sphere of extended usefulness and promise, a man whose labours God was abundantly blessing.

The Society has also been deprived of the labours of two most valuable missionaries by removal to other churches who would much rather have staid with their little flocks, had the means been equal to the growing wants of their increasing families.

And shall this charge from year to year be brought against us and our churches; while those who have the means to aid us hold back, or refuse to aid the cause of Him to whom the gold and the silver belong, as well as the hearts of those who possess it? We feel convinced they will not, and our hope is, that this annual Meeting will witness the delightful manifestation of such Christian liberality as will enable the Committee to remove the stain, and no longer have it frequently and publicly stated, that places of worship which the pious zeal of the past generation have erected, are closed for want of ministers; or that those labourers which the Society have already engaged, are languishing under the deprivation of the comforts, and in some cases, of almost the necessaries of life.

In the midst of every depressing consideration it is, however, highly encouraging to know that the Head of the church is raising up friends to our cause in other places, and arousing the church to make a more adequate provision for surrounding destitute places. This has lately been delightfully shown by the efforts in behalf of this Society, and the offers made for an extension of its operations at Bristol, Nottingham, and Birmingham, Norwich, too, has come nobly forward with permission for an annual visit, and valued and talented brethren are offering themselves as deputations to visit the churches and rouse the country to a sense of what is due to the claims of the Home Mission; and to our country in connexion with its unwearied and successful labours. Our beloved brother Brock, of Norwich, will this year visit Hampshire, the Isle of Wight, and Jersey, on behalf of this cause.

The Secretary proposes to renew his visit to Scotland and the north of England in the months of *May*, *June*, and *July*.

It is hoped, that a lively and active brother will be found to go through the Welsh associations and churches in the same months, and that with their usual liberality they will once more render us their encouraging assistance.

The counties of Northampton, Lincoln, Norfolk, and Suffolk, have too long been overlooked for want of co-operation, and the difficulty of procuring for the Home Mission the determined efforts of brethren on the spot.

The new auxiliaries at Haverfordwest in Wales, and the church in George Street, Nottingham, give us great encouragement. The latter promises well: this year it is expected that this church alone will raise nearly £100 for the Home Mission which is *more than any one church in* the island expends in Home Missionary efforts. The follow-

letter of the Secretary for the Pembroke Auxiliary will be read with great interest.

To the Committee of the Baptist Home Missionary Society.

tlemen,

ules on the other side will explain t of my writing, and show you that really commenced operations. The he English part of the county, con- arge population, and there are nu- illages where the Gospel would not were it not for our agent and other ent employed in connexion with here are considerable tracts of coun- ly inhabited, which must be culti- missionary labour, or they must noral wastes, sickening to the eye rt of those who love the Saviour, ouls of their fellow-men. We have fficient agent in Mr. Thomas, a man uch respected, and who, when the f the church at Moleston, laboured tly, and successfully, in those parts ie is now itinerating. The stated s in this neighbourhood, and the achers in our churches, are dis- render all the aid in their power; ope, by systematic and united ope- to carry into every village the glad of redeeming mercy. To sustain es, and to carry them out vigorously, the assistance of your valuable So- If you can give us *Thirty Pounds* per you will enable us to proceed with and we hope that you will find from rts which we shall make from time , that your grant is well bestowed. e, your worthy and much esteemed ry, was down here last summer, and e you any information as to our cir- ices.

I am, Gentlemen,
Yours respectfully,
DAVID DAVIES.

rford-west, Jan. 31, 1838.

---

eeting of Baptist Ministers and others, at Bethesda Chapel, Haverford-west, on 5th December, 1837,

Rev. DAVID DAVIS, in the Chair.

Resolved,

1. That this meeting do form itself into a Society for the purpose of propagating the Gospel in the English parts of Pembrokeshire, in connexion with the Baptist Home Missionary Society, and that the Society now formed be denominated "The Pembrokeshire and Haverford-west Auxiliary Baptist Home Missionary Society."

2. That Mr. William Rees be appointed Treasurer, and the Rev. David Davies, and Henry Davies, Secretaries of the Institution.

3. That a Committee be now formed for the management of the affairs of the Society, and that the several ministers and deacons of Baptist churches in connexion with the Pembrokeshire Association, and the Treasurer and Secretaries of this Society; and all subscribers of ten shillings annually to its funds, be members of such Committee, with power to add to their number: and that the Committee do meet to receive the principal agent's report, and to transact the other business of the Society quarterly at Haverford-west, or at any other time or place that may be deemed necessary, on being convened by circular from the Secretaries.

4. That the several Baptist churches in Pembrokeshire be requested to obtain subscriptions, and to make annual collections in aid of the funds of the Institution, and that application be made to the Parent Society for assistance for the same object.

5. That yearly meetings of this Society be held at Haverford-west, when a report of the proceedings of the past year shall be given. The Treasurer's account produced, and the Officers and Treasurers for the year ensuing elected.

6. That the Reverend James Hugh Thomas, who had been for the last three months itinerating in Pembrokeshire, be now recognized as the Principal Agent of the Society, and that the committee do engage such further ministerial aid as they may be able to obtain.

---

following letters are received in reference to the cause at Coleford in Gloucester- and are only a sample of other applications of the same kind to which the Com- do not like to return a negative, but which they cannot meet without funds. O e Lord would incline the hearts and call forth the liberality of our friends a hun- ld!

Bristol, Feb. 6, 1838.

My dear Brother,

bject in writing is to make known to e destitute condition of a part of the r of Herefordshire. There is a village Garway, where there is a chapel that ntain I am told 3 or 400 people, closed want of a minister to preach the word ; and another chapel in a *village* two e *miles distant, closed from the same* cause. The poor people who have felt the power of the gospel at Garway, would offer aid towards the support of a minister to the amount of about £20. per annum. I am really grieved to think these people should be without a minister.

I am,
Yours very truly,
THOMAS WINTER.

To the Rev. Mr. Roe.

Coleford, Gloucestershire, Feb. 3, 1838.

Sir,

From the advice of the Rev. S. Winter, of Bristol, I beg leave to submit to you for consideration the following destitute state of the Baptist Church at Garway, in the county of Hereford.

About the year 1818, a convenient chapel was built, and under the ministerial labour of the Rev. W. Rogers, the word preached continued to prosper for several years, so that it was considered desirable to erect another branch chapel, in an adjoining parish, four miles distant from the first. During the period Mr. Rogers continued with them he supplied both places, and the attendance was good; but his removal (which was occasioned by the death of his brother) left them in a destitute state; and since that, continued to decrease to such a lamentable degree, that the one chapel has not been opened since last summer, and the other kept open only by a member of the Primitive Methodist connexion.

The field for labour is large, while the means of grace are small, nor can the church of its own strength increase them; therefore, on their behalf, I would earnestly plead, and hope you will be induced to assist them in the support of a minister, from the funds of the Home Missionary Society. The present number of members is about fifteen, and the largest sum they can possibly raise is fifteen pounds per year; but in order that they may have a supply, I would engage to make it up Twenty Pounds. Both chapels are free of debt. Rev. W. Rogers, Dudley, knows the circumstances of the church, and could answer any question relative to them.

I remain, Sir,

Yours respectfully,

JAMES HERBERT.

Mr. Herbert, who has written the above, is an excellent member of our church. His statements are true. I remember preaching at the opening of both places of worship. If anything can be done it will be very gratifying to all the ministers and friends who know their present state of lamentable destitution.

If a minister with zeal, labour, and devotion could be supported there, I have no doubt but it would be for the comfort of the saints, the conversion of sinners, and the glory of God. I beg, therefore, most earnestly to recommend this application.

JOHN FRY.

Coleford, Feb. 3rd.

COLLECTIONS AND SUBSCRIPTIONS.

Bucks:			
Fenny Stratford	£15	0	0
Northampton:			
Old Stratford, Collection	2	10	0
Mr. Knighton	0	10	0
John Cox, Esq.	5	0	0
Beds:			
Ridgmount, Collection	7	0	0
Woburn, *Beds:* Collection in the Indep. Chapel	4	10	0
Cranfield, *Beds.* Collection	5	10	0
Essex:			
Saffron-Walden, Collection	6	4	4
Juvenile Society	1	10	0
W. G. Gibson, Esq.	1	1	0
Ashdon:			
Collection	1	10	9
Norfolk:			
Diss Collection	5	1	1
Shelfhanger, do.	2	1	2
Norwich:	66	5	8
Brooke, Mr. Kett	2	0	0
Mrs. Kett	1	0	0
Shropshire:			
Bridgenorth	23	4	4

*** *Donations and Subscriptions will be gratefully received on behalf of the Society, at No.* 6, *Fen-Court, Fenchurch Street; by the Treasurers,* MOSES POOLE, *Esq.*, 4. *Lincoln's Inn Square; or Rev.* J. EDWARDS, *Clapham; by the Rev.* C. H. ROE (Secretary); *or any Minister of the Denomination.*

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

BAPTIST MAGAZINE.

MAY, 1838.

BETHEL.

BY THE REV. C. LAROM.

The history of the patriarch Jacob is a very eventful history, full of affecting incidents, which show the care of divine providence concerning him, and the exercise of God's especial grace on his behalf. Those who would study well the doctrine of divine providence, should read repeatedly the history of Jacob: whose history illustrates, what the mystic ladder which he saw in vision, reaching from earth to heaven, was intended to represent; that there is a constant correspondence maintained between heaven and earth, that the events which transpire here take place by the permission, and are directed by the counsels, of Jehovah there.

That part of the patriarch's history connected with his coming to Bethel, is deeply interesting. He was then but young, yet he begins already to taste the bitterness that sin has put into the cup of life; the blighting wind of care begins to blow upon his ruddy countenance; the troubles that are allotted in this world to men, begin, like thorns and briars, to infest his path; his high youthful expectations as to earthly things, begin to be brought down and corrected by distress. He was now on his way to Padan-aram, from his home, where, in consequence of the cruel purpose of his own brother, Esau, who designed to take away his life, he was forced to leave reluctantly, a mother who was affectionate to a fault; and a dear father who, by reason of the weight of years, was fast sinking into the tomb. He had torn himself away from their *embrace, perhaps for ever, and with a sorrowful and heavy heart he advanced on his* way. But it was while on this journey that God appeared to Jacob, declaring him to be the object of his protecting care, and confirming to him the covenant that God had made in mercy, with his fathers. We should never in our course through life allow ourselves to regard distresses as being always unconnected with advantage; troubles are oftentimes but clouds of mercy that burst with blessings on the believer's head; times of trouble have repeatedly been found to be times of refreshing from the presence of the Lord; he delights to bind up the broken-hearted, to interpose his friendly and effectual aid when all other assistance would be vain: when clouds of trouble darken the condition of his people, then frequently, as from between the Cherubim, God shines forth. It was thus in the case before us. Jacob had journeyed on his way to Padan-aram until the sun had set; and then coming to a certain place, he took the stones of that place, and put them for his pillows, and lay down in that place to sleep. It was an uncomfortable resting-place; the earth was his couch, the stones of the place his pillows, his canopy the sky: but he was wearied with his journey, and thoughts, moreover, of Esau's unkindness, and of his own separation from his beloved parents, pressed upon his spirit, and it is probable inclined him for repose; and in this place, and in these circumstances of sorrow, God appeared to Jacob. "He dreamed: and behold a ladder set upon the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And behold the Lord

stood above it, and said, I am the Lord God of Abraham thy Father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thee and in thy seed shall all the nations of the earth be blessed. And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." Such was the vision which Jacob saw. The impression this vision made on Jacob's mind is remarkable, and it is to that the following remarks will in particular refer, to the terror of Jacob's spirit as excited by the vision. He "awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." The dread that was excited in his spirit was evidently occasioned by the conviction which the vision had created in his mind that God was nigh. "He said, Surely the Lord is in this place." Jehovah appeared to Jacob in a dream; at a time, therefore, when his senses, being locked up in sleep, were less liable to feel the shock of any impression. Jacob saw Jehovah's glory through the dimness of a vision, yet he was afraid. God revealed himself to Jacob in a way of mercy; all that he said to him was kind. It was a very blessed vision; it transformed for the time the rugged place where Jacob slept, into a kind of temple, and made him feel as if he were at the gate itself of heaven. Yet God's presence made him afraid, an awe amounting to terror occupied his mind; and in the perturbation of his feelings he exclaimed, "How dreadful is this place!" With similar emotions of awful terror, Moses, when God revealed himself on Sinai, said, "I do exceedingly fear and quake!" and Isaiah, when he saw in vision the Lord "high and lifted up, and his train filling the temple, cried out, Woe is me, for I am undone!" and Peter, when a ray of Christ's divinity darted on him through the medium of a miracle that Christ had wrought, entreated Jesus, saying, "*Depart from me, for I am a sinful man, O Lord!*" *and John, when* favoured with a view of the glorious Saviour in the isle of Patmos, "fell at his feet as dead:" nor, constituted as human nature at present is, does it appear possible that any individual of our race on earth could witness such glorious manifestations of God without emotions of equal uneasiness and fear. The causes of this it may not be very difficult to state. They are chiefly the greatness and the holiness of God. Our minds are naturally affected with awe by the view of greatness. The sight of mere greatness, apart from any other consideration, operates upon us in that way: no thoughtful individual perhaps ever entered the dome of a great cathedral without this emotion being excited in his bosom as he beheld the lofty arches towering high above his head, and felt himself in the contrast to diminish into insignificance as he trod the tesselated floor. The greatness of power affects us with increased dread. To stand upon the shore of the ocean in a storm; to look down from the cliff upon the deep below, boiling like a pot, to observe the foaming waves rising to the clouds, or dashing with tremendous concussion upon the base beneath our feet, or bearing upon their angry surges, like feathers in the breeze, vessels huge as is Leviathan, and withal so ponderous that scarcely any other influence on earth could move them. Herein we behold the greatness of power, and who could possibly behold it without a portion of dismay? And then here is the greatness of majesty, that also overcomes us with astonishment and awe. There is that in royal majesty even as possessed by human beings, which makes those persons who are unaccustomed to it uneasy in its presence, so that some are said to have even fainted at the sight of a monarch in robes of state and seated upon his throne. But what is all this in comparison with the greatness of God? How diminutive are the lofty arches of a cathedral in comparison with his immensity; the mighty waves of the sea, in comparison with his might; the majesty of even Solomon himself in all his glory, when compared with the majesty of God! The heaven, even the heaven of heavens cannot contain him. "He measures the waters of the sea in the hollow of his hand, and metes out heaven with the span, and comprehends the dust of the earth in a measure, and weighs the mountains in scales, and the hills in a balance. Behold, the nations

e as the drop of a bucket, and are unted as the small dust of the balance; hold, he taketh up the isles as a very tle thing." Isaiah xl. The greatness power; the greatness of majesty; in ct, all true greatness resides in him; d it is that, the greatness of God, hich fills us with fear when he reveals nself to us in any way of visible and traordinary manifestation. And it is t surprising that it should be so; that n, a little breathing dust, should be led with awe while he listens to the ice of God. When Jehovah, whose ry causes the faces even of the erubim to be veiled before him, comes ar to a human being in a way of immeate manifestation, it is not remarkable at the highly-favoured individual should claim, "How dreadful is this place!" But the holiness of God, as well as his finite greatness, makes us fearful of s presence. It is not merely the inmity of man's nature that makes him capable of calm, immediate converse ith his Maker, but also the guilt that eaves to him: it was that chiefly which stressed Isaiah's mind when he saw hovah's glory—"Woe is me," he said, for I am undone, because I am a man f unclean lips!" It was that chiefly hich troubled Peter when Christ's ivinity was shadowed forth in the iraculous draught of fishes; "he fell own at Jesus' knees, saying, Depart from e, for I am a sinful man, O Lord." uilt makes us fearful of Jehovah's resence. The approach of God wakens the conscience, and excites the ecollection of our transgressions against im. Especial views of his majesty uggest to us the great enormity of our niquities, and his unlimitted ability to unish them, that creates our fear, and t has thus operated upon human beings ver since Adam endeavoured to hide imself from the presence of the Lord od amongst the trees of the garden. he presence of supreme holiness, lothed with majesty, and armed with ower, cannot but fill a sinner with conternation. It was a consciousness of uilt, together with an awful impression f Jehovah's greatness, which at Bethel hook the mind of Jacob with a storm of ear, so that he exclaimed, "How dreadul is this place!"

In this we see the great importance nd value of the mediation of Jesus. It as to be *exceedingly deplored, that man, by reason of his sinful frailty,* had become incapable of calm, immediate converse with his Maker. His Maker himself lamented it: though the incapacity was the effect of man's own sin against God, yet he pitied man's condition as to this. He knew how much we needed him; how dependent we were upon him; how needful it was to our comfort and well being, that we should be able calmly to attend to his counsels, and listen to his voice. He did not desire to see his creatures trembling with fearful apprehensions when he spake to them, even words of mercy; and words of mercy he desired to speak to them, guilty as they were. He raised up a succession of prophets, and put words into their mouths, which they were to speak in his name. But that alone did not satisfy the immense benevolence of his heart. He sought to bring himself into closer communion with his creatures; his paternal bowels yearned that he might be nearer to us; he wanted to converse with us in a way of greater nearness and tenderness; and he determined to do this by the mediation of his dear Son. He appointed that his only-begotten Son should come into the world to tell us what was in his heart—that in coming he should clothe himself in our nature, for a double purpose—that he might allay the glories of his Godhead by the veil of flesh, in kindness to our frailty; and that he might in his human nature become a sacrifice for sin, to take away our guilt — that, in both respects, we might commune with him without fear. The mediation of Jesus is the mystic ladder by means of which there is calm and happy intercourse between heaven and earth. Herein appears the value of Christ's mediation: "We come unto God by him." "Now, we may bow before his face, and venture near the Lord." We have "boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh."

Again. The dread occasioned in Jacob's mind by the vision which he saw, suggests the fearfulness of their condition who perish in impenitence. God appeared to Jacob at Bethel in kindness, yet he was afraid. The Holy One came near to him for purposes of mercy, yet he exclaimed, "How dreadful is this place!" How much more exceedingly dreadful, then, must be that place where God is present for pur-

poses exclusively of wrath! If that which Jacob likened to the gate of heaven was dreadful, because God was there, how unutterably more dreadful to a guilty spirit must be the domains of hell—for God is also there! "If I make my bed in hell, behold, thou art there." The wretched Altamont, addressing his offended Maker in the hour of death, and which to him, unhappy creature, was the hour of despair, is said to have exclaimed: "O God, hell itself is a refuge, if it hide me from thy frown!" —But, alas, that dreary dungeon does not hide its wretched prisoners from the frown of God! No, He is there, illustrating the greatness of his power in the ruin of his enemies, and vindicating the honours of his government and name in the righteous and eternal punishment of impenitent transgressors. He is there; and the miserable occupants of of that dread abode know him to be present, and they feel the hand of that infinite Being pressing upon them, and the lighting down of his arm inflicting upon them judgments indescribable, and it is his frown that darkens their atmosphere, and which bars the doors of their prison, and which constitutes the fierceness of their eternal fire, and which causes them to weep and wail and gnash their teeth. Have we fled from the threatening of this wrath to Jesus? He is the hiding place—he delivers "from the wrath to come."—If we have not yet fled to him, let us at once do so. Sinners contemplate God in his holiness and majesty, and like Jacob at Bethel they are afraid; but let them look to Jesus. "Look unto me," he says, "and be ye saved all ye ends of the earth." God waits that he may be gracious to such through Christ; he is exalted, that he may have mercy upon them: those who come to him in that way will find him supremely kind; but if any refuse, and sink into the pit, they will meet with God, but there—"our God is a consuming fire!"

Further. The awe that pervaded and oppressed the mind of Jacob, at Bethel, reminds us of the reverence that is due to God in Christian assemblies. He, according to his promise, is eminently present there. To the Jewish Church, he said "In all places where I record my name, I will come unto thee and I will bless thee.' —To the Christian Church he *has promised, saying,* "Where two or *three are gathered together* in my name, there am I in the midst of them." God is present in the Christian assembly so as he is not generally present anywhere else on earth. He is there the witness of the worship; the acceptor of the worship; the communicator of blessing in the worship: commanding "the blessing, even life for evermore."—He is there working his great work, the work that is for eternity: his works that are for time only, he carries on elsewhere, but in the Christian assembly he effects the work that is for eternity—the work of renewing and sanctifying human souls —of raising dead souls to life by the instrumentality of the gospel, and of forming those minds, by the same instrumentality, more and more for heaven. Yet many, because God is not evident to their senses, in the Christian assembly, do not perceive him. In their grossness and carnality they forget whatever is not material and palpable. Because they do not hear the rustling of angels' wings; nor see as Jacob did their beauteous forms; nor the mode of their transit and intercourse between heaven and earth; nor His transcendent glory on whom they humbly wait; therefore, many fail to remember that God is present where his people are met to worship him. Because he, in kindness to us "holdeth back the face of his throne," and hides his immediate glory, and communes with us by his word and ordinances, that we may worship without being alarmed; therefore, many are irreverent, and forget his majesty, and his nearness to them, and that "God is greatly to be feared in the assembly of his saints, and to be had in reverence of all them that are about him." There is much of this forgetfulness even in those who love the Lord: and it is this that lowers the tone of our devotions; that makes our praises feeble, our supplications cold. We are not saying in the Christian assembly, "Surely the Lord is in this place." We feel too frequently as if there were no one present with us but our fellow-creatures, and our worship consequently rises not above the level of such feeling; and, therefore, it is very low. Whereas if we remembered God was there, that thought of the present God would awe our minds, would raise our devotions far above the accustomed level, would impart vigour to our songs, fixedness to our meditations, fervour to our prayers. Nor need we suppose that it would render us uneasy;

is present with his people
assemblies to bless them:
come unto thee," he says, "and
less thee." He appeared to
Bethel for the purpose of bless-
and the remembrance of that
e vision had passed away, so
his uneasiness, and quelled
and so encouraged him, that
was enabled and induced to
ar, and make a covenant with
d vow unto him, and say, "If
I be with me, and will keep me
ray that I go, and will give me
eat, and raiment to put on, so
ome again to my father's house
: then shall the Lord be my
Much less cause then have we,
well acquainted with the medi-
f Jesus, to imagine, if we are
worshippers, that the thought
presence in the Christian assem-
make us uneasy while we are
If it would, it were, neverthe-
e to him that the thought be
ly on our minds. But instead
ng us uneasy, it is suited to
happy. There can, indeed, be
shing worship without it. It is
en we realize the presence of
the assembly of his saints, and
as beneath his eye, that we shall
under happiest emotions, to ex-
This is none other but the house
and this is the gate of heaven."
y, Jacob's vision at Bethel in-
to us the exceeding blessedness
redeemed in heaven. The
t moments in the experience of
teous in this world, are those in
avoured with enlarged concep-
Jehovah's infinite fulness and
nd with clear views of their own
onnexion with him, they exclaim,
od is our God for ever and ever."
ey rise above their temptations
ressions, for their participation
racious regard of such a Being
at a pledge to them of present
rnal good, that their hearts are
l with satisfaction and hope: yet
s not here reveal himself fully
eople, but only as they are able
it; and that is in but a very
gree. Such is their frailty; and
uring their residence on earth
sciousness of sin, that any im-
manifestation of his glory would
with dread. God appeared to
t Bethel *in a way of especial*
, and yet, though it was but a
faint shadow of the supreme excellence which Jacob saw through the dimness of a vision, the thought that God was nigh, so filled his mind with fear, as in a great measure to unfit it for receiving the comfort with which the communication made to him at the time was fraught. It was happy for Jacob to be at what he might term the gate of heaven; but the happiness was mingled with, and decreased and almost neutralized by dread. But how happy must be the condition of the redeemed above! They are not at the gate merely of heaven, but in heaven itself, where God is most fully revealed to his saints. It is in the very highest sense the house of God, where he discloses himself as one at home; and the redeemed there see him without dismay. They supremely revere, but they do not dread the Lord; for their frailty and guilt are gone. God's presence is the light of that celestial place, and the nations of them that are saved walk in that light, and they are not incommoded by it, but on the contrary, they delight in it: they have all the blessedness of immediate converse with God, without any terror; for they stand "faultless before the presence of his glory." It is therefore with exceeding joy they stand before him; for they are not afraid. Then with a meaning and an emphasis they never fully had or expressed before, they will say, "This God is our God for ever and ever;" for they never could before with calmness see his face; never until they entered heaven could they see his face and live; but now they can see his face and live, and in that face they see whatever may powerfully influence a virtuous being to wish to live; excellence which such a one must wish eternally to praise; friendship, which such a one must desire for ever to enjoy; beauty, worthy to be for ever loved; authority, to which it is felicity always to submit; in short, a God so infinitely great and good, that whosoever possesses him can need no more. Happy they, who waking from the dream of life on earth, and finding themselves there, shall say, "Surely the Lord is in this place, this is none other but the house of God, and this is heaven!" The felicity of such transcends our present capability of conception. We must die to know it.

Sheffield.

THE TRIALS OF DANIEL AT THE COURT OF BABYLON.

Addressed to Young Men.

III. The Vision.

It was in the second year of his reign, and, probably, in the third of Daniel's captivity, that the king was visited by a dream, "wherewith his spirit was troubled, and his sleep brake from him." A distressing ignorance of its import, and an entire forgetfulness of the very scene which had filled his imagination, together with the presage which it constituted of some approaching calamity, aroused his ungoverned mind to a state of fury. He called, hastily, for those persons in his empire, who, by their attention to astronomy, had made the name of "Chaldean," proverbial, and had acquired such an ascendancy, not only over the mind of the populace, but over that of the best informed part of the nation, which the king might be supposed to represent, as to enjoy the reputation of being able to unveil the future.*

When these individuals entered the presence of the disturbed monarch, they saluted him in the "Syriac," that is, the Aramean or Babylonian tongue, which, it is observable, Daniel himself adopts from this point in the narrative to the close of his seventh chapter, probably with the view of rendering his communications more extensively intelligible. Then, however absurd their pretensions to a knowledge of futurity, they preferred the reasonable request, that they might hear the dream described, in order that they might attempt to supply the meaning of it.

The king replied, that he had forgot the dream, but demanded, *on pain of instant death*, that they should give the interpretation.

The appalled magicians again urged the entreaty, "Let the king tell his servants the dream, and we will show the interpretation of it."

Lost to all the influence of reason, the king accused them of an attempt to gain time, until the events, whose shadow had passed across his mind, should arrive, and re-asserted that if they would not "tell the dream," and its interpretation too, they should instantly be cut in pieces.

The miserable astrologers could only confess (and the confession is of some importance to the subsequent result), that such a demand never had been made before,—that it was one with which no *human* being could comply, and that it could be accomplished only by the "Gods, whose dwelling," said they, "is not with flesh." They intimated their conviction of a superior power, but acknowledged their incompetency to secure its assistance on this distressing and dreadful juncture. They were, accordingly, left in the grasp of their despotic, cruel, inconsiderate tyrant. He was "angry and very furious," and instantly issued the decree, that every one should be put to the sword.

While the professed soothsayers were the only persons to whom the decree properly related, yet the circumstance of Daniel being devoted to learning occasioned his being included in the sentence. The executioners went in quest of him and his companions for the purpose of putting them to death. It was a moment which must have summoned into exercise all the religious principle he was possessed of. He might murmur against God on account of such an arrangement of his providence, or he might throw himself upon his paternal mercy. He might, by improper means, escape from the despotic sentence, or he might, in cheerful dependence upon the Most High, use right measures for obtaining a release. How fine an example he really afforded, of simple and filial trust! He knew that he might avail himself in every emergency of his Father's goodness, and, therefore, after expostulating with the executioner, and procuring, at least, a temporary delay, he entered the presence of the king and declared, that if time were permitted, he would cer-

* "Diodorus, speaking of the Chaldeans, says, 'They employ their time in philosophy and divination, and are trained up to them from their childhood.' Strabo, observes, that 'the word is sometimes applied to the *nation*, sometimes to the *sect*. It is in the latter sense; namely, 'Magicians' of every sort, that the word "Chaldeans' is used in the fourth verse. Thus Arab is sometimes used for a robber, and Canaanite for a merchant."—*Hastie's Translation and Notes.*

inly return with an answer to the un-ıralleled question which had been pro-ısed to the magicians. The king,—oderated by despair, and appeased, obably, by the modest and deliberate ·meanour of one who expressed his de-ndence upon the arm of the living od,—granted what he had before de-ed, and Daniel retired from the pa-ce.

Go away to the home of that person hose worldly path has become per-exed, and who is under the neces-y of immediately proceeding in a ourse of which he is yet ignorant!—e how anxiously he plies his own un-rstanding, already too much disturbed render him its natural assistance!—bserve how eagerly he consults with s friends, and puts to them hurried uestions, the answers to which he is too uch agitated to hear! Of what avail is l this? Neither he nor his counsellors n accomplish the object they desire. ut follow this religious youth from the lace to his home! He had an inde-endent understanding and learning in l the sciences, as well as the individu-ls who appeared before the king. He ad friends worthy of confidence, capa-le of examination and fit for rendering ounsel, as well as the most favoured ubject in the empire. But his appeal ras neither to his unassisted penetration, or to his undirected companions.

He most readily acknowledged what he astrologers had been compelled to onfess, that none could show the ream to Nebuchadnezzar but a superior ower. The ultimate dwelling-place f this Essence, he was equally ready to cknowledge, was "not with flesh,"—hat "no man had seen him at any time,"—that he was obscured to mortal eyes by the effulgence of his own glory,—"dwelling in the light which no man can approach unto." But he rejoiced to know—a truth, of which they were unhappily ignorant—that, although, he is "the High and lofty One that in-habiteth eternity," yet that he had said, "To this man will I look, even to him who is poor and of a contrite spirit, and who trembleth at my word." That, although, he occupies the universe with his presence and sustains all worlds by his almighty power, he yet visits the closet of the humblest believer, and says, "What is thy request, for it shall be done unto *thee, even as thou wilt.*" "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here am I!" "He shall deliver the needy when he crieth: the poor also, and him that hath no helper."

Oh, what a precious privilege is this admission to a throne of grace—this blessed intercourse with a heavenly Father! Perhaps, young reader, you have never experienced the happiness of such close communication? Perhaps, you have been unwilling, for the sake of religion, to resign all your pleasant, intelligent, but irreligious companions? Foolish man, even on your own principles! Let your companions be a thousand times more wise, amiable, delightful, than they are, can you venture to compare them with the friend of that youth who has sought retirement after the fatigue of the day, and is bending his knee in that dark chamber. *His* friend *gave* yours all the qualities you admire! *His* friend is the *teacher;* yours, the pupil. *His* friend is *omnipotent;* yours is weak. *His* friend is unchangeable, no trial, no time can alter him,—*yours* is fickle, unstable, capricious. *His* friend is the CREATOR—*yours* his CREATURE. Let then,

> "Prayer,—the sublimest strains that reach
> The Majesty on high,"

be adopted by you, not in form only, but in life, and vigour, and earnestness, and it will cheer you in all perplexities, and bear you over else invincible barriers.

Before proceeding even to consultation, such was the value he attached to prayer, Daniel sought the guidance of his Father in heaven. Apparently acquainted, too, with an assurance since more distinctly made: "If *two* of you shall *agree* on earth touching any thing that they shall ask, it shall be done for them of my Father which is in heaven—for where *two* or *three* are gathered together in my name, there am I in the midst of them,"*—he called upon his companions to *combine* with him in imploring mercies from the God of heaven concerning the secret. And after their united prayers had ascended in the incense of that sacrifice which was then virtually and has since been actually

* Matthew xviii. 19, 20.

offered on Calvary, God did not long forbear to be gracious.

On that very night, as the noble captive slept upon his couch, grateful for his deliverance from death, and calmly assured that God would not forsake him in the hour of need,—his mind was miraculously informed on the subject of the monarch's dream. An assemblage of the most surprising images stood before him. Symbols of events, the most grand and sublime that were to occur in the history of this world, rose one after another in his conceptions. The great kingdom under which he lived, appeared unto him and—passed away. Another came into its place, continued for a brief period and passed away. A third, more vast, was seen to bear rule over the earth, and then—vanished. A fourth, arose, subdued and controlled the world, and it also disappeared, Last of all, came forth the KINGDOM OF THE MESSIAH which STOOD FOR EVER. Who shall describe the joy of Daniel at this signal manifestation of the power and the mercy of God? There, he lay down at the point of a cruel death—thence, he arises the inheritor of all the renown and the distinction which the king of one of the mightiest empires could promise to bestow. Would he not exult in the prospect of such advancement, and his feet wing him with incalculable speed into the monarch's presence? Would not his whole soul be so filled with the anticipation of the wonder of the nation, and the praise of the king and the universal fame of the achievement, that he could think of nothing until his tale was unfolded? No! such is not the effect of true communication, to Christians from the Most High God. He who has come into actual union with Jehovah has his heart humbled and his mind filled with solemn and awful views of HIM with whom he has communed. "How dreadful is this place," said the patriarch, "it is none other than the house of God, and the gate of heaven."

Before ever Daniel crossed the threshold of his house, he cast himself prostrate before his God. Struck with the prospect which opened to the view of his mind — he adored Him on account of the wisdom wherewith he planned events and the might wherewith he accomplished them. He confessed, in the deepest humility, that He alone could impart "wisdom" to those who were "wise" to apply unto Him, and knowledge to those who had "understanding," the beginning whereof is the fear of God. Then he poured forth the praise of a grateful heart to the "God of his fathers" for this fresh act of mercy added to the glorious train of deliverancy which had marked his providence from remotest ages.

After having offered this prayer, Daniel went and requested an audience of the king. He was eagerly introduced by the person who had been commanded to conduct the massacre, and who appeared to claim some honour in having discovered so hopeful an interpreter.

As he stood before the monarch fraught with such information, he occupied a situation most alluring to personal ambition. But the oil of the sustaining spirit, which had been poured out during the recent season of devotion, was still fragrant around him. He lost sight of all private interest, nay, he forgot all personal agency. He raised his finger to the skies, and said with self-renouncing adoration: "There is a God in heaven that revealeth secrets and maketh known to the king Nebuchadnezzar what shall be in the latter days. But as for me, this secret is not revealed unto me for any wisdom that I have more than any living, but for the intent that the interpretation may be made known to the king, and that thou mightest know the thoughts of thy heart."

Thus did this youthful servant of God pass through another trial of his principles not only in safety—but in the exhibition of more exalted and disinterested piety. The process, however, was not completed; the giddy summit upon which he was now planted would not admit of the absence of spiritual discipline. How he passed through another trial we shall return to observe.

Liverpool.

MEMOIR OF THE REV. ISAIAH BIRT.

(Continued from page 116.)

WHILE he was in Dublin he read 'Paine's Rights of Man," a work which had then recently been published, and which was, soon after, prohibited under the severest penalties. Greatly as he disliked the character of the writer, he was much impressed with the force of his arguments, without, however, at all adopting his republican opinions. Indeed, apart from the author's preference of a commonwealth to a monarchy, there is little argued for in that publication which would now be accounted extraordinary; although at that time it caused such a ferment, that not only were his person and pamphlet proscribed by the government, but the populace were every where so excited against him, that there were few towns or villages in which "Tom Paine" was not burnt in effigy.

With these sentiments, Mr. Birt was one of those who hailed the commencement of the French Revolution as the day-break of liberty for continental Europe; and, deeply as he deplored the extravagances and the crimes by which that bright prospect was so speedily and gloomily overcast, he could never be persuaded, that because there was a reign of terror in France, there ought to be a reign of affright and tyranny in Britain. He always regarded the war which was waged against the infant Republic, as a royal crusade against the liberties of mankind; and he openly and strongly avowed his dissatisfaction with the infringements which, under the pretext of suppressing French principles, were then made on the British constitution and law. Such, however, was the success of Mr. Pitt, in diffusing a panic, not only in parliament but also through the community, that good old laws were suspended, and bad new ones enacted, to suit every purpose of the government; while juries were always ready, either without or against evidence, to find guilty every one who was accused of a political offence.

Amongst others, the Rev. William Winterbotham, Mr. Birt's neighbour and friend, who was then *associated in the ministerial office with the Rev. Philip* Gibbs, at Plymouth, was, with the most flagrant violation of all the laws of evidence and of justice, imprisoned under the pretence of his having uttered sentiments disagreeable to the government of the day, in two sermons which he had preached, but really because he had, without just cause, incurred the vindictive spite of certain great men. Mr. Winterbotham's case was particularly hard; for, on his second trial, the verdict of the jury was in direct opposition to the summing up and direction of the judge: and when he was brought up for judgment, so regardless were men at that time of honour and integrity in political questions, that his cause was actually betrayed by his own counsel, a man of great legal acquirements, who died at the head of one of the law courts of this realm.

It is remarkable, that the republican terrorists in France, and the monarchical terrorists in England, applied the very same term, "suspected," to those whom they wished to destroy; and, as in France, the memorials and vestiges of royalty were every where effaced, so the cap of liberty was taken from the hand of Britannia on the copper coin of this country, and replaced by the trident, and, to so little things did they descend, that even the street in which Mr. Birt's place of worship was situated, and which, up to that time, had been called Liberty Street, had its now offensive name changed to Pembroke Street. It was not uncommon, at that time, to place such persons as were "suspected" of being inclined to censure the harsh measures of the government, under individual espionage; and Mr. Birt was accordingly committed to the charge of a gentleman of high monarchical principles, who undertook to make and cultivate his acquaintance, in order to inform against him if there should be occasion. In this instance, however, it turned out well. This gentleman's intercourse with Mr. Birt soon disarmed him of every unkind feeling, and their acquaintance ripened into an intimate and life-long friendship, in the confidence of which the secret of the un-

amiable office which had at first been undertaken was made known. Other days have fallen upon us; and a man is now immortalized by opinions for which he would then have been denounced as a jacobin, a revolutionist, and a traitor.

Mr. Birt's political excitement, though strong, was temporary, and caused no abatement of the zeal and energy of his abundant ministerial labors. He was not a man of great learning—he was not a trained logician—he had studied no system of rhetoric—yet few men were more qualified than he to inform on evangelical subjects—to please and to persuade; for which he was naturally endowed with an eloquence which no rules could form—which no art could teach. His was truly "the heart of the wise," which "teacheth his mouth, and addeth learning to his lips." His preaching was consequently universally acceptable; and, by the blessing of God, he was very successful in winning souls to Christ. He did not very profoundly study the matter of his discourses; but his heart led him to choose the most interesting subjects, his mind was familiarised to the fulness of "the truth of the gospel, and, as his rule was to elucidate rather than to prove, so his imagination usually suggested the most lively and attractive illustrations. Few men have surpassed him in the power of commanding and retaining the attention of an audience, or in the fire, pathos, and unction of his pulpit delivery.

The frame and temper of his mind were eminently social. He loved and enjoyed society; and, in society, was the life and soul of the circle. An account even of his journeying adventures, and of the conversation with which he was wont to beguile the listlessness of the tedious stage-coach progresses of former years, could it be collected, would form a most instructive and amusing volume. Notwithstanding his supposed political sentiments, many of the emigrants from France, especially the priests, sought his acquaintance, and were partakers of his hospitality, and of his friendly counsel and aid. He lived in strict and cordial friendship with the pious clergymen of his neighbourhood, who were not numerous indeed, but they were "good men," and their memory will be always precious. Among them there were the Rev. Mr. Hitchins of his own town, and the Rev. Mr. Coffin of Linkingborne, and the Rev. Mr. Messenger of Callington; and, not least, there was the celebrated Dr. Hawker of Plymouth. Of his friendship with the three former there was no abatement; nor of his cordiality with Dr. Hawker, until the Doctor himself withdrew from all those who did not hold his own religious opinions. The writer of these lines well remembers Dr. Hawker's calling at his father's house, and saying, "I am come to drink tea with you, Mr. Birt, and afterwards to go with you to hear you preach;" but in after life the Doctor separated himself, by the same rule of exclusion, from the evangelical clergy in general as from the body of dissenting ministers.

Mr. Birt's intercourse with his brethren in the ministry among the dissenters, whether of his own denomination or otherwise, was of the most affectionate and warm-hearted kind. For them his sympathy was always alive; and no man could say more truly than he, "Who is weak, and I am not weak? who is offended, and I burn not?"

In 1793 he was called, by the illiberal conduct of the clergyman of a neighbouring parish, to publish his first vindication of the sentiments and practice of the Baptists. A member of his church, who resided in the parish of that clergyman, having, during the hottest period of the summer, lost two children by the small-pox, the first of them was suffered to be buried in the church-yard, but the reading of the service was refused. This, though intended as a hardship, was of course not so received. But when a grave only was asked for the second, even a grave was absolutely and uncivilly denied; and it was only after a considerable delay, that

> "——— the charity of dust to spread
> O'er dust, a charity their dogs enjoy,"

was obtained in another parish. Yet, perhaps, after all, the clergyman who gave this refusal was moved more by superstition than by bigotry; for it was his custom always, after performing the rite of christening, to retire, and gravely to break the basin which held the water, lest it should be profaned by being applied to any common use.

This affair, taking place in a rural district, made a great stir; and the most absurd and calumnious charges were circulated against the Baptists, which

. Birt met by a small pamphlet inti-
d "A Vindication of the Baptists, in
ee letters to a friend in Saltash."
ich town is situate in the parish of
Stephen, where these things hap-
ned. This led also to the connecting
a burying-ground for the Baptists,
th the meeting-house which was built
Saltash.

By the blessing of God upon his
nistry, the place in which he had
ached from the first became too strait
the church and congregation; and a
ant chapel in Morice Square, of con-
erably larger dimensions, being
ered for sale, it was purchased, with
intention of occupying them both.
is made it necessary that there should
another minister; and Mr. afterwards
. Steadman, for many years the highly
eemed president of the Northern
ptist Education Society, became the
-pastor of Mr. Birt. For a few years
y continued to preach alternately at
two places of worship; and the
urch, which had become very nume-
s, was still accounted one. This
angement, however, was found to be
exceedingly inconvenient, that it was
termined, in the most friendly spirit,
form two distinct churches. Mr.
eadman continued to exercise the
storal office in Pembroke Street, until
s removal to Bradford; and Mr. Birt
mained the pastor of the church in
orice Square.

In 1800, as before mentioned, he was
rely afflicted by the death of his in-
luable "Betsey," the wife of his
uth, his love for whom is so strikingly
urtrayed in his journal. She left
ven children, the eldest a mere boy,
e youngest one month old. This loss
casioned him the bitterest anguish.
the day time, his varied occupations
some degree dissipated his grief; but
e deep groans which he used to utter
uring the nights, are still in the ears
f the son whom he then chose to be
is companion. It was at this time that
is hair began to bleach, and to approach
at glossy and unsullied whiteness for
hich it was so remarkable, and which
e used facetiously to contrast with the
reyheadedness of much younger men.

About two years after this, he
as united to the excellent Mrs.
Brown of Portsea, with whom he
ived happily more than thirty years.
A brief account of *this estimable* wo-
man, who died in April 1833, appeared
in a former series of this magazine.

In 1803 he was seized by a violent inflammation of the lungs, from the effects of which he very slowly recovered. During his lingering convalescence, and while he was yet unable to resume his ministerial labours, he received the valuable assistance of several young men, who are now among our most eminent and successful ministers; and although, in his intercourse with them he sometimes used great freedom of remark, it may safely be asserted that they all loved him as long as they lived, and affectionately cherish his memory now that he is no more.

It was about this time that he formed a friendship which became an era in his life, and shed a happy influence over its whole remainder. This took place, to him, most unexpectedly. It was the habit of those who pretended to a monopoly of the gospel, to decry Mr. Birt as an Arian; and the late John Broadley Wilson, Esq., who had come to fill an office in the ordnance department, first heard of him in that character. Determined, however, to judge for himself, he went to hear Mr. Birt; and, instead of finding him an Arian, his sentiments and preaching were so much to Mr. Wilson's taste, that he not only became his regular hearer, but received him to the most affectionate and intimate intercourse. Mr. Wilson, having read and reflected much on the subject, was baptized by Mr. Birt, although he did not relinquish his connexion with the Church of England. Indeed, unless he had changed his views of ecclesiastical government also, he became thereby more consistently a member of that church; the inconsistency with her ritual lying actually with the multitude of her worshippers, who, contrary to her rubric, substitute sprinkling for dipping.

Mr. Broadley Wilson, who was a man of high connexions, entered life under the special auspices of the Marquis of Townshend, then Master General of the Ordnance, and with brilliant prospects of worldly advancement; but when he became converted, those prospects lost their charms for him; and after a certain interval he quitted the public service, and retired to his residence on Clapton Common. He was called by divine grace, under the powerful ministry of the late Rev. Rowland Hill, with whom he lived in the closest friendship, and who appointed him one o.

his testamentary executors, in conjunction with Lord Hill.

Mr. Wilson's doctrinal sentiments were decidedly calvinistic, of the best school; and consequently he warmly contended for gospel grace, obligation, and duty. He was eminently a spiritually-minded and devotional Christian; and if his mind or conversation were turned to other channels, it was evidently by constraint, and it speedily recovered its heavenly bias. So consistent was he, that the closest observer could scarcely discover an imperfection, while modesty and humility gave a lustre to innumerable excellencies. His temper, naturally quick, when sanctified, served to give promptitude to his zeal and liberality, and to brighten the fire of his devotion. His benevolence was pure and unconfined; and not only did he give largely, without grudging or stinting, but he laboured and toiled to do good; and this with a feeble and tender frame, so as at length actually to tear himself out, and to bring on his death by exertions beyond his strength.

Although he avoided all active political interference, and political strife was most repugnant to his character, he did not conceal that his political opinions were decidedly liberal; and Washington, who owed his celebrity to a successful resistance to unconstitutional authority and arbitrary power, had few more enthusiastic admirers on that account than Mr. Broadley Wilson. His education, as might be expected from his family connexions, was that of the gentleman; and his manners were those of polished society. In a word, no man felt more than he that a Christian is not his own; and he "kept nothing back," it was all the Lord's. Such men are indeed rare; and it is an equal mystery why the Lord exhibits any such, and why he exhibits so few.

Mr. Birt was, constitutionally, a man of great personal and moral courage, and of an indomitable energy, until the illness before mentioned gave his nervous system a shock, from which it never perfectly recovered. On one occasion, he was sitting with the late Rev. A. Fuller, then on a visit to him, and remained for a considerable time looking silently and steadfastly on the countenance of his friend, and especially on his large and bushy eye-brows, to which *Mr. Hall gave the* name of "Fuller's *Establishment,*" when Mr. Fuller at length inquired, why he looked at him so earnestly. "I was thinking," said Mr. Birt, "what a dreadful thing it must be to be smashed in pieces by your sledge hammer." "Not worse, I should think," replied Mr. Fuller, "than to be cut in two by your scythe." Now, however, if the scythe was not blunted, it was not always held in so close a grasp, or wielded with so fine a stroke. Before the period of this illness, he had always preached three times on the Lord's day, and many times in every week; but from that time he found his strength unequal to so many services. Yet he preached with the same animation and vehemence as ever; and, could he have spared himself, more frequent preaching would have exhausted him less. He laboured abundantly still among "other churches;" and took many journeys, both to baptize and to preach the gospel. To a casual observer his strength and energies seemed to be unimpaired, and his spirits to have all their former elasticity and force; but he was subject to seasons of great nervous depression, during some of which he doubted that he was divinely called to the ministry of the gospel, or that he ought to continue to exercise it. But for these influences, it is not probable that he would have left the people of his first love, and of his first charge, among whom he had laboured successfully more than thirty years, and scenes endeared to him by a thousand tender recollections. He began his ministerial course with the fathers, many of whom had been removed; but their children had, in many instances, risen up in their place, who were the fruits of his own ministry, and regarded him with more than filial attachment. Of those, some now remain; and although so many years have elapsed, his name and memory are still honoured in the sphere of his earliest pastoral engagements. Many an anecdote is still told there, of his promptitude and zeal in the cause of Christ, of his able and successful ministry, of his cheerful and lively conversation, of his ready and forcible repartee, and of the generous undisguisedness of his nature. It will be long ere he is forgotten at Devonport, or among the Baptist churches of Devonshire.

It is true he had trials there. Whatever may be the case now, in those days the society and habits of Royal Dock Yards were not found very favorable to

he modesty, diffidence, or conciliatory anners of all those who belonged to hem; and it so happened that several nembers of his church had office or occupation in the dock yard, a few of whom did assume certain airs which Mr. Birt found it hard to endure. Still his was no more than he had been sed to from the first; and, with the ame firmness of mind as aforetime, he ould have as little regarded it, after he actual collision had passed away: ut now it dwelt in his mind, dissatisfied him with his position, and inlined him to remove.

At length, in 1815, after invitations om different churches, he accepted he call to the pastoral office in Cannon treet, Birmingham; and thus, though ot immediately, became a successor o his beloved Samuel Pearce, whose ignature appears to Mr. Birt's call om the United Church of Plymouth nd Plymouth Dock. This considera-ion, doubtless, had great weight in nducing him to prefer Birmingham; nd the blessing of God abundantly ested on his ministry there. He con-inued to labour with his characteristic ardour; and his pulpit exertions were s animated as ever. Although he preached only twice on the Lord's day, his services on the week evenings were universally numerous; and the extraordinary ones were chiefly applied to the improvement of the younger members of his church and congregation, who returned his affectionate zeal in their behalf, by the most devoted attachment to his person and ministry. He still took the same lively concern in the welfare of "other churches," which had distinguished the earlier periods of his career; and was always ready to visit, counsel, and assist. He was as prompt as ever at the call of duty or of sympathy; and, although the seasons of nervous depression were more frequent and painful, and his system become more irritably excitable, he was still, when brought out, full of life and fire—still was he the enlivening and instructive companion, and still the soul-stirring preacher of the gospel of Jesus Christ.

In addition to the affectionate offices and intercourse of the many kind and faithful friends by whom he was surrounded in Birmingham, his residence in that town was rendered yet more pleasant to him, *by the opportunities it afforded of interchanging frequent* visits with his dear friend Hall, who then lived at Leicester; and these opportunities were not neglected. About this time, the friends in Cannon Street, Birmingham, had made a noble and simultaneous effort, by which they had cleared off a large debt which had remained on their place of worship; and Mr. Birt suggested, that the example of the friends in Birmingham should be proposed to those in Harvey Lane, Leicester. Mr. Hall was far from sanguine; but Mr. Birt introduced the subject from Mr. Hall's pulpit. His interposition and arguments were taken kindly by the people, and had good success. During one of his visits to Leicester, he was surprised and somewhat alarmed, one morning as he left his bed-room, to see Mr. Hall at the foot of the stair-case, evidently waiting for him, his pipe in his mouth, his elbow on the banisters, and an expression of the gravest curiosity on his countenance. As Mr. Birt descended, Mr. Hall said, "I have been waiting here for you a long time; I want to ask you a question, about which I have been thinking all night." This raised Mr. Birt's curiosity to at least an equal degree with that of his friend; and at last it came out thus—"I want to know, Birt, why it is that every thing you have hitherto published has been upon baptism. I can't conceive how a man can continue all his life-time to write upon nothing but baptism."

In 1823, Mr. Birt was visited with a most alarming disorder, brought on by sleeping in a damp bed. His recovery was long scarcely hoped for; and although the specific complaint was removed, its effects remained with him to his dying day, and, far more than his age, debilitated and disabled him. It left upon him a most distressing spasmodic asthma, so that scarcely a day elapsed in which he had not to undergo paroxysms from which it seemed impossible he should revive. He was much afflicted, too, with polypous excrescences of the nostrils, which, as they grew, obstructed his free breathing; and, for several years, it was necessary almost annually to extract them by a very painful operation, which, however, both in the anticipation and the suffering, he bore with the greatest composure. They were not malignant; and did not trouble him during the last few years of his life. He now found that his frame, shaken

and weakened by this illness, and especially by these asthmatic spasms, was quite unequal to the responsibility and labour of the pastoral office, in such a church as that over which he then presided; and he resolved, therefore, to resign his charge, before the cause should have suffered from his inability to sustain the same degree of exertion as he had previously given to it. With great mutual affection, the church, which had then become very large, and has been increasing ever since, and he dissolved their connexion with each other, in 1827; and Mr. Birt then removed to Hackney.

For about a year after this, he preached the Lord's-day Evening Lecture at Dr. Cox's chapel; but he then found, that a regular engagement to preach even once on the Sabbath was more than enough, either for the anxiety of his mind, or the strength of his body. From that time forward, he preached occasionally at different places, as the intermissions of the cruel disease under which he laboured, permitted; and, he even ventured to administer the ordinance of baptism. His favourite exercise, however, was to preach in a hired room in the neighbourhood of Shoreditch church, which he called his cathedral, and where the Lord owned his labours. There is, now, a commodious place of worship and a good congregation on that spot. By degrees, the attacks of his disorder became so frequent, as to confine him for long periods to the house; and for months together, he was unable to take rest in bed; but remained all night in a sitting posture on a sofa. He was, thus, of course, though most unwillingly, constrained to preach less and less frequently, until he ceased altogether to attempt it. One of his last public exercises was, administering the ordinance of the Lord's Supper to the Baptist church in New Park-street, Southwark.

During the closing period divine grace shone in him most resplendently. "At evening time it was light." Never were meekness, patience, and even cheerfulness in suffering, more delightfully evinced. At times, he was still subject to nervous dejection; but his spirits had wonderfully recovered their elasticity, and rose as the sinking of the bodily powers indicated his nearer approach to the heavenly state. "I am full of days," *he used to say*, "I have had enough, *want no more.*" His feelings while he was daily, and sometimes, hourly, familiarized with death by the sensations of a dying man, may be gathered from the following sentences of his letters:

"Hackney, Sept. 28, 1834.

"I have now entered into my 77th year, with the expectation that it is my last in this world of sin and sorrow. My regret is, not that my end is so near, but that I have not been more devoted to Him who gave himself for me. I attribute it to His grace, that my life has been, in any degree, consecrated to his service, and that I am now cheered with the glorious hope of being for ever like him, with him, and employed by him. My poor imperfect services in his cause have been attended with the greatest pleasure I have ever yet known; but, oh! the transporting delight that will be experienced, if I am ever permitted to serve in his presence, and in perfection! I have good hope, through grace, of being shortly thus engaged."

His removal to Hackney brought him again into the frequent society of his invaluable friend Mr. Broadley Wilson, who, as Mr. Birt's infirmities and sufferings increased, increased his kindness. It was, however, the will of Him, "round about whom are clouds and darkness," that Mr. Birt should be bereaved of his great earthly solace. Mr. Wilson took a very efficient part in many religious and benevolent institutions, and it so happened that, in one of these, some disagreeable feelings had arisen, which he was looked up to as having more influence than any other individual, to compose and heal. Always ready at the call of piety or of peace, he undertook this office, and, by too frequent journeys, and over exertion of mind and body, he brought on an illness which to the painful surprise of his friends, after only a day or two, terminated in his death, on the 16th of February, 1835. Mr. Birt's feelings on this occasion were thus expressed:

"Hackney, Feb. 22, 1835.

"My dear Son,

"For several days past I have been intending to write to you, but the sudden and very unexpected death of the best friend I have ever found on earth, has so affected me as to render me almost incapable of anything besides meditating on my great loss. My great, my only support is, that He who gave him to me was dead and is alive again and lives for evermore, and is the same yesterday and to-day, and will never know change. Through his matchless grace,

e soon to meet my friend, where there ll be no more death."

Ir. Birt survived Mr. Wilson nearly ee years; and the same ministrations indness, which he had received from whom he emphatically calls his iend," were continued to the last ment by Mrs. Wilson.

In another occasion he writes:

'It is very evident that I shall soon go way of all the earth. Nor do I lament it. m weary and useless, and have a desire lepart and to be with Christ, which is better than when things are at the best e. I feel much in the prospect of part- : but with respect to other things, the hor is drawn up, and the sail is set."

n the last extract that will be given, says:

'I am now entirely precluded from aching. My lungs are become exceed- ly weak; the spasms arrest me every ht, and great difficulty of breathing awaits every day; my strength evidently de- es, and I expect soon to go the way of the earth. But I trust, through rich and ereign grace, that when the earthly house ny tabernacle is dissolved, I shall be ad- ted to the building of God, the house not de with hands eternal in the heavens. is good hope keeps me calm and patiently iting for all the will of God concerning . Never was I more, I might say, never s I so sensible of my entire unworthiness l insufficiency. I look to our Lord Jesus rist, saying,

'A guilty weak and helpless worm,
On thy kind arms I fal';
Be thou my strength and righteousness,
My Saviour, and my ALL.'

r support and peace are derived from his idness, ability, and faithfulness alone; if should fail me, I am undone; but he th said, 'I will never leave thee;' and his esence and his favour constitute all my vation and all my desire."

Thus he continued, sometimes so re- ved as to astonish, even his intimates, r the cheerful liveliness of his conver- sation, and, at others, awakened their fears by apparent symptoms of an imme- diate departure, until the latter end of October, 1837, when a sun-shiny day tempted him to walk in the garden, and to remain there until he took cold. Yet no extraordinary alarm was excited, nor did he apprehend himself to be seriously worse. On the night of October 31st. he retired to rest, exceedingly weak in- deed, but after a day of less suffering than usual, and dismissed his children who were with him, with assurances that they had no cause for unusual solicitude on his account. He lay in undisturbed sleep until about seven o'clock in the morning of November the 1st. when the nurse perceived a mortal change in his countenance, and summoned the resi- dent members of his family, who reached his room just in time to witness his last breath. He did not awake to the con- sciousness of dying, but breathed his soul out gently on the breast of his Saviour; and, as he fell asleep bodily on the previous night, so at that moment, he literally slept in Jesus. "Mark the perfect man and behold the upright; for the end of that man is peace." He died exactly eight weeks after he had entered his eightieth year.

His remains were deposited on the 8th of November, in a vault under the Rev. Dr. Cox's chapel at Hackney, where lie also the remains of his second wife; in both instances, through the un- solicited kindness of their highly esteem- ed friend, Mrs. Waters, of Hackney. Dr. Cox officiated at the interment, and de- livered, with much pathos, an address which presented a most accurate and vivid portraiture of his deceased friend. On the evening of Lord's-day, Novem- ber 12th, Dr. Cox also preached to a crowded audience, in his own chapel, an able and impressive sermon on occa- sion of Mr. Birt's death, from this pas- sage, "Having a desire to depart."

PARAPHRASE ON THE THIRTY-FIFTH CHAPTER OF ISAIAH'S PROPHECIES.

Lo the solitude vast, where the deep silence reigns,
Enchanted shall burst into song;
O'er the desolate waste shall be heard the sweet strains,
That float Salem's green groves among.

For the grand sylvan scenes of Libanus shall spread,
Where the thorn and the briar entwine;
And the roses of Sharon their fragance shall shed,
Embraced by the clustering vine.

For the glory divine in the desert shall dwell,
And the withering curse be no more;
And loud hallelujahs eternally swell,
For Jehovah shall Eden restore.

Oh! comfort the mourner with tidings of joy;
Bid tremblers abandon their fear:
Say, Jehovah to save you his arm will employ;
Soon, soon, shall the Saviour appear.

Then mellifluous songs from the dumb ye shall hear,
Though now they are silent and sad:
And bounding away like a roe shall appear,
The lame paralytic so glad.

For life's balmy streams in the desert shall flow,
Diffusing fertility round:
And wide-waving harvest shall plenty bestow,
Where the weed and the dragon were found.

And a path shall extend o'er the desolate wild,
By the foot of the wicked untrod:
The wayfaring man, though simplicity's child,
Shall not err in the heavenly road.

No lion shall roar in that region of peace,
Nor basilisk's poison destroy;
The war-stirring trumpet's wild clamour shall cease,
And sorrow shall never annoy.

See! Jehovah's redeemed all to Zion returning,
Their music loud swelling on high;
Eternally fled the dark days of their mourning;
Eternally hushed the deep sigh.

J. W.

Montrose.

HYMN FOR THE BREAKING OF BREAD.

Living bread, sent down from heaven!
Source of all our bliss below!
Lamb of God, for sinners given!
Let us here thy presence know.

Once thy sacred body broken,
Was for us a sacrifice:
By this bread, the appointed token,
Shine before thy people's eyes.

Once thy precious blood was flowing,
To remove our sin and shame:
Now, dear Lord! appear, bestowing
Every blessing through thy name.

Come, though all-sufficient Saviour!
Speak to every waiting breast:
Manifest thy gracious favour,
Fill us with thy peace and rest.

T. C.

REVIEWS.

Our Young Men: their Importance and Claims. A Prize Essay. By F. A. Cox, D.D. LL.D. 1838. 12mo. pp. 354. Price 5*s.* bound in cloth.

Every class of the community has, perhaps, some distinct claims on Christian benevolence and wisdom; but the claims of young men are certainly among the most pressing, and are greater than have been usually recognised even in theory. The length of the term during which they may reasonably be expected to exert influence on society either for good or for evil, the paramount station which they will occupy when the power of their elders has waned or entirely passed away, the degree in which their habits even now affect the welfare of their seniors, their juniors, and their equals in age, the need they have of guidance, and the love of independence which is growing up within them; these, and other considerations of a similar nature, render it exceedingly important that they should receive the attention of the wise, and that the efforts made to promote their interests and to train them for usefulness should be judicious and effective.

"Suppose the rising generation of other and bygone times had been what early, pious, and successful training might have made them: suppose the entire mass of our ancestry had been as intellectually and morally cultivated as we wish our children and successors now to be—that fathers had wisely directed their children, schoolmasters had judiciously instructed their pupils, employers had religiously watched over their apprentices, clerks, and dependents, authors had written nothing but what truth and goodness might have sanctioned, and ministers had breathed the spirit and exhibited the corresponding conduct, while they taught the doctrines and enforced the claims of Christianity, aiming to win souls to Christ, seeking the flock and not the fleece—unselfish, unmercenary, unworldly—affectionately and constantly subserving the best interests of the families committed to their care;—what might not, humanly speaking, have been the ameliorated condition of the christian church? Growing up in the knowledge and love of God, they might have prepared the way for the wider and more effectual diffusion *of the gospel, and by their influence have transmitted to their sons* and sons' sons, impressions of the true character and excellence of religion, which would have enlightened, elevated, and sanctified the present generation. Had this supposition been realized, the state of the church of Christ must now have exhibited a most attractive aspect, and we should have been more capacitated to uphold the interests of religion. The men of this period being the youth of the past, would have been emancipated, in a happy degree, from the bondage of worldly secularities; piety would have flourished among all orders; the sanctity of the Sabbath would have been universally felt; the spirit of religion, transfused into the spirit of the laws, would have mitigated their severity, without impeding their justice; the furies of Orestes would have been driven from the fields of polemical discussion; sectarian prejudice, and the spirit of schism and separation would have been expelled from all parties; and the sympathies of religion would not have been annihilated, as they too often are, by hatred, and variance, and strife."

"Suppose, then, that at this time we could successfully cultivate the minds of our youth, and fill their hearts, by a divine blessing on the means employed, with the love of God and man, it is evident that all our ecclesiastical affairs, and especially our religious feeling towards each other as Christians, would be speedily changed. Let but the language of detraction be silenced; let the spirit of the gospel be evinced; let our young men, as they ascend to their stations in society, learn to reverence all christian institutions; to be lovers of all good men; to understand that faith and charity constitute the basis of Christianity; that all true Christians form but one sect, one party, one household; that 'one is our master, even Christ, and all we are brethren;'—let them be made to feel that every one who is known to be a saint, ought to be hailed as a brother—and, that, while the members are many, the body is one; and let them devote the energy of their youthful powers, their intellect, their influence, their property, their time, as much as may be, their *heart*, to the interests of true religion; and the generations now springing into maturity will indeed be as 'kings and priests to God,' and 'nursing fathers and nursing mothers to the church.'"

"On the other hand, if the young men of our times receive lasting impressions from the spirit of sectarian dislike and division that is now abroad; if they adopt the prejudices, animosities, and personal aversion which en

venom the temper of so many professing Christians, of all denominations; if they pour the same exasperation, the same virus of theological haste into the pages they shall hereafter write, the sermons they shall hereafter preach, or the families they shall hereafter find or form—making the altar, the press, and the pulpit alike the instruments of discord, and the very fountains of malignity—why, then, 'Ichabod' may alike be written upon the pillars of the church and the state." pp. 228—230.

The volume from whence these observations are quoted owes its existence to an advertisement from the committee of the British and Foreign Young Men's Society, offering a prize of one hundred guineas for the best essay on "The Claims of Young Men on Society." The adjudicators, the Rev. J. Harris, of Epsom, and the Rev. J. K. Foster, president of Cheshunt College, have stated that several of the performances submitted to them were found to possess qualities which entitled them to high commendation, and to be characterized by distinguished talent. The treatise before us, however, approved itself to their judgment as decidedly the best; and, without knowing what the others were, or by whom they were written, it is within our province to say, that it is no dishonour to any man to have produced a work which should be reckoned second when the work before us was one with which it had to sustain comparison.

Dr. Cox has divided his essay into three parts. In the first he treats of the importance of young men to society; and this he illustrates by reference to their influence in domestic life, in social life, and in public life, and to the opinions and practices of ancient pagan nations, and of the Jews. In the second part, he treats of the persons on whom it especially devolves to watch over and promote the interests of young men, and points out the duties of parents, of teachers, of employers, of ministers, of authors, and of Christians in general, in reference to this portion of the community. In the third part, he descants on the advantages which would accrue from successfully cultivating the minds and hearts of young men, to themselves, to the church, and to society at large.

We should give copious extracts, were it not that we hope that the whole work will soon be in the hands of a large portion of our readers. It deserves perusal, *I will furnish matter* for serious consideration. It contains much sound practical wisdom, which it presents to the mind in perspicuous and impressive language. The author has evidently given his best attention to the subject, and he illustrates its various bearings in a way that evinces much knowledge of human nature, and of the present condition of society.

Letters from an Absent Godfather; or a Manual of Religious Instruction for Young Persons. By the Rev. T. E. Riddle, M.A., Curate of Harrow, Author of "First Sundays at Church," &c. London, 1837. pp. 205. Price 6s.

The religious instructor, whether from the pulpit or the press, has no duty more important or arduous than the illustration and enforcement of practical religion. It is quite a mistake to suppose that error is restricted to doctrinal statements. It is possible so to mistake in the application of the precepts of the gospel as to weaken their authority, and so to attend to its ordinances as to make them vehicles of mischief rather than of good. The extreme difficulty of properly treating practical subjects, is probably one reason why they are not more frequently introduced in our public ministrations: the fact must not be wholly ascribed to the reluctance of our congregations to listen to such topics. It is unspeakably more easy to state and defend a doctrine, than to illustrate and enforce its sanctifying tendency; to administer christian ordinances, than to trace with minute distinctness, their holy design; to iterate the precepts of religion, than to show their application to the varied characters and circumstances of men; and to expatiate on the glories of heaven, than to portray the character to which alone they will be revealed. The extreme arduousness, therefore, of practical instructions may render the best-intentioned efforts nugatory or injurious, from the imperfect or erroneous views with which they are blended.

The work at the head of this article is intended to be strictly practical, and is obviously written, or rather compiled, with the purest and most benevolent purpose. It is meant to supply the instructions which a conscientious godfather would wish to convey to a youth at whose baptism in infancy he solemnly professed on his behalf an adherence to the christian faith, and a renunciation of "the world, the flesh, and the devil." Now it is the

foundation on which these addresses
which, in our opinion, goes to impair
utility.

onsorship, even were those who un-
ke the office and their manner of
ding to it all that could be wished,
uestion, not of ceremonial observ-
, so much as of profound practical
ent, especially when viewed in con-
on with the doctrine of baptismal
eration. The attempts of Mr. Rid-
o raise upon this basis a superstruc-
of holiness cannot but be cordially
oved, but,

"Hic labor, hoc opus est,"

arduous is the work, and how re-
ted must its happiest influence
e, as compared with the wide-
ading evils of the system on which
built!

he varying and manifold opinions of
chmen as to the precise benefits
eyed by infant baptism form a curi-
subject of inquiry. Whilst Dr. Pusey
his compeers, the illuminati of
ord and the Church, contend strenu-
y (and unhappily the formulary of
inistration *too well* supports their ar-
ent) for the regenerating saving in-
nce of the rite, there are, we fear,
y of the evangelical clergy of the
ent day with a strong leaning to this
of the subject. The uncompromis-
language of Newton, Scott, and
y others who took the lead in the
lern revival of religion in the esta-
hment, is yielding to modes of ex-
sion obviously inclining to the senti-
nts which they laboured to explode.
Ir. Riddle, for instance, is decidedly
ngelical in his general views, yet we
him saying in the character of a
father, at page 21,

You, my dear William, were an un-
cious infant when you received this sign,
ns, and pledge of spiritual life and the
our of Almighty God; and the requisite
nises were made on your behalf by others.
. covenant, however, was really made,
rding to the circumstances of the case;
the covenant fully and accurately stated
his: God graciously took you at that mo-
nt into his favour, and pledged himself
give you all needful spiritual blessings as
a as you should be capable of receiving
m, and until you should forfeit them by
breach of your own engagement; and
on your part, became bound as a reci-
nt of divine grace, and in the *strength*
m to you, *honestly and earnestly to re-*
ace sin, the world, and the devil, to be-
in God and to serve him, as soon and
as long as you should be capable of understanding this obligation and of making any effort to fulfil it."

He also quotes, with evident approbation, a passage from Bishop Bradford, in which the following occurs:

"Those who are regularly baptized are incorporated into the visible Church of Christ, and thereby entitled to the pardon of their past sins, and received into the number of the children of God through Jesus Christ; and as they are dedicated to the Holy Ghost, together with the Father and the Son, so they have a right to expect and depend upon his assistance, so long as they do not wilfully violate their baptismal covenant; they are born again, or regenerated into a new state, entered upon new relations, obliged to live new lives; they are admitted into that body of which Jesus Christ is the head, and in which the Holy Spirit dwelleth, in order to quicken and sanctify, to direct and influence, all its members which do not resist and refuse his conduct. This is baptismal regeneration, and which will be attended also with the renewing of the Holy Ghost, where there is no obstruction to his sacred influence." pp. 25, 26.

We might suppose that the truth or error of baptismal regeneration was capable of proof by the simplest process of investigation—that of facts. If true, we might expect to see the proofs of renovation in the opening character of childhood; to find the dawn of existence bright with celestial radiance, and the first-fruits of youth "holiness unto the Lord." At least, there would be some evident distinction of character in these Neophytes, these children of the covenant, these regenerated spirits, and the offspring of the Quakers and the Baptists —those unhappy outcasts, who, withheld by the error of their parents from the sanctifying drops that should fall upon the brow of infancy, remain still under the blight, and amid all the darkness of the fall! But is it so? Can man or angel say which is the regenerated, or which the accursed? Is not every shade of distinction ascribable to causes wholly independent of their baptism, or the contrary? Will not the neglect of early instruction and discipline leave the subjects of baptismal regeneration the slaves of ignorance, irreligion, and vice; whilst their use under the divine blessing, imparts to those who, on the supposition that the doctrine of the Church of England is true, are objects of the profoundest sympathy, an influence which renders youth an offering consecrated to God shapes the lispings of childhood i

prayer, and makes the beginning of life the dawn of a happy immortality?

It is amusing, by the way, to find in the work before us, quotations from our friend Joseph John Gurney—a godfather counselling the object of his solicitude in the words of a Quaker!

The appointment of sponsors in connexion with infant baptism, though unwarranted by Scripture, repugnant to reason, and on practical grounds most objectionable, involves, nevertheless, a tacit and important recognition of the principles of the Baptists. The Church of Rome, in receding from apostolical precedent, did not, as many pædo-baptists of modern times do, baptize infants on the faith of their parents, but required from them, in the persons of their sponsors, an avowal of *their own* faith in Christ, and renunciation of "the world, the flesh, and the devil." The office of sponsors proceeds on the supposition that a profession of repentance, faith, and obedience is indispensable in the persons to be baptized. This practice was retained in the Church of England at the Reformation; but whilst it recognises our principles, it is difficult to heighten the evils of which this compensatory machinery is productive. Can anything be more contrary to sound sense, not to say revelation, than that persons should come forward to profess on behalf of another, that other being "an unconscious infant," (p. 21,) a belief in truths which claim the exercise of the understanding, and the submission of the heart—a renunciation of "the world, the flesh, and the devil," ere he has been tried by the fascinations of the one, or the temptations of the rest—an obedience to Christ, whose claims he is incompetent to estimate, and whose yoke he may probably spurn! And this, too, in the face of millions of instances in after life of utter, reckless, and lasting neglect of all the professions, promises, and vows made in their name amid all the solemnities of religious observance, prayer, and praise! But the practical influence of this system on the persons concerned, is the worst consequence arising out of it. A transfer of responsibility in religion is utterly vain; and how dangerous the illusion, should it get possession, as well it may, of the minds of youth, that they, at least till they arrive at that indefinable period, *years* of discretion, or till their confirmation *by the bishop*, need not load themselves *with obligations* which others have *undertaken to sustain!*

But what is the influence of this system on the sponsors themselves? How are they affected by the vows which they make, and the obligations which they voluntarily undertake? Is not this solemn office of sponsorship in the vast majority of instances sustained without the slightest reflection, and regarded, with all its parade of promises, simply as a form? How should it be otherwise when they themselves are notoriously ignorant of what be "the first principles of the oracles of God," and are wholly unregulated by the spirit or the laws of the gospel? The inconsiderate assumption of so momentous a trust, followed by the habitual neglect of its observation, must, we should suppose, weaken the foundations both of morals and religion.

Even in those instances in which the office of sponsor is undertaken seriously and in a spirit of piety, innumerable difficulties surround the discharge of its duties. In some things it is wholly impracticable; in others, it would be at variance with that right of private judgment and decision which is at once the duty and the privilege of all; and in not a few, would intrude rudely and painfully on the privacies, sanctities, and engagements of domestic life. But it is not attempted to discharge these duties: like obsolete laws, they become disregarded; or if occasional admonition indicate that the relation is not wholly forgotten, how does this answer to its claims, or fulfil its vows? We are at a loss to estimate the feelings with which a serious mind can reflect on the obligations under which it has placed itself with reference to those of whom it cannot tell whether they will be distinguished for wisdom or for folly—will sit at the feet of Jesus, or occupy the scorner's chair!

To meet in some respects the claims of this mystic relation is the object of Mr. Riddle in the work before us; nor is it possible to doubt the piety and benevolence of its author. Stripped of its assumptions as to the benefits and privileges of infant baptism, it is in many respects an excellent manual of practical religion. It is, as we have intimated, rather a compilation than an original production, and contains extracts of extreme interest and beauty from various eminent writers, especially Isaac Barrow, Fenelon, and Baxter: a handful of flowers bound with a band of nettles.

"Terra salutares herbas, eademque nocentes
Nutrit; et sortitæ proxima sæpe rosæ est."

BRIEF NOTICES.

to the Society of Friends upon the Subjects, and Mode of the Rite of ?c. By THEOPHILUS. pp. 64.

ty of Friends have long been istinguished by steady and liberal ioting the great and necessary fusing throughout the world the truth. There is reason to believe exercised a reflex beneficial influ- : own body, by inducing a more careful study of the inspired e result has been, that many have been convinced of the error :m, in rejecting those ritual ob- ıich Christ, in his wisdom and pointed in his church, and have sincerity by rendering obedience f their Lord's will. The subject ı brought under consideration of arge, and it seemed highly desi- me attempts should be made, in a rm, to guide those whose minds more especially on the initiatory ural views as to its nature and This is the professed design of this tract, and he has executed nion, with much judgment and principal part of his little work the proof, that baptism in water l to be perpetual, and we know find this part of the subject more d. He shows a thorough ac- ith the controversy; and in the ing to the *subjects* and *mode* of liciously avails himself of the ecisive testimonies of Barclay, ther eminent writers among the he spirit of the tract is admirable; ould be perused by any whom it nvince, they cannot, we should therwise than gratified by the nper of the author, and impressed for the ability he has displayed. s may be read with advantage, the parties for whom they are ntended, but by any others who nformation on the important sub- ı they refer.

ıkling is not Christian Baptism. Price 1*s.* 6*d.*

ıis work is anonymous, we have lieve that it is the production of a inister, whose name, if given, increased its circulation. It dis- ıid spirit, extensive reading, and acquaintance with the subject of its. It is not so strictly defensive ons on our side of this *question : it assails infant sprinkling*, and illustrates its pernicious influence on the church and the world, in a manner which will perhaps surprise many good men, but which deserves the serious consideration of all.

The Happy Transformation; or, The History of a London Apprentice: An Authentic Narrative, communicated in a series of Letters. To which is added, A Warning Voice to the Young, or The Ways of Sin shown to be both Seductive and Dangerous. With a Preface by W. H. Pearce, Missionary from Calcutta, to whom the Letters were addressed. The profits to be devoted to the cause of Missions. 24mo. pp. 129. Price 1*s.* bound in cloth.

Apprentices and masters may read this narrative with equal advantage. Mr. Pearce certifies that it is true, and we assure our readers that it is deeply interesting. It exhibits the career of one who lost, during his apprenticeship, the habits of integrity and sobriety to which he had been trained, plunged himself into dissipation, and pursued a course which would have terminated in temporal and everlasting ruin had not sovereign grace interposed. After his liberation from a metropolitan jail he returned to his native town; the gospel which he heard from a Baptist minister, on whom his parents attended, was felt to be suitable to him in his unhappy and degraded condition; he received it in faith and love, and after suitable preliminary engagements, he went to India to preach among the heathen the unsearchable riches of Christ. Every Christian reader of the tale will acquiesce in Mr. Pearce's remark, that "a change so blessed as it regards himself, and so important to the welfare of others, may well be designated a 'Happy Transformation.'"

An Apology for Religious Freedom. By PIERS EDMUND BUTLER, B. A., *lately Curate of St. Margaret's, Ipswich.* Ward. 8vo. pp. 22.

Mr. Butler has lost whatever honour accrues to a minister of Christ from state patronage, and whatever prospect he originally had of enriching himself by the ministerial office. But he has gained the liberty of doing his work according to his views of the will of Him to whom he is accountable, and by whom alone crowns of righteousness will be dispensed. We welcome him to our ranks, and wish him success, both in the promulgation of the gospel among sinners, and in his endeavours to teach fellow disciples to "stand fast in the liberty wherewith Christ has made us free."

Charity, or Christian Love. A Sermon, *delivered as a Monthly Lecture, at the Inde-*

pendent Chapel, Brunswick Square, Bristol October 12th, 1837. By THOMAS S. CRISP. *Published by request.* 8vo. pp. 39.

In this discourse, Mr. Crisp explains the nature of Christian love, and points out some of its principal characteristics and exercises. It is a judicious sermon, and happily exemplifies the benign and candid spirit which it inculcates.

Practical Observations on the Asphaltic Mastic, or Cement of Seyssel, now extensively employed on the Continent for Pavements, Roofing, and Flooring, for Hydraulic works, &c., &c.; Explaining its Nature and Manipulation, &c. By J. W. SIMMONS, *Civil Engineer and Surveyor; late of the Royal Observatory.* 8vo. pp. 27. Price 1s.

We should think that this pamphlet deserves the attention of competent judges of such matters as it treats of, who may have in view the erection of places of worship. If its representations correspond with fact (and some high attestations are given), the newly imported cement of which it speaks, must be an economical and excellent material for the flooring of chapels, and especially adapted for the construction of baptisteries.

Love to Christ defended and enforced. A Sermon preached in the Baptist Meeting-house, Luton, on Sunday, November 19, 1837; on the Death of Miss Martha Mead. By HENRY BURGESS. pp. 20.

Judicious and persevering Sabbath School teachers are valuable members of the community; and love to Christ is the only principle by which their character can be formed. May this sermon be the means of exciting many to tread in the steps of her whose brief career it commemorates!

Select Meditations for every Day in the Year; being consecutive portions from Sermons by Bishop Reynolds, with suitable texts of Scripture prefixed. Arranged and Edited by the Rev. CORNWALL SMALLEY, A. M. Price 5s. 6d.

The portion of Bishop Reynolds's works thus arranged, is his series of seven sermons on the 14th chapter of Hosea. It is impossible to read them in a devout frame of mind without spiritual advantage, for they are full of scriptural truth. A short portion read every morning, must tend to godly edifying.

The English Martyrology abridged from Foxe. By CHARLOTTE ELIZABETH. *Vol. II.* pp. 430. Price 6s.

We know of no species of reading, next to that supplied by the book of God, of which the moral tendency is more excellent than that of Christian biography, and of all Christian *biography that of the* Martyrs occupies the *first place.*

What can I do? Three Letters to a Friend, on the importance of personal effort for the Conversion of Sinners. 1838. pp. 39. Price 8d.

This tract consists chiefly of extracts from a work on the subject by Mr. Hinton. The delicacy with which it is got up suggests the idea that it is intended principally for circulation among ladies, and it is well adapted to stimulate them to useful exertion.

Divine Emblems. Embellished with Etchings on Copper after the fashion of Master Francis Quarles. Designed and written by JOHANN ABRICHT, A.M. Price 4s. 6d.

Old Francis Quarles is a master in his art. The present author has studied diligently in his school, and follows him with willing and lively, though still it be with unequal steps. At the same time having a little taste this way, we acknowledge ourselves to have been much pleased with his performance.

The Secret Disciple encouraged to avow his Master. By the Rev. J. WATSON, *late of Union Chapel, Islington,* pp. 93. cloth. Price 1s. 6d.

In most congregations there are persons into whose hands a judicious discourse on this subject might be put advantageously; and this is well adapted to meet their difficulties, and excite them to make that profession which interest and duty demand.

The Sick-Nurse's Manual. By a Lady. Price sixpence.

The miseries of a sick bed may be so much alleviated by good nursing and so much aggravated by unskilful attendance, that we hail with great pleasure a little publication which gives judicious advice respecting quietness, cleanliness, ventilation, night-watching, bed-making, administering medicine, blisters, leaches, water-gruel, and many kindred topics.

The Means of Preserving Health. By the Author of "The Sick-Nurse's Manual." Price sixpence.

To be well nursed when ill is pleasant, but to be free from the need of nursing is still pleasanter. If the suggestions respecting food, dress, bathing, and exercise, which are given in these pages, were uniformly observed, there would certainly be a much more limited demand for good nurses than there is at present. In the existing state of society, however, both publications are salutary.

Immediate Emancipation. The Speech of Lord Brougham in the House of Lords, on Tuesday, Feb. 20th, 1838, on Slavery and the Slave Trade. London: Printed for the Central Emancipation Committee. Haddon 12mo. pp. 24.

So much eloquence was never before sold for one penny. The circulation of this speech has greatly promoted the good cause on behalf of which it was delivered.

INTELLIGENCE.

FRANCE.

CHURCH AT BAISEUX—IN THE DEPARTMENT OF THE NORTH.

ıx is a pleasant little village situated frontiers of France, and partly in . In 1820 there was but one Proımily, and that family were not acwith the great truths of the Gospel. nderful are the ways of our God! opy of the Bible was bought by one of the family, and was the instruhe hands of the Lord, of exciting tion of the father to spiritual and ings. It was not long before he disthat there were some Christians at a .ring village named Lannoy, and he ercourse with them, Anxious to do g for his own family and his neigh- requested an Evangelist to come ruse, and expound the Scriptures. ngelist, who is now the Baptist mi-Bertry, cheerfully complied with his and went every week to Baiseux, to ıe Gospel to a few people who met in this house. The Lord graciously the word. Two members of the ıd six other persons were turned to he farmer then began to establish a pel in his house; which excited at) opposition on the part of some biman Catholics, but without success. converts began to exert themselves way to do good; by selling Bibles ts, and by conversing with their ra. It is a fact which is generally , and not peculiar to the Christians ıx that newly converted Roman Cae particularly distinguished by their eclaring to all around them the merrace of God. This little flock was ıd to the pastoral care of Mr. Thieffry. an agent of the Baptist Continental and his zealous labours were so lessed, that in one year after, the 5, the number of the converts had l to twenty, and since then there a from time to time additions to the

year 1836, a gracious influence vis place. The circumstances were t was agreed by a number of Chris- t they would meet at Baiseux and friendly and Christian way, in the of the pious farmer who had fitted ttle chapel in his house. Everys made ready for the 25th of Sep- The day was most beautiful, and by morning more than *200 Christians of denominations, from every part of* the north of France were assembled. At eleven o'clock they held a prayer meeting, over which M. Thieffry presided. At one, they all sat down at two long tables placed in the orchard, and dined together. It was indeed a brotherly meal; and the whole was conducted in such a truly Christian manner that a few Roman Catholics who were there as spectators were much affected with the kind and Christian deportment of all the guests. At three o'clock the tables were removed; and a great many people from the neighbourhood, Roman Catholics, having heard that there would be preaching at that hour, came together in the orchard. There were present, at least 1000 individuals. A few verses were sung, and M. Gambier, an evangelist of the European Missionary Society, opened the meeting by prayer. M. Marzials, the pastor of the Protestant National Church of Lille, preached from Isaiah lv. 1, proclaiming to his most attentive audience the entire freeness of salvation. After which the Baptist minister added a few words. A hymn was sung, and a fervent prayer offered up by a plain brother at Baiseux ended this sweet and solemn service. All the Christians present were thankful to the Lord for this day, and there was a great feeling of wonder excited amongst the Roman Catholics who were present. The Lord was pleased to open the hearts of a few individuals on that day, and seven more members were afterwards added to the little Baptist church of Baiseux.

Surely true Christianity is an astonishing blessing, and such it has proved in every respect to our brethren at Baiseux. Before their conversion, twenty-two of our friends could not read, and their minds were in the ignorant and torpid state which is usually characteristic of the peasants in this part of France. Now, they can read, and by the reading of the Scriptures and other books, they have received a mass of new ideas, which make them quite a different sort of people. The Roman Catholics are quite struck with their general conduct, their excellent temper, and their kindness towards one another.

For the last two years there has been such an increase in the congregation, that the little chapel could not hold the half of it. Frequently have they been obliged to go and worship in the yard. What then was to be done? Our friends are all (with the exception of one, who has a little property) people labouring for their daily bread at wages of a shilling a day; and as trade has been very bad for the last two years in the north of France, many of them have occasionally

during the winter been without the necessaries of life. However, by the advice of a few friends, and after much prayer, they resolved to erect a chapel. The farmer kindly gave a piece of ground for the site, and the other friends made a collection amounting to £30 sterling. A few others gave some wood, &c. Therefore trusting in the Lord they began; and they finished the chapel by the end of July, 1837.

The 16th of August was the day of its opening. The place was crowded, and the services appeared to excite a deep interest in the minds of all present. Many a heart was filled with thankfulness to God for this new place of worship. Since that time the church has gone on increasing.

These dear people have done their utmost towards paying for the building. There is however, a heavy debt of £82 still remaining upon the chapel, a part of which must be paid in the month of June next. It is sometimes a matter of anxiety to our friends to know how they are to meet this demand, as they have no means of their own of doing it. Under these circumstances, they direct their eyes to you, dear English brethren, who have received both the ability and the heart to give. Surely this church which is, in some respects, the fruit of your charity, shall not be left to suffer distress, and the ridicule of the world. No, in the name of the Lord, you will generously come to their help and assist them to pay that debt which they have contracted for the cause of truth.

The preceding statement, written by Mr. Marzials, of Lille, is communicated by Mr. Joseph Gurney, who adds, in a note to the Editor—"Mr. Marzial, though not a Baptist, has very kindly taken great interest in their cause, and I told him when he mentioned the matter to me, that if he would draw up a statement for the Magazine, I had no doubt the Editor would insert it. I know something of the parties through the Baptist Continental Society, when it existed. Mr. Thieffry is a very devoted and useful man, and altogether, I believe the case to be one peculiarly deserving assistance. Mr. Marzials says that if it should be thought desirable to append the names of any contributors, he shall be happy to give his name for £2.—I shall have much pleasure in subscribing £5."

THE NEW SELECTION OF HYMNS FOR THE USE OF BAPTIST CONGREGATIONS.

The Trustees of the Hymn-book which was published ten years ago under the title of "A New Selection," have had great reason to rejoice in the success which has attended the undertaking. More than 60,000 *copies* have been sold; the capital which had *been borrowed for the* enterprise has been repaid; and profits, to the amount of nearly £900 have been distributed among the widows of Baptist Ministers and Missionaries.

The introduction of the volume into many congregations has however been impeded by the absence of certain hymns which had established themselves in the affections of devout persons who had been long accustomed to their use. In some of the churches in which the book has been cordially received, it has also been thought that it would be an improvement if these hymns were added. The trustees were long restrained from compliance with a wish in which they themselves participated, by a reluctance to make such alterations as might occasion inconvenience to the possessors of the volume in its existing state. They felt also that a new hymn-book must always sustain disadvantage in a comparison instituted between it and the hymn-book, be it what it might, which had enlisted in its favour the recollections of youth, and of those early scenes in Christian experience, which are often remembered with emotion of deep interest in more advanced stages of the human life. The hymn-book which a Christian used in the morning of his day, is often associated in his subsequent feelings with the first surrender of his heart to Christ, with the consolation which succeeded to fear and anxiety, and with the friends with whom he then worshipped, some of whom have been endeared since by removal to other apartments in their father's house. To make any material alteration in the work, was to encounter again these prepossessions, and to part with advantage which was beginning to accrue from the same principles of our nature. At length, however, the trustees determined to consult judicious friends in various parts of the kingdom on the subject, and the answers which they received evinced a prevalent desire both that an addition should be made to the number of the hymns, and that a new arrangement of the whole should be adopted.

A Committee was therefore appointed to revise and enlarge the work. They have deliberated both separately and unitedly on a great number of suggestions made to them, from various quarters, respecting the omission, addition, and alteration of particular hymns. In doing this, they have had ample evidence of the diversity of taste existing among their friends, and of the absolute impossibility of producing a hymn-book which should secure unanimous approval. In submitting the result to the attention of the churches they feel, nevertheless, a strong hope that this hymn-book will be generally regarded as a decided improvement upon its precursors. The responsibility has not rested on any one individual: each member of the Committee has found it necessary in some cases to yield to the opinion of his

Each has had to surrender some introduction of which, he advo- to submit to the admission of ist which he gave his individual y believe, however, that nothing the excellence of a hymn-book omination has been omitted, and g worthy of decided disappro- been retained. Their task would far easier, if it could have been o accord with general convenience he book double its present size. ntains one hundred hymns more rmer editions. A very few have ted,—principally hymns derived Watts's Lyrics and Sermons, which printed in recent editions of his , and which could therefore be n the supplementary volume.

ate the inconvenience to the pos- former editions which would arise from the introduction of this he hymns have been printed with mbers, the number of the hymns ditions being inclosed in brackets. le, as the 100th hymn in the for- gement is the 215th in this, the be announced to the congregation he 215th hymn in the Selection; ns, hymn 100th." In congrega- which the book is now for the first inced, this will of course be un-

Should any congregation in work has gained acceptance prefer themselves, for the present, to the hich were in the former editions, n who selects the hymns can do e can see at a glance whether a ne of the new, or one of the old ll further to obviate difficulty, a ppended by which a hymn ac- cording to the arrangement in the can at once be found in this.

ommittee have felt exceedingly a practice in which the compilers books have generally indulged, of cording to their respective tastes sitions which they have selected. the greater number of instances, ations have impaired the consis- beauty of the hymn, instead of it. Yet so extensively has this revailed, that it is often impossible to the original without seeming to a novelty. No plan can be adopt- shall not wear the appearance of ide arbitrary amendments. If four ave used four different selections, it und on comparison that many a four different readings, while per- original differs from them all; in herefore, to the use of one book, hem at least must find a *different* om *that with which he is familiar.* *opular hymns the various readings* are so numerous that identity is almost lost, and the original cannot now be ascertained. In many cases the Committee have felt that they had only a choice of evils before them, but they have generally, other things being equal, given a preference to the words of the original writer. Sometimes, however, when the variation was not injurious, and had been familiarised to the public ear, it has been thought best to adopt it.

Great care has been taken to render the indexes of texts and subjects both copious and correct.

May the result of this undertaking, which has proved to some who have engaged in it far more laborious than they had anticipated, be an alleviation of the sorrows of many who have shared in the privations and cares to which the ministers of Christ are often subject; the advancement of devotional propriety in the churches of our Lord; and an increase of glory to him who deserves our best homage, and whom we hope to praise hereafter in strains incomparably superior to any which the most gifted inhabitants of this vale of tears can furnish.

It is confidently expected that the volume will be ready for delivery in the course of the present month. Applications may be made for it to Mr. John Haddon, Printer, Castle-street, Finsbury.

THE LONDON ASSOCIATION.

The London Association of Baptist Churches has published its Fifth Circular Letter, which gives an interesting historical sketch of the rise and progress of the Associated Churches. It appears that their Fifth Annual Meeting was held in Park Street Chapel, on the 24th of January, when, after reading and prayer by the Rev. E. Steane, the Rev. J. H. Hinton, M. A., preached from 1 John iii. 20, "But we have an unction from the Holy One." At 5 o'clock, in the absence of Dr. Cox, through domestic affliction, the Rev. E. Steane was chosen Moderator, when more than 600 persons, members of the Associated Churches and others, drank tea together in the chapel, which, through previous excellent arrangements, was conducted with the greatest order and decorum.

At half-past six, the moderator opened the meeting for business by a short address; the Rev. R. W. Overbury prayed; the annual letters were read, mostly by their respective pastors; the Rev. S. Brawn, of Loughton, gave a short address, and the Moderator dismissed the assembly.

ORDINATIONS.

SWEENEY, SHROPSHIRE.

On Thursday, August 10th, 1837, a Pas-

ticular Baptist church was formed at Sweeney, near Oswestry, Shropshire; over which Mr. David Crumpton, of Shrewsbury, was ordained pastor the same day.

WEST DRAYTON.

The ordination of Mr. W. Nash, of Eton, as pastor of the Baptist Church, West Drayton, Middlesex, took place on Wednesday, the 11th inst. The Rev. J. George, of Harlington, commenced with reading and prayer; the introductory discourse was delivered by the Rev. F. A. Cox, D.D., LL.D., from Rev. i. 12, 13, who also asked the usual questions; after which, the Rev. L. Hall, of Poyle, Independent, offered the ordination prayer; the Rev. G. Hawson, of Staines, (Mr. Nash's late pastor) delivered the charge, founded on Rev. ii. 10, (last clause), and Mr. Buckland, of Wraysbury, concluded with prayer. In the evening the Rev. J. Broad, of Kensington, preached to the people, from Mark vi. 4.

MAIDSTONE.

The church meeting in Zion Chapel, Brewer Street, Maidstone, described in the lists as the third Baptist Church in that town, has, by the advice of its pastor, the Rev. G. Aveline, united itself to the Baptist Church in King Street, under the pastoral care of the Rev. W. Groser. It was formed in 1831, principally by persons who had recently seceded from King Street. It was weakened by a division in 1833, when its pastor, the Rev. S. Cornford and his friends withdrew, and formed a 4th church in Union Street. It has since passed through several vicissitudes, and at length determined to cease to maintain separate worship. The majority of its members have been received into the church in King Street; but some of its original founders will, it is believed, continue to worship in Zion Chapel, which has been let to the Countess of Huntingdon's connexion, by whose ministers it is now supplied.

RECENT DEATHS.

REV. J. JONES.

On Sunday, Feb. 25, 1838, died, in his 29th year, the Rev. J. Jones, Baptist Minister, Sabden, near Clitheroe, Lancashire. He was a young man of high and varied excellencies, humble, devout, and not unlike *Brainerd in his aspirations* after holiness of *character and spirituality* of mind. As a preacher, he was solid, judicious, and affectionate, and was eminently useful during the brief period of his ministry.

His death is deeply lamented by the churches and ministers in the neighbourhood; and, above all, by the people among whom he laboured for near five years.

HENRY TRITTON, ESQ.

Died, on Friday last, April 20, Henry Tritton, Esq., of St. John's Hill, Battersea, and of the banking house of Barclay, Tritton, and Co., 54, Lombard Street. Mr. Tritton was the firm and much attached friend of the late excellent Joseph Hughes, and acted as Deacon of the Church at Battersea, during *his* life time, and to the day of his own death. In him the poor of the neighbourhood, the church at Battersea, and the public religious and benevolent Institutions of our country have lost a steady and liberal friend. He conducted himself with much considerate kindness towards the late amiable pastor at Battersea, the Rev. Enoch Crook, of whom an interesting memoir, from his pen, appeared in this Magazine; and felt a lively interest in the settlement and comfort of the Rev. J. M. Soule, who has recently entered upon the charge.

Mr. Tritton's health has long been very delicate, but his removal, at last, was rather sudden. It found him not unprepared to enter into the joy of his Lord. A widow, herself the subject of much personal affliction, and four affectionate and dutiful children, survive to mourn her loss.

THE APPROACHING MEETINGS IN LONDON.

A list having been given in our last number of the Annual Meetings of the Denomination in the metropolis, it has not been thought necessary to announce them again in this; but they will be found, with some others, arranged chronologically, in the List of Lectures and Public Meetings on the wrapper.

APPROACHING MEETINGS IN THE COUNTRY.

HASTINGS.

The new Baptist chapel in Wellington Square, Hastings, will be opened, D.V., on Tuesday, May the eighth, when sermons will be preached by the Rev. Dr. Cox, and the Rev. Eustace Carey. On the following day the ordinance of baptism will be administered, and on Thursday it is intended that a church shall be formed, and the Rev. P. J. Saffery take the pastoral office. The Rev. J. J. Davies, E. Steane, T. Griffin, J. Smith, Dr. Murch, and other ministers have engaged to take part in the attendant services.

THE BUCKINGHAMSHIRE ASSOCIATION

t churches is to be held at Princes gh, on Wednesday, May the ninth. Dobney and Theobald to preach.

SSEX BAPTIST ASSOCIATION will nnual meeting at Earl's Colne, on and Wednesday, May the 15th . The brethren Pilkington, of , and Wilkinson, of Saffron Wal- :xpected to preach.

BEDFORDSHIRE ASSOCIATION of hurches will hold its annual meet- Vooton, on Wednesday, May the . Brethren Brooks, of Ridgmount, ttemore, of Rushden, are expected ı in the morning, and brother Gray, ampton, in the evening. The letters churches will be read in the after-

EAST KENT ASSOCIATION of Bap- ches is to meet at Deal, on Tues- Wednesday, May 29th and 30th. thren Pledge, of Margate, and amp, of St. Peters, to preach. The of the East Kent Baptist Missionary to be held on the evening of the ay.

BEDFORD UNION will be held on day, May the thirtieth, when the Hill, of Oxford, is expected to ı the morning at 11 o'clock.

ext annual meeting of the SOUTH ESSEX ASSOCIATION of Baptist , will be held at Waltham Abbey, on day May the 30th, 1838, when Mr. f Harlow, is engaged to preach in the . On the encouragements to inter- prayer, and Mr. Kendall, of Chad- ith, in the evening. The morning o commence at 11, and the evening ock.

WEST KENT AND SUSSEX ASSO- of Baptist churches, will be held, Zion Chapel, Chatham, on Tuesday ednesday, June the 5th and 6th. ı Rogers, of Eynsford, and Watts, of l, to preach. The services commence on Tuesday afternoon at three o'clock, when the letters from the churches are read, and conclude on Wednesday evening with a public meeting of the West Kent Auxiliary Baptist Missionary Society.

The next meeting of THE SOUTHERN ASSOCIATION will be held at Whitchurch, Hants, on Tuesday and Wednesday in the Whitsun week, June the 5th and 6th. The association committee are requested to assemble for business as early as possible on the Tuesday. The public services commence at 5 o'clock, for the purpose of reading the letters, after which three of the brethren are expected to deliver addresses.

Brother Morris, of Portsea, is to preach on the Wednesday morning, and brother New, of Salisbury, in the evening. The brethren are requested to come prepared with as complete a statistical account of their churches as possible, including schools, dates, &c. This is considered peculiarly desirable in *every association*, to aid the benevolent and useful designs of the committee of the Baptist Union: see their report for the year 1836.

THE BRISTOL ASSOCIATION of Baptist churches will be held at Stroud, Gloucestershire, on Tuesday and Wednesday, June the 5th and 6th, (instead of Wednesday and Thursday) when brethren Aitchison, Winter, and Middleditch, are to preach.

THE WESTERN ASSOCIATION is to be held at Weymouth, on Wednesday and Thursday, June 6th and 7th. Brother Wayland is to preach on the following subject, "What are the impediments to the prosperity of our churches in this association, and what are the means most calculated to remove them?" Brethren J. M. Chapman and Clarke, are appointed to preach the other sermons.

The GLAMORGANSHIRE Baptist Association is to be held at Newbridge, on Wednesday and Thursday, the 13th and 14th of June, being, for a special reason, *a week before the usual time.*

CORRESPONDENCE.

OFFICE OF DEACON, AS CONNECT- ITH THE INCREASE, PEACE, AND PERITY OF OUR CHURCHES.

e Editor of the Baptist Magazine.

Dear Sir,

) can be no doubt in the minds of nt individuals, well acquainted with stitution *and circumstances of our s, that next to the faithful ministra-* tions of the pastor, their prosperity, unity, and peace, must mainly depend on the zeal and efficiency with which the office of deacon is discharged. Having made this subject a matter of much inquiry and prayer, I beg to trouble you with a brief paper, in the hope it may induce others, better qualified and having more leisure, to favour the denomination with the result of their observation and experience. I rejoice, in common with many of my brethren, in your selectio

and appointment to the Editorship of our Magazine, and have reason to know that all practical subjects conducive to the welfare of the body will find a prominent place in its future pages. The improvement is already apparent, and must give general satisfaction.

A christian society, apart from the important consideration of divine influence, is generally what those who are its deacons choose to make it. If they are faithful, zealous, and affectionate in the fulfilment of their sacred trust, the holiest principles and feelings will distinguish, and predominate amongst the other members. If their conduct is the reverse of this, all must be disorder, disunion, and unfruitfulness. The pastor's character, also, will too frequently partake of the character of the deacons. He is, indeed, too often entirely thwarted in all his attempts to reform abuses and excite a better spirit amongst his flock, by the lukewarmness or opposition of his deacons. And still more lamentable is it, when, from the same cause, the best energies of the church for the evangelization of the surrounding population, and the extension of the gospel generally, are rendered abortive by the same freezing influence. They may be old men, and entitled to deference and respect; no truly christian mind refuses this, but they may expect more than is meet; and it must tend to heartburnings and jealousy. On the other hand, the pastor may be an unworthy and arbitrary man, and may have been introduced to the people through the still more arbitrary influence and proceedings of the deacons. And if so, where is the wonder if feelings of distrust and disaffection are engendered amongst the people? We can all point to churches where these evil effects exist, either singly or combined, and to which these remarks will at once apply. I venture to affirm, that most of the divisions amongst the churches in our denomination may be directly traced to this source. It is then with humility, and sincere desire to bring this important subject more prominently before the minds of my brethren, that I am led to make the following suggestions. An accurate acquaintance with the evil is half its cure.

The number of deacons in our different churches must be increased, and more circumspection and judgment evinced in the election of suitable men to sustain and discharge the office. I think this would strike at the root of the evils so generally lamented as existing amongst us, and tend, under the blessing of the great Head of the church, to introduce such a state of things as would gladden and elevate the hearts of pastors and people.

Let us calmly consider a few of the beneficial *effects which might* be justly expected to follow the adoption of the improvement now suggested. Assuredly, we may reasonably calculate that,

1. *A greater amount of zeal for the divine glory would be brought to exert itself for the benefit of the church, and the population around.* It is confessedly the duty and privilege of *every* member of a christian church to be engaged in some way or other to promote the glory of God. All, indeed, have not equal talents, but all should be endued with the same spirit, and be constantly constrained to act under the same holy influence. But, alas! it is no subject of doubt to any one acquainted with the state of the churches, that very many of our members leave all works of charity and zeal to the minister and deacons, and excuse themselves because they are not specially appointed by the church to perform those duties more publicly. We all say, this should not be; but it is so; and no remarks, however just and kind, in reprobation of such conduct, will effectually abate this spirit, or give it a scriptural tendency. We must adopt other measures; and the first, and, to me, the most important, is the increase of the number of the officers of the church. If they are elected annually, and on a full and faithful performance of the duties of the office, it would be still more desirable. The number of deacons will vary according to the number of members composing the church. For 50 members I suggest the importance and propriety of having not less than four deacons; for 100 members, eight; for 150, twelve; and so on in proportion. The deacons should be appointed to the various departments of the church. Two should take the Sabbath School under their special superintendence, and endeavour to be useful in that sphere of labour. Two should be engaged in visiting and supplying the wants of the poor. Two should take the temporal affairs of the church into their keeping. Two should guide and regulate others in their spiritual efforts to benefit their neighbours, either in the immediate vicinity, or at village stations; two should be specially engaged as auxiliaries to the pastor in the visitation of the church and congregation. Two should be appointed to the special instruction and guidance of inquirers, and the young of the flock. And so on for the other departments of labour, as the pastor and church may direct, and according to the peculiar talents of the brethren elected to sustain the office. It always has appeared to me desirable that two of the deacons should alternately take their place at the door every service, for the purpose of noticing strangers, conversing with them, and directing them to sittings, &c.

The amount of good which would be accomplished through this judicious arrangement is incalculable. Every one would be

s place, and be considered as perform-
the wishes of the church. The other
bers would be led to associate with the
ons in the various departments of la-
and of usefulness; and great good, in
y respect would be the delightful result.
ou are aware, Mr. Editor, that the extra-
ıary success of our Missionary brethren
e West Indies is attributable to this
ion of talents and zeal. How cheering
e fact that nearly 3000 persons were
d to the churches in the island of Ja-
a alone, during the last year! Was this
ing result ascribable to the *preaching* of
rethren? Far otherwise. Let us take
son, then, in Christian wisdom and use-
ss, from our poor black brethren of Ja-
a, and cordially thank them for their
eworthy example. Wherever the same
ant of christian instrumentality is em-
ed, and is wisely and kindly directed,
ame pleasing results will be realized.
good and indefatigable brother Knibb
hirty deacons; and I think our no less
able and zealous brother Burchell about
ame number. Again,

Divisions would be less frequent, or sel-
occur. The minister would have no
rtunity of disproportionably influencing
hurch in any measure; the people would
reserved in due subordination to him,
he deacons would produce and maintain
utary influence on both parties. The
ches would hail, and be anxious to se-
such a state of things; and peace, har-
y, and affection would obtain and
ind. A salutary and holy influence from
e would be felt and enjoyed. The
le would appear, and be in truth and
, *one*; and the general cause of truth
righteousness would be greatly prosper-
nd promoted. The causes and occasions
livisions would be inconceivably dimi-
ed, if not eradicated. The pastor could
no measure without the concurrence of
ajority of the deacons, who, if elected
ally, would always represent the wants
wishes of the whole body. Unruly
bers would be effectually and easily
in their proper places, or have no op-
unity for disturbing the harmony of the
ch; and the pastor's mind would be
tantly cheered in his arduous and re-
sible labours, by seeing *all* around him
ely engaged in doing something for the
are and increase of the whole body.

A better and more regular system of
tion would be established and secured.
is generally acknowledged to be a sub-
of the highest importance. When a
ch is dependent on a few deacons, a
lar and frequent visitation is impractica-

The pastor is especially expected to
the people as *frequently as possible*;
every faithful servant of God will always
endeavour to abound in this duty. He
should, however, be accompanied in these
visits by one or two of the deacons, or in
other ways and at other times assisted in its
performance, that his time which is claimed
for his other duties, may be judiciously ap-
portioned. New members require particular
attention and instruction, and should there-
fore be special and constant objects of notice.
If the church is classified for this purpose,
and has a goodly number of deacons, a regular
and salutary visitation may be easily secured.

4. *The pastor in all his efforts to promote*
the spiritual progress of the several classes of
his congregation would be supported, aided,
and encouraged.

Every faithful servant of Christ, engaged
in the all-important work of the ministry,
must be aware of the desirableness of this,
and would rejoice in the efficient aid ren-
dered to him by kind and judicious deacons
in effecting its accomplishment. Where the
number of deacons is small, or their services
are irregular and unsuitable, this cannot be
accomplished so effectually as by the con-
currence of many. God has wisely distri-
buted the gifts and graces of his Spirit in
extensive variety, and by the cultivation of
these, in unison with the pastor of the
church, the whole body will be benefited.
How often is it the case, that when the mi-
nister is necessarily absent from his charge,
the Bible-classes are relinquished for want of
suitably qualified deacons to supply his lack
of service. The same remark will apply in
other ways. I must add another advantage:

5. *Experience in discharging the deacon's*
office would be one of the best preparatives
for the still more arduous and important work
of the ministry.

Although I am aware there will be an im-
mediate charge of novelty against this last
remark, it is confessedly of great importance,
and should be maturely considered. I am
myself satisfied that it would be to revert to
the scriptural order of things in the govern-
ment and regulation of a christian church.
There is but one objection to it, and that is
on the score of youth and inexperience; but
if a young man is selected for the work of
the ministry, notwithstanding these disad-
vantages, where solid piety and preaching
gifts are apparent in his character, he must
be eligible for the discharge of an inferior
office, especially as it would be but a prepa-
ratory service previous to being set apart by
the church for academical instruction, and
the stated work of the ministry. The scrip-
tural description of the deaconal office can-
not be properly understood by the members
of our churches, or they would not, as is
almost universally the case, appoint only
persons of wealth, or persons far advanced
in life, to the office. Wealthy persons may
either be sources of great advantage to a

christian community, or they may prove springs of infinite mischief. When they are elected, their worldly circumstances should not be estimated as either a necessary or desirable qualification. A few of the elderly members should certainly hold the office, but it should not be exclusively confined to them, under the erroneous impression that they alone are entitled to discharge its duties. How frequently where this is the case, may a church be said to have no deacons at all, since the office by this arrangement becomes a complete nonentity. To discharge the office of a deacon *well*, no ordinary talents are requisite. There must be a good report from those within and without the church, great spirituality of mind, an unblamable life, and unquestionable integrity. To these must be added, aptness to teach, to guide, and to encourage; combined with an untiring readiness to every good word and work. If these are indispensable elements in such a character, and scriptural qualifications for such an office, the active, intelligent, and most devoted of our members are best calculated to discharge the office fully; and none appear to me so fit as those amongst us whom the church may encourage to labour "in word and doctrine," in preparation for the more stated work of the ministry. Their fitness for this holy office would be thus fairly tested, and the amount of experience derived from the faithful performance of the duty, would not only prove serviceable in future life, but be an important element in the formation of their character as good ministers of Jesus Christ.

But I feel I am treading on tender and untried ground; and, moreover, I promised you at first, a brief paper on this subject. I must therefore conclude. These, in my judgment, are a few only of the numerous advantages which might be reasonably anticipated from extending the office of deacon in our churches. I leave others who may think with me to enlarge on the subject, or state the advantages at which I have hinted, more forcibly. Deeply interested in the promotion of the Divine glory, the advancement of Messiah's kingdom, and the purity, peace, and prosperity of all our churches, I have ventured, I trust, humbly and prayerfully, to draw the attention of my brethren to the subject; and need scarcely add, that in doing so I have no personal or secular ends to promote. If the objects to which I have alluded are more effectually and generally secured, I shall rejoice indeed; satisfied, at the same time, to take the meanest position among my brethren in seeking their advancement. Apologizing for the imperfections, and, perhaps, undue length of my communication, I am, dear Mr. Editor,

Yours affectionately,

24th February, 1838. W. W. E.

To the Editor of the Baptist Magazine.

Sir,—I felt much interested in a paper, which appeared some months back in your excellent miscellany, entitled, "Covetousness incompatible with Christianity." I have long feared that the Divine blessing was withholden from our churches in consequence of the spirit of many of the members being inconsistent with the spirit of the gospel; and I can vouch for the fact, which is there put as a supposition, that many who gave liberally when they possessed but little, give no more, and some even less, though God has prospered them greatly, and added to their substance One lady, whom I could name, if necessary, living on a small property, received an accession, which doubled it. She immediately reduced her subscriptions to half their amount, except that to her pastor; her personal expenses remained the same, and the rest was hoarded till her decease let it loose again. And who has not heard the deacons of some of our churches, with whom he may be intimate, say, "There is such an one, who has scraped together thousands, gives no more at our collections than he did when he was not worth one hundred pounds; and he haggled with us last quarter about an increased subscription to his minister!" Surely in such cases as these, and others which might be referred to, where the prosperity of the individual is well ascertained, the discipline of the church ought to be exercised.

But there is one topic not adverted to in that letter, which appears to me to deserve notice, and that is, the duty of those who are in humble circumstances to do *something* for the support of the Redeemer's cause. An application having been lately made by a minister in the country for assistance from the fund, a letter was addressed to an excellent minister in another denomination, requesting his opinion, and the answer was in some such terms as these:—"My ministering brother is in circumstances of great necessity, though the pastor of a large church, and that because he is a *Baptist* minister. Had he been a Wesleyan, the purse of his people would have afforded him twice as much as he now receives; but the people have an idea that they are under no obligation to give anything because they cannot give half-crowns and half-guineas, and they cannot part with such sums at once." I was struck with the justice of the remark, having always been of opinion that every member of a church, who is not absolutely a pauper, ought to contribute something to his minister, and that the deacons should make arrangements for receiving it, if it comes in pence. The very giving would increase the interest the individual would take in his place and in *his* minister; and, if his heart is in a right state, having once

commenced, he will, as the Lord shall prosper him, increase his contribution.

I am, Sir,

Your constant reader,

X. Y. Z.

ON ACADEMICAL INSTITUTIONS.

(To the Editor of the Baptist Magazine.)

Dear Sir,

I am not surprised that the attention of Mr. Wayland has been attracted to the small degree of support which the institution with which he was connected received from those ministers who have partaken of its benefits. His letter calls for explanations which it is a duty to the institution to give. A reference to the printed reports will show, that of the number who are now pastors, not quite half have ever furnished any contribution either from themselves or their friends; of the Churches which are now, I trust, profiting by their labours, there are only twelve from which a collection or individual subscriptions have been received; of the churches from which the students have been received, only ten, and in most instances those contributions have not been repeated. Mr. Wayland seems to suppose this may have been in consequence of reports not having been forwarded to the ministers, but the fact is they have been regularly sent, and letters in many instances (without expense to the individuals) urging their attention to the subject. In some instances those letters have beens uccessful, but in others not noticed. In one case, that of the pastor of a respectable church, and who is understood to be in comfortable circumstances, the subscription he had given is now five years in arrear; two letters have been addressed to him (without expense) which did not receive the courtesy of a reply, a third however, has brought an answer that he had no intention of subscribing for the years to which it referred. These things, my dear sir, are extremely disheartening. Some, however, have displayed a far different spirit, and it is a gratification to be a coadjutor with such in carrying on the work in which they have shown that they are deeply interested.

With such facts before us it becomes us to inquire whether there is any thing in the system of our institutions which has produced an injurious effect upon the ministerial character, and I have certainly been a good deal struck with the observations contained in the reports of the "American Society for educating young men for the Gospel Ministry." In 1819, they required, "that a portion of the day should be occupied in profitable labour, with a view *both to assist the young men in defraying the expenses of their education*, and to *promote vigorous health*;" at *the same time stating* "*the directors* are anxious respecting the moral influence which may, in some respects, be produced on the students by the habit of relying for support on others." Following up this reasoning, they required, "that the students should repay at all events, a part, and where they became possessed of the means, the whole expense of their education: thus," as they say, "the student becomes in turn a benefactor, he replenishes the hand which poured out its blessings upon him." In a subsequent year, the directors stated that the introduction of the principle had effected much, that it had raised the tone of moral feeling, that some who by succession to paternal property or by marriage, or by instruction of youth, had become possessed of the means, had cheerfully defrayed the whole, and others a smaller portion: but as they found that there were some who were not actuated by the same refinement of feeling, they passed a resolution requiring, that each student should, on his admission, give a note of hand for a certain portion, not to become due or bear interest until he had left the institution twelve months, and the notes of all who had entered on missionary work, or were in depressed circumstances to be from time to time cancelled. It appears that under this plan, 2113 dollars were refunded in one year, 2647 in another, and so on.

I am aware, sir, that I am on tender ground, and shall not enlarge, but we shall all agree that the tone of moral feeling on the part of those who are to be the patterns of the churches, ought to be at least as high with us as with our American brethren, and we must all regret if by the custom of our societies we have at all impaired it. It may not be too late in respect of those who are rising up in life to rectify this. With regard to what is past, I should be glad to see whatever is due emanate from the ministers themselves who may be in the circumstances adverted to. They have an example in the conduct of our late excellent friend Mr. Hughes who not only repaid to Bristol Academy and to Dr. Ward's trust all the expense which had been incurred, but in his turn became the benefactor in a still further sum to others. His example, I am aware, has been followed, and is now in the course of being followed, but the instances are extremely rare. Whether there are not cases to which the principle would equally apply, I would with the utmost delicacy leave to the decision of the respected individuals themselves.

There is another point on which I have no difficulty in expressing my feelings, and that is, the neglect of those means which are in the power of our ministers to press the interests of the institution to which they are indebted, on their congregations who are sharing in the benefit. In the instance

in which it is done, it is I believe generally successful; at all events, if the minister is himself in straitened circumstances, and his church not capable of affording assistance, there is no one so low in the scale of society as not to have some influence, some friend comes in his way, if not a personal friend, a friend to the cause, who would feel pleasure by becoming his substitute in enabling him to indulge his grateful feeling; and looking as I do to the tone of moral feeling which is adverted to by our American brethren, I regret most deeply, that in many instances we do not see that return which would encourage the hearts of those to whom these institutions are committed. Trusting that these hints will be taken in good part, and that the reasonings of our friends upon them will induce a more desirable state of feeling, and a more active co-operation. I remain, Dear Sir,

Yours most truly,
W. B. G.

April 6, 1838.

Dear Sir,

A friend of mine, who was an admirer of Mr. Legh Richmond when living, and who has part of his printed productions, felt grieved in discovering in "*Domestic Portraiture*," the following erroneous statement. "It is an argument of no little weight in favour of sponsorship, that this appendage to Christian baptism has been sanctioned by high antiquity. * * * Its rejection, together with that of the baptism of infants, *originated* with the enthusiasts of Munster." pp. 125, 6. It is to be regretted Mr. Bickersteth lent his name to a statement so evidently untrue, and it is scarcely to be supposed a man of Mr. B's research and attention to lore, can be so unacquainted with history.

My *History of Foreign Baptists*, has aided many Friends into an acquaintance with the early state of the true church of Christ.

Sponsorship arose, like other abuses, out of circumstances of urgency. As the church of Christ in the second century, about A. D. 170, accommodated half converted persons with baptism, the numbers of Jews and heathens increased so greatly, that the churches found it necessary to appoint others besides, their ministers and deacons, to examine and instruct candidates before they received baptism. At length the preparation for baptism entirely devolved on the Catechist, as in the Alexandrian school. To inform the minds of candidates for a right participation of baptism took from *forty days* to uncertain years, before the candidate was declared *competent*. *Mosheim* observes, "It was for *them, as having attended to* prayer, abstinence, and other pious exercises, that sponsors or godfathers, were first instituted." Cent. 2. p. 2. chap. 4. § 3.

There is no trace of this practice in the New Testament, nor is there any proof of a system of proxy among early dissidents; such a course is at variance with the Albigensian and Waldensian churches, as I have shown largely, who denied infant baptism.

But ample proof can be given of infant baptism (immersion) and sponsorship having existed in the church of Rome, with a like practice and officers in heathen institutions. This I intend, D.V., of showing in my history of British Baptists; where infant baptism shall be proved to have been a regular article in heathen mythology, and the conjunction of interests effected between the idolators and professors in Britain about the days of Canute.

I am, yours truly,
G. H. Orchard.

Mr. Editor,

With due deference to your learned and candid friend, Mr. Sheppard, about the title of the "Baptist Magazine," I think the title is pretty generally understood as not assuming more than as Baptists we believe, that is, that none are baptized according to the rule and example of the New Testament, except those who have been covered with water on their own religious profession and willing submission. The title proposed by Mr. S., "The Scriptural Magazine" &c., appears to me quite as assumptive, objectionable, and offensive, inasmuch, as it conveys the idea, that a magazine with such a title, would be the only scriptural one published. That might, to be sure, be the truth, but such a monthly assertion of it, would be far more offensive than the simple denominational title it now bears, by which it is understood to be a monthly publication, belonging chiefly to, and conducted by, a people who call themselves Baptists.

The old title is preferred by your plain correspondent,

P. Tyler.

To the Editor of the Baptist Magazine.

The 26th day of June, having been appointed by her majesty, for her coronation, I beg to propose, through your useful magazine, the propriety of some part of that day being set apart by our churches, for the purpose of imploring divine blessings to descend on our beloved sovereign, that her reign may be eminently distinguished by the diffusion of divine truth throughout the world, and by a large outpouring of the Holy Spirit on every section of the Christian church.

April 11, 1838. A Baptist.

MISSIONARY HERALD.

CCXXXIII. MAY, 1838.

ANNUAL MEETINGS.

On WEDNESDAY, May 2nd the Rev. JOHN BIRT, of *Manchester*, will preach the Annual Sermon, at *Surrey Chapel, Blackfriars Road.* Service to begin at half-past six.

On THURSDAY, the 3rd, the Annual Meeting of the Society will be held at *Finsbury Chapel, Moorfields,** (and not at Exeter Hall, as previously announced). CHARLES LUSHINGTON, ESQ., M.P., in the Chair.

The doors to be open at Ten, and the chair taken at Eleven.

*From a want of clear mutual understanding among the parties concerned, Exeter Hall was engaged for another Society at the hour specified.

FOREIGN INTELLIGENCE.

CALCUTTA.

Extract of a letter from Mr. C. C. Aratoon to Mr. Pearce, dated, Oct. 25, 1837:—

I inform you with much pleasure that my only brother, with his wife and four children, are come to Calcutta. My Lord Jesus has sent my only brother here now to comfort me. He comes from Bussorah, in the Persian Gulf. He brought most pleasing news about our Armenian tracts—he tells me all I wanted to know—the language is understood by all—the errors of the Armenian church are unmasked—he has derived great benefit himself. He says, when your tracts arrived at Bussorah, about two years ago, and were distributed there, according to your directions, there was great inquiry made after them by many; and a young man gave out that he was preparing a reply to them. As soon as I heard this, says my brother, I went to him, and said, Friend, I hear you are going to reply to my brother's Armenian Tracts. He said, Yes,—I have written about four or five pages. Then my brother asked him to show him what he had written; but he said, I cannot show you till I finish it. My brother asked him, Friend, have you ever seen or read any of the tracts? He replied, No! never. My brother said, You had better get a copy, and read first,—after you understand well, then you will be able to make a good reply: to which proposal he consented; and my dear brother supplied him with a copy of our last Armenian tract, which the young man gladly received, and began to read it. *My brother, after a few days,* went to see him, and inquired from him if he had read it. He replied, Yes. My brother told him, Now you can know what to reply. He said, I have nothing more to say, because the author proves the Scriptures to be the only rule and guide of our faith, life, and conduct, so that, he said, I cannot write anything more. Poor Armenians! Yet, they are my dear nation. Some of them are trying to hurt me, but how they will do it they don't know. However, my dear brother himself was despised for the sake of the truth, for he left the Armenian church, and is thinking to be baptized.

— —

From Mr. Thomas, dated Dec. 20, 1837:—

I mentioned in my last the indisposition of brother G. Pearce. I regret to say, he still continues to suffer, and I much fear his complaint will prove chronic, if it should ever be removed. His nervous system has suffered a severe shock, and his mind is now so weak that he is hardly capable of the slightest exertion. It was brought on by exposure to the night air in going to and returning from the villages. He was taken on the sabbath just after his return, with giddiness from determination of blood to the head. It was at first supposed to be connected with a bilious state of the system; but it has proved of a much more serious character; and the medical gentlemen whom he has consulted, give little hopes of speedy improvement. The hot weather, it is thought, may prove beneficial. He has been directed to try the effect of a

trip by sea, and is just about proceeding to Bombay, with Captain Holmes. He will have to return by some other vessel. I hope the change will be blessed to his improvement. His case is afflictive, and to us mysterious. Cut short, for a season at least, in the prime of life, and the most useful period of his missionary career, and when it is utterly impossible for either of us to attempt to supply his lack of service. I can hardly refrain from asking, Is not our Society guilty of sin against the God of missions, to allow of our being placed in circumstances in which the department of each depends for its efficiency, and I may almost say continuance, on the health and life of the individual himself? Mrs. Pearce is very well; she will accompany Mr. Pearce, and Mrs. Penny will take care of those of the children who may remain at home, most of them going to their friends.

We have also had brother Yates ill—much as he was some years ago at Mr. Beeby's house, quite as severe. From the Friday, when he was taken, until the next Monday, or Tuesday, he was in a dangerous state, and prompt measures were necessary. These the Lord graciously blessed; but as he did not recover his strength so rapidly as usual, he went the following week to the Sand Heads, from whence he returned last Thursday, much improved. He is now tolerably well again, and at his accustomed labours. To our great comfort Mr. Sutton came up just as brother Yates was taken ill, so that no difficulty was felt in supplying his pulpit. Mrs. Yates seemed to be better than usual during the early part of Mr. Yates's illness, but she has been suffering since, chiefly from weakness. She is about going with Captain Holmes up the Red Sea. Mrs. Holmes goes with them. Brother Penny and family are in pretty good health, as are Mr. and Mrs. Ellis, who have greatly profited by their late trip. He will write you about his school, &c., so that I have no need to refer to them.

From Mr. Penny, Jan. 11, 1838.

We had a favourable and satisfactory examination of the Benevolent Institution this year.

On the first Monday in the year, being New Year's Day, we had one of the most interesting meetings ever held in India. The Missionaries and the Dissenting churches met at the Union Chapel from ten in the morning till one o'clock, when short speeches were delivered by Messrs. Robinson, Sutton, Morton, and Stronach, and the Lord's Supper administered to the three churches, by Mr. Boaz. The chapel was *nearly filled with communicants*; it was a solemn and profitable meeting. The m sionary prayer-meeting was held in evening, at the Bow Bazar Chapel, wh the writer of this gave the address, fr "Let thy work appear unto thy serva and thy glory unto their children." T meeting was well attended, and all se determined to cultivate a spirit of love, a to persevere in the great work. I hope shall hear that some of the spectators outer court worshippers, were affected, a that they will say, "We will go w you," &c.

The Sabbath following, *two* were ad by baptism to the Circular Road Chur before a large congregation. Mr. Ya preached from "Remember me for goo and your correspondent baptized.

I sometimes attend your native chur they appear to be at peace. I often Sujatali, he is as good as ever. I wish had more such men.

DIGAH.

A letter has been received from Lawrence, dated Nov. 6, 1837, fr which we learn that he has been un the painful necessity of dismiss Pybah, one of his native preachers, conduct inconsistent with Christian rightness. He adds,

While I have had to mourn over Pyl I have cause to rejoice that Hurri dás mains firm. Notwithstanding all his defe I have every reason to believe that he genuine Christian; he seems to take a interest in the cause of the Redeemer. has not a talent for making lengthened dresses to his countrymen, but he n seems more in his element than when can gather a few of the more intelligen them around him, and engage them in gious discussion. I have known him t engaged incessantly from morning till ni for several days in succession, in rea and explaining scriptural subjects to stran who have for a few days taken up t abode in our compound. Through his strumentality, many who have come t ignorant of the gospel, have departed miring and wondering at its sublime trines. Whether any will have caus rejoice in the day of the Lord Jesus known only to the searcher of hearts am happy to say also that Baldeo is with us, and affords us reason to hope he is a sincere convert. I think of l tizing him shortly.

I trust the work of the Lord is still g on among the soldiers of H. M., at Dinapore. Our church has much creased since it was formed about this

last year. When I wrote last, I believe we numbered about twenty. Had all who joined us remained with us, we should now have numbered more than fifty; but a few, alas! have fallen back into the world; two have deserted us from the fear of man, and two have been invalided, and sent home to Europe. Still, however, we have reason to rejoice that the greater number are stedfastly walking in the truth. They have had much opposition and persecution to endure, but by the grace of Christ they have been enabled to bear all with becoming patience and fortitude, and I trust all has been overruled for good. Thanks be to God that the storm has now somewhat subsided.

PATNA.

From Mr. Beddy to the Secretary, dated Patna, Oct. 9, 1837.

I had the pleasure of writing to you in last June, when I was just recovering from an attack of bilious fever; through the mercy of the Lord I continue well since, and have recovered my usual strength. None of my family except one child have been seriously ill, yet nearly all have been more or less laid aside for a while, through fever, of which we have had a good deal this year. We have had also a visitation of ophthalmia among the children, but praised be the Lord, this too has been removed, without any bad consequences being left behind. But it now devolves on me to communicate the death by cholera of two dear native sisters, who died on the 4th and 5th of last July; their deaths may be truly called happy deaths, they had no fear, but with the utmost Christian joy, resigned their souls to Christ—they had but a short warning. She who died first was taken ill on Sabbath morning; she had every attention, but all to no purpose, she continued quite sensible, and aware of her approaching dissolution, at least till within eight or nine hours of her departure. In consequence of her being young and vigorous (about 19), she died rather hard; but, during her illness up to the time mentioned, all was meek resignation. To the question, "Do you wish to die and go to Jesus? she sweetly replied, "O yes, I shall be most happy!" To her mother sionally spoke (a heathen), and her crying, she said "Cry not for yourself, and your sinful and children." She died about two o' Tuesday morning following, and her Tuesday evening in the Euro ground, amidst a vast number many of her own family and brethren and sisters, assisted by Lawrence and Hurri dás. The an old woman past 60. "*Muss Christ, Christ*, was her constant died for sinners." She was asked thinking of him; she raised her said, "O yes!" She sank without about four o'clock on Wednesd having been taken ill on Monda

In addition to these particular had a Mr. and Mrs. W, you who have been constant in their at the chapel for the last eight or Mrs. W. was formerly in the attending. She has given very evidence of a work of grace be heart, and about four months ago to join the church. She was prop church about two months and and last Sabbath week, having from the words, "The Master is calleth for thee," she came to lowing morning, and with tears she might be received into the ch evening she was, and last eve moonlight, I baptized her after service, in the presence of nea congregation; the judge, the co his lady, Mrs. Page, of Mor many others were present. May command his blessing upon his I regret that I cannot send you the word of the Lord is prosper us; there seems to be a settled i among the natives, the novelty is they know what we have to say no interest, and are very seldom a any other principle than to cavil if not blaspheme. My English again been well attended, and without effect. The cold seas approaching, and with it the o for missionary labours. May enable us to labour in faith, and and make his word powerful, that holds of Satan may be overturn

JAMAICA.

Having just received the 'Tabular View,' as completed from the returns m association of our churches, held at Spanish Town, in January, we publish it lowing pages. Our readers will rejoice with us in the proof it affords of a conti ing on the labours of our dear brethren. We have also received a very interes separately of their schools, which, having been drawn up a little afterwards, gi gregate *number of scholars a little* more. That report will be printed in the a *our forthcoming report.*

NOTE.—1st. At those Stations where there are Enquirers, but where Churches are not yet formed, or during the wet season, both; and the Lord's Supper occasionally administered to the Members in the District.—2nd. The Places marked thus * are not Preaching Stations, but Estates on which Schools are conducted with the consent and assistance of the Proprietors or Managers.

The Sabbath School Teachers whose labours are very efficient are not included in the list of Masters and Mistresses.

trip b͏er she occa-
Bomb as she saw
have for me, but
hope · impenitent
prove:lock on the
us m͏ywe interred
least, pean burial
ful p· of natives,
when the native
us to ‹ear brother
I can other was
Societe, *Mussee,*"
missi‹heme, "he
circuit if she was
each ‹hands, and
almost a struggle
life o‹y morning,
is very night.
and Ms, we have
the chng persons
of theattendance
W‹en months.
much› habit of
Beeb›atisfactory
Fridagun in her
Mondshe applied
state, osed to the
Thesea half ago,
he di‹ preached
as us‹come, and
Sand ne the fol-
Thur‹ requested
rably ırch. That
bourning being
came ur English
ill, sorly all the
ing hilector and
bette‹ghyr, and
Mr. ‹ the Lord
ing sordinance.
about word that
Red ing among
Broth difference
healt‹worn off—
great‹, they feel
write ctuated by
have and object,
service has
Fr‹ hope not
‹n is now
W pportunity
amin‹ the Lord
year. so bless us
On the strong-
New ‹d.
inter‹
The
churc
in th‹ade to the
speec on the fol-
son, ‹ued bless-
Lord ‹ing report,
churc‹es the ag-
nearl‹pendix to

Scott's Hall, St. Mary's		1834															
Kingston, East Queen Street	Francis Gardner.	1816	1816	103	8	24	23		22	7	2997	2010	26	Samuel Whitehorne	272		70
Port Royal, Port Royal		1822	1826			4	4	1	5		153	50					
Kingston, Hanover Street	Joshua Tinson	1826	1826	29	16	15	7	5	13	7	568	220	4				
Yallahs, St. David		1830	1830	41	7	3	8		5		386	336	10				
Belle Castle, St. Thos. in the East.	John Kingdon	1831	1831	2	1		1	1	11		73	19			2	8	7
Long Bay		1835		16	1						20	7					
*Amity Hall		1837															
COUNTY OF MIDDLESEX.																	
St. Ann's Bay, St. Ann's	Thos. F. Abbott.	1829	1830	169	3		1		1		226	454					320
Ocho Rios		1829	1830	52	11			1	1		137	382	46	David Pullar	24		208
Coultart's Grove		1835										153					98
Brown's Town	John Clark	1830	1831	57							174	750	59	Frances Johnstone			710
Bethany		1836										284					125
Port Maria, St. Mary's	Vacant by the										521						
Oracabessa	death of E. Baylis										336						
Bagnal's Vale																	
Old Harbour, St. Dorothy	Henry C. Taylor.	1824	1825	202	1	6	2	47	17		928	107	17	Joseph Moseley.	45		
Ebony Chapel, Vere	James Reid	1829	1829								329	150					
Four Paths, Clarendon		1834	1834								519	586					
Jericho, St. Thomas in the Vale.	John Clarke	1824	1834		1	21	13		33	1	1066	1072	30	Joseph Merrick		72	132
Mount Hermon		1834	1834		23	3	1		4	2	251	354	6				
Lucky Valley														Miss O'Meally	21	40	160
Guy's Hill		1834															
Springfield, St. John		1834	1834	30	10	3	1		7		95	155	4				101
Moneague, St. Ann's		1834	1835		4	2					40	169	2				

Fullersfield		1827	1828							22	165						60
Mountainside		1836															
* New Providence Estate		1837															
Elstow Green		1837											James Valentine				
Montego-Bay, St. James	Thomas Burchell	1824	1824	330	34	17	27	3	31	3	2749	1092	109	J. R. Andrews & Miss Commins	234		565
Shortwood		1835										623	34	Miss Scott	61		215
Mount Carey		1835										531		Mr. J. C. Hayles	179		742
Bethel Hill, Westmorland		1835										519	17	Misses Reid	68		261
* Montpelier Estate, St. James		1837												J. C. Prince	60		
* Catherine Hall Estate		1837												Samuel J. Vaughan		64	
* Spring Garden Estate		1837														114	
* Eden Estate		1837												J. C. Hayles		101	
Falmouth, Trelawny	William Knibb	1827	1827	230	5	12	24	3	31		1593	610	118	Ward, Misses Troop, M'Kenzie	170		520
Refuge		1831										411		J. M'Lauchlan and Mrs. M'L.	130		475
Waldensia		1836										250		Thos. Levermore and Mrs. L.	72		164
Camberwell		1837												F. Eberall	156	34	
* Golden Grove Estate		1837														59	
* Garadu Estate		1837												Thomas Levermore		57	
Rio-Bueno	Benjn. B. Dexter	1829	1829	26	1	8	7	6	11	5	327	456	8	William Innes and Mrs. Innes	61		205
Stewart Town		1829	1829	71	5		4	1	5		395	497	20	F. H. Dillon and Miss Thomas	58		150
Gurney's Mount	David Day	1829	1829	139		2	3		2		486	674	47	Samuel Stennett	102		250
Fletcher's Grove		1835										250	13	Miss M. Waite	31		150
Lucea	Samuel Oughton	1830	1830			9	1		1		408	435	10				86
Green Island		1831	1835			1					72	350		Thomas F. Picton			
Salter's Hill, St. James	Walter Dendy	1824	1825	211	4	5	12	34	25		988	887	69	James Lovemore and Mrs. L.	119		386
Bethtephil		1835	1835	99	10	2	3		11		403	325	29	Wm. Russell and Mrs. Russell	92		276
Greenwich Hill		1834												Miss E. Tucker	14		90
Maroon Town		1835															
Retirement, St. Elizabeth		1837															
* Glasgow Estate, St. James		1837														47	
* Windsor Lodge Estate		1837														82	
* Paisley Estate		1837												W. P. Russell & J. Lovemore		39	
* Moor Park Estate		1837														36	
* Leyden Estate		1837														67	
* Guilsboro' Estate		1837														25	
Total				2120	382	161	160	320	267	34	18720	17781	705		2447	992	7464

NOTE.—1st. At those Stations where there are Enquirers, but where Churches are not yet formed, Service is conducted on the Lord's Day, or during the Week, or both; and the Lord's Supper occasionally administered to the Members in the District.—2nd. The Places marked thus * are not Preaching Stations, but Estates on which Schools are conducted with the consent and assistance of the Proprietors or Managers.

The Sabbath School Teachers whose labours are very efficient are not included in the list of Masters and Mistresses.

From various pleasing communications, we select for insertion in our present number one from Mr. T. F. Abbott, dated,

St. Ann's Bay, Feb. 5, 1838.

My dear Sir,

In supplying you with a brief account of the station in this parish, of which I have had charge about sixteen months, I feel peculiar pleasure; having but little of a painful nature to communicate, and much to record that calls for the liveliest emotions of gratitude to the Great Head of the Church. For myself, I desire to express the most devout thankfulness for that gracious Providence which opened a way for my removal hither, and has blessed that removal to the perfect restoration of my health. During the past year I have been enabled to attend to the duties of the several stations without intermission, and although the public services at each station have been of necessity inadequate to the wants of the people, and though I feel increasingly conscious of the weak and imperfect character of my labours, yet I trust I can say my sufficiency is of God, and reviewing the past I thank him, and take courage.

I. *St. Ann's Bay.* Of the church at this station I rejoice to speak in the warmest terms of commendation. The members dwell together in love, and appear to be of one heart and one soul. My impression respecting them is, that they understand and love the truth as it is in Jesus, and the grateful veneration in which they hold the memory of my esteemed and lamented predecessors, Coultart and Nichols, and the affectionate sympathy they cherish for their widows, convince me that they owe those who break to them the bread of life, for their work's sake. They have uniformly treated me with the greatest kindness—have shown the utmost readiness and promptitude in responding to my frequent appeals to their liberality, for the liquidation of the debt on the chapel, have been diligent in their attendance upon the means of grace; in short, their general deportment and conduct have won my affections, and induced a desire, if in accordance with the divine will here to labour, and here to die. The church, in its last annual epistle to the association, thus writes, "During the past year we have been blessed with repeated tokens of the Divine favour; our hearts have been cheered by the addition of 169 to our number by baptism, and the painful duty of excluding, for inconsistent conduct, has devolved on us in only one instance. Death has but in one case been permitted to lessen *our number, or to impose upon us the Christian duty of weeping with those* who weep. Peace and harmony have uniformly characterized our deliberations—love to the brethren, and zeal for the Lord of Hosts, have we trust, led us to provoke one another to love, and good works; while we cherish the pleasing hope that the ministry of the word has been attended by the out-pouring of the Holy Spirit, and blessed to the edification and comfort of many immortal souls. Shortly after the opening of our new chapel, which is a substantial brick building, 70 feet by 40, it was discovered, that to afford accommodation to our increasing congregation, the erection of a gallery was indispensably necessary, and this, notwithstanding our pecuniary difficulties, we resolved on effecting. This gallery is now in a state of forwardness, and it is expected will be ready for use about a month hence.

Schools. Our Sabbath School has greatly increased during the past year, the number on the books now being 320, and the average attendance of children 200, besides several adults. Its order has hitherto suffered materially from the scarcity of efficient teachers, and the want of accommodation for the children in the chapel, which compels us to place a great number of them under a tent outside the chapel, during public service. The latter evil will, we trust, be remedied, when the gallery is completed, and as many young persons in the congregation evince a laudable desire to improve in reading, &c., we hope they will soon become qualified and disposed to aid in the good work of instructing the rising generation.

II. *Ocho Rios* is a sea-port village, eight miles eastward of St. Ann's Bay. Our church and congregation at this station, meet for public worship in a large house, purchased sometime since for this purpose, and secured in trust for the society. During the past year this building was repaired, and the second floor gutted and made altogether to accommodate from 600 to 700 persons. It is, however, an old building, and to expend more money in repairing or enlarging it would be an injudicious disposal of the Society's funds. The most feasible and economical mode of providing for the future accommodation of the congregation, which at present suggests itself, is to erect a chapel, equal in dimensions to the one at St. Ann's Bay; which as many of the hardwood posts, beams, &c., of the present building, may be used in the new one, may be accomplished for about £500 sterling; but where or how to obtain this amount by the time it will be needed we know not. I visit this station, and conduct public service every Wednesday evening, and spend every fourth Sabbath here, when I administer the ordinance of the Lord's Supper. On the other Sabbath days, the friends connected with us assemble together, and one of the mem-

bers of the church conducts a prayer meeting. During the year just ended, 52 were added to the church by baptism, and eleven were received who during the persecution which followed the disturbance of 1832, either withdrew from our communion, or whose spirit and conduct were of so doubtful a character as to preclude their restoration at an earlier period, One was dismissed on account of a professed change of sentiments, and one excluded for the sin of adultery, which, happily, is a sin becoming less prevalent every year.

Schools. The Sabbath School is in a flourishing state, under the active superintendance of Mr. M'Roy, who is now preparing to commence a day-school on the British and Foreign School system. In the Sabbath School there are 208 children, the average attendance being about 150.

III. *Coultart's Grove.* This station, which owes its name to my sincere respect for my esteemed, and now sainted predecessor, is situate in a populous part of the interior of the parish, called "the Pedro district," and is about twelve miles from St. Ann's Bay, and fourteen from Ocho Rios. About nine months since, I purchased four and a half acres of land, and our friends residing in this quarter, who wished for a place of worship here, the distance to St. Ann's Bay being too great to permit of their visiting it as frequently as they desired, erected a strong thatched shed, forty-five feet by twenty-five, in their own time, and at their own cost. So substantial indeed was it, that seeing no immedi te prospect of building a chapel, I resolved on closing it in with wattle and plaster, and giving it a terraced floor, which is now done, and the first public service since its completion, will be held in it, D. V., next Sabbath. I look at this humble, unpretending sanctuary, with feelings of peculiar interest when I remember that it owes its existence to the self-denying and praiseworthy zeal of a few apprentices, who voluntarily gave a portion of the little time they could call their own, for several weeks in succession, to rear a house in which the Mighty God of Jacob will deign to dwell.

I am now building a small dwelling for my own accommodation in supplying the station, and for the residence of the schoolmaster, to save rent.

To this station I devote one Sabbath in each month: on two other sabbaths the friends hold prayer-meetings, when Mr. David Pullar, the schoolmaster, reads a sermon, with which I provide him, and on the fourth Sabbath the members visit and commune with the church at St. Ann's Bay, no church having been formed as yet at this station.

Schools. The destitute condition of the neighbourhood (there being no school for the children of apprentices, within twelve miles in any direction), induced me to commence a Day School on the British and Foreign School system, although I knew not, nor do I now know, where to look for the means of supporting it. This school was opened in the beginning of the present year by Mr. Pullar, a young man of colour, a member of brother Knibb's church at Falmouth. Already thirty-four children have enrolled their names, twenty-four of whom are in daily attendance, and the prospects of its future increase and prosperity are very encouraging. In the *Sabbath School* there were ninety-eight children at the close of the last year, up to which time the care of the school devolved solely on a truly pious and indefatigable member of the church at St. Ann's Bay, who though now an apprentice, alias, a slave,—I hope at some future time to see not only engaged in teaching the young, but in doing the work of an evangelist.

Contributions received on Account of the Baptist Missionary Society, from March 16, to April 22, 1838, not including individual subscriptions:

Clapham Society, in aid of Missions by Mr. Phillips	15	0	0
Rugby, by Rev. E. Fall	3	13	6
Dublin, by John Parkes, Esq.	17	17	7
Hanley Street, Walworth, by Rev. R. G. Le Maire	3	0	0
Tottenham Auxiliary, by Jos. Fletcher, Esq.	48	4	1
Plymouth, by Rev. S. Nicholson	31	14	4
Southampton, by Josiah George, Esq.	22	12	6
Eagle Street Auxiliary, by Mr. Neale, Treasurer	20	0	0
West Kent, by Rev. W. Groser	11	19	7
Ebenezer, Pembrokeshire, by Mr. J. M. Thomas	3	12	0
Lloyadafydd, Cardiganshire, by Do.	2	0	0
Waltham Abbey, by Mr. Pugh	2	12	8
Stepney, *collected by Master S. Murch*	5	10	0
Hull, and East Riding Auxiliary, by J. Thornton, Esq.	24	11	2
Haddenham, by Mr. Rose, Treasurer	12	0	9
Wantage, and Kingston Lisle, by Rev. G. R. Cowie	16	17	0
Wimborne, by Rev. John Dore	4	5	8
Dorchester, by Rev. Charles Evans	3	4	8
Chepstow, additional, by Rev. T. Jones	3	10	5
Oswestry Auxiliary, by Mr. T. Jones, Treasurer	13	15	9
Hammersmith Auxiliary, by S. Cadby, Esq, Treasurer	24	3	1
Biabourne and Folkstone, by Mr. Parnell	6	10	0
Camberwell Auxiliary, by Miss Guttenridge	84	4	0
Do. Young People, by Miss M. Gurney, for Chitpur	22	0	0
Royston, Subscriptions by Mr. Pendered	10	18	0

Kettering, by Mr. J. D. Gotch, Treasurer	13	1	4
Bewdley, by Rev. G. Brookes	3	0	0
Watford Auxiliary, by Miss Salter	70	0	0
Do. by Mr. Young, F.E.	1	14	6
New Mill and Tring, by Mr. Grover	6	15	8
Huntingdonshire Auxiliary, balance by T. D. Paul, Esq., Treasurer	73	5	0
Totteridge and Whetstone, by Mr. Wood	4	8	2
Jersey, collected by Miss Grey	4	11	9
Llangollen, by Rev. J. Prichard	1	0	0
Hitchin Missionary Association, by Miss Palmer	12	15	6
Keppel Street Auxiliary, by Mr. Marshall	8	12	1
Aston Clinton, by Mr. Ainsden	1	15	0
Portsmouth and Gosport Auxiliary, balance, by Mr. Robinson, Treasurer	54	17	0
Trowbridge, Bethesda, by Rev. J. E. Evans	12	0	0
Poole and Lythell, by the Rev. S. Bulgin	6	6	6
Scarborough, &c., by Rev. B. Evans	73	6	2
Romford, collected by Mrs. J. R. Ward	1	10	0
Crayford, Ladies' Association, by Rev. O. Watts	5	0	0
Devonshire Square Auxiliary, by John Davies, Esq., Treasurer	53	12	3
Ilford Missionary Association, by Miss Rose	12	13	0
Perth Ladies' Society, by Rev. R. Thompson	7	10	0
Denbigh, by Rev. Joseph Davies	2	0	0
Cambridge, Collections, by E. Randall, Esq.	59	14	2
Collected by Master Basham	1	3	9
Salendine Nook, by Rev. J. M'Pherson	7	0	0
Canterbury Auxiliary, by Mr. Christian	59	2	4
Bristol Auxiliary, by Robert Leonard Esq.	129	15	8
Woolwich, by Mr. Ranwell	20	8	0
North of England Auxiliary, balance by Rev. R. Pengilly	10	16	0
Beaulieu, by Rev. B. H. Draper	3	0	0

DONATIONS.

Mr. Jos. Toller, *Great Wilbraham*, T.	10	0	0
Mr. and Mrs. Fergusson, *Nantwich*	5	0	0
Mr. D. Dewar, *Dunfermline*	3	0	0
Mr. W. Saunders, *Horningsea*	5	0	0
James Saunders, Esq., *Annan*	10	0	0
Mrs. Godde, *Kensington*	1	0	0
Bank Note, No. 45098	5	0	0
Thomas Gurney, Esq., *Champion Hill*, for a youth at Christian Boys' Boarding School	5	0	0
Do. for a girl at Sibpur Boarding-School	4	0	0

LEGACIES.

Mr. S. Wakeham, late of Yealmpton, Devon	17	15	0
Miss Salter, late of Watford, by David Salter, Esq., Executor	180	0	0

Additional Contributions towards sending out Ten Missionaries to India.

Mr. C. Millar, *Plymouth*	10	0	0
Friend, A. *Brighton*	25	0	0
Captain H. Hope, R.N., do	5	0	0
P.W.R. Sheddon, Esq. do	5	0	0
Richard Lane, Esq. do	1	0	0
Thomas West, Esq., do	1	0	0
West Drayton, Friends by Mr. Nash	2	10	0
Mr. and Mrs. Fergusson, *Nantwich*	5	0	0
Mr. T. Mason	5	0	0
Mr. and Mrs. Salter, jun., *Watford*	10	0	0
Mr. George Gould, *Loughton*	20	0	0
H. D.	1	1	0
Hitchin, collected by Miss Palmer	21	5	6
Rev. W. Tomlin, *Chesham*	1	1	0
Robert Haynes, Esq., *Westbury*	5	0	0
John Danford, Esq.	5	0	0
C. J. Metcalfe, Esq., *Norton House*	3	0	0
Mr. and Mrs. C. Jones	2	0	0
Oxford, by Rev. W. H. Pearce	175	0	0
Abingdon, by do	67	10	0
Leamington, by do	29	12	6
Moses Poole, Esq. *London*	5	0	0
Friend, by Rev. E. Carey	1	0	0
Mr. E. A. Butler, *Birmingham*	10	0	0
Friend, by Mr. D. Percival, *Manchester*	5	0	0
Mrs. Tebbs, *Chelsea*	5	0	0
Mr. Skerritt, do	10	0	0
Ebenezer Smith, Esq., Billiter Square	2	2	0
R. H. Marten, Esq., *Plaistow*	5	0	0
Mrs. Dore, Walworth	1	0	0
Mrs. Freeman, do.	5	5	0
A Friend, Greenwich	1	0	0

NOTICE TO CORRESPONDENTS.

The thanks of the Committee are presented to Mr. Hunt, of Upper Clapton, for two years' numbers of the Patriot; to Mrs. Knight, of Staughton, for a quantity of valuable books; to Miss Dymond, and friends, of Taunton, for a Box of useful articles for the schools in Spanish Town, under the superintendance of Mr. Phillippo; to Friends at Wellington, Somerset, for a box of fancy and useful articles, by Mr. Horsey, for Mr. Henderson, of Belize; to Ladies at Hackney, per Miss Luntley, for a box of useful articles for Mr. Knibb's schools; and to Mr. Armstrong, for a box for the Jamaica Schools, prepared by the late Miss Grant, of Stirling.

A paper parcel for Mr. Quant, and a box for Mr. Applegate, have been received, and forwarded by the "William Forster." A box and canvass parcel for Mr. Leslie, and a box from Mrs. Rouse, Torquay, for the Jamaica Schools, have been also received, and will be forwarded by the first opportunity.

IRISH CHRONICLE.

MAY, 1838.

---

scriptions and Donations received by the Secretary, Rev. S. GREEN, Walworth; by the J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. HEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate t; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank ings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, burgh; the Rev. J. FORD, 1, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, ingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our ipal towns.

Annual Meeting of the Society, May 1, at eleven o'clock, at Finsbury Chapel; EBENEZER FOSTER, Esq. in the Chair,

---

ie following extracts from the correspondence of the agents in Ireland, will be with interest.

. MULLARKY, Clonmell, writes, March 838, as follows:—

ith respect to my work, I am sorry to say very little compared with the wants of eople. What can an individual in my ity do, that would be commensurate with vants of the thousands who are dying id me? Here the baneful effects of y appear in their most glaring colours. uld seem as if this were the stronghold tan; but when we remember that error darkness have been already penetrated e rays of the Sun of Righteousness, we encouragement to persevere, in the as- ce that, if we are faithful, God in his time will crown our labour with success. ve divided the town and suburbs into listricts, in order to visit the cabins in ar order, that I may not appear to make ermined attack by visiting several cabins e same place. On some occasions they e their neighbours to come in; and in other instances I contrive to turn away epulsive sneer, by a pious sentence in own language. On some occasions I bliged to leave without speaking or read- but these are very few. The time that I arly devote to this is from twelve to four k. If any circumstance should occur to rupt, I try to make up the deficiency by t of the evening. In this time, avoiding thing that has not a bearing on the one needful, I frequently have as much ex- as if I conducted two regular services, onstantly as much as if I had conducted ervice. This, to say nothing of my time otherwise employed, is as much as my gth is adequate to perform. I often re- hon e quite fatigued; but I trust, in time, I shall preach the *gospel not only* in every street, village, and lane, but in many or most of the cabins; and if the Lord will bless his word, my feeble labour will be more than compensated. One of the meetings, which I mentioned in a former letter, we were obliged to discontinue during the winter, from its being a little out of town, and those who might attend being widely scattered. Instead of this, there is another meeting established in the other end of the town, which it is hoped will be made a blessing. We meet in the room of one of the young men whom I mentioned as learning to read. It is in the most abandoned part of the town, attended by Roman Catholics and Protestants, and some of those who attend since its establishment, have attended at our meeting-house. I trust the persons to whom I read the book, are taking an interest in it. I came in contact, some time ago, with a number of men who were working at a lime-kiln in this neighbourhood; their appearance was rather forbidding, and I hesitated whether I should introduce the gospel among them; in short, I feared they might be tempted to throw me into the lime-kiln that was burning before them. However, after offering up a mental prayer to God for strength, I took occasion to direct their attention from the fire that was burning before them, to the burning that awaited the unconverted, and pointed them to Jesus Christ as the only means of escaping from the wrath to come. They heard with marked attention, and seemed affected. Since I frequently visited the lime-man's family, who seem very anxious to hear the Scriptures read in Irish. A short time since, while Mr. Smith and myself, with another friend, were reading in a cabin about two miles from that, an old woman felt surprised that I had not

visited her for some time, but said she heard I was at the lime-man's on a certain day. From this I concluded that the people are taking an interest in my visits among them, and speak among themselves about what I read to them.

Mr. BATES, of Ballina, writes to the Secretary :— *April 7th*, 1838.

In looking over the lists I have sent, you will perceive that the Lord has enabled me to visit ten preaching stations this quarter, and preach seventy-two times, besides visiting several families from house to house, for reading and prayer. In prosecuting these missionary labours, some weeks I have walked about fifty miles, and preached six times. But this is nothing in comparison to the labours of Grimshaw. "His sermons," says Mr. Newton, in his letter to Mr. Forster, "in his working or busy weeks, often exceeded the number of twenty-four, and sometimes amounted to thirty." I might notice the apostle, who "laboured more abundantly than they all;" at the same time ever remembering Jesus, "who went about doing good," thereby setting us an "example that we should follow his steps."

The rolls will give you a faithful account of the schools during the whole quarter, at one glance; this plan I consider to be a great improvement, and will afford great satisfaction to the Committee. This next quarter the children will be employed in the field, and I do not expect that the schools will be so well attended.

In looking over the abstract of the four journals from the daily readers this last month, you will perceive that they have visited 229 families; spent 622 hours in reading, praying, and explaining the scriptures to their neighbours; distributed nearly 100 tracts, and some few copies of the Holy Scriptures, in English and Irish. One of your readers says, "I have had the pleasure of reading and explaining for 313 Protestants, and 431 Roman Catholics, from the first of the month, and travelled 217 miles."

I hope that we shall all labour in faith, and with humble dependence upon the blessing of God to grant success. I hope that we shall all be men of holiness and prayer, as well as men of zeal and exertion. The more I know of Ireland, the more I feel persuaded that it is by plain and faithful preaching, united with reading the Bible from house to house, that sinners will be converted, and the gospel of Jesus established amongst us. The pigmy popery of a Protestant establishment will never be able to slay the giant of Rome.

THOMAS BERRY, Abbeyleix, March 29th, writes to the Secretary :—

With this I send my daily journal for this month, together with a list of subscribers' names. From the journal you will see that I am endeavouring to do all the good I can. You will be good enough not to suppose that no houses are visited, or persons conversed with, but those mentioned in the journal. I have endeavoured to give you as brief an outline as possible, but I fear I impose too much upon your time by the length of my letters. Tracts are distributed, persons conversed with on the wayside and in the house, and portions of Scripture read. In market-towns, especially, I embrace several opportunities on market-days to introduce the sinner's hope. Sometimes I am heard, and sometimes scoffed at. On sabbath-days also, when at home, I give a little assistance at Mrs. Berry's Sunday-school, which is latterly somewhat increased. You will be pleased to hear that good men of other denominations bid us God speed in the good work. Your letter of instructions will raise up friends. Not having a report to give the excellent Mr. Wingfield, I showed him the letter of instructions. Upon returning it, he sent me a friendly note, one or two sentences of which I take the liberty of transcribing :—"I was much gratified by the perusal of your instructions, and think they breathe a very wise, faithful, and catholic spirit. I shall not at present subscribe to your schools, but will give you a mite for your foreign missions." I wish these instructions were more public, as I am persuaded they will ensure the co-operation of the good and pious in this country. Here I would observe, that I have not called upon any person for aid towards our foreign missions. I do think that good men, in their zeal for the conversion of the heathen abroad, overlook the heathen at home. I am far, however, from thinking the foreign missions should not be zealously promoted; may the Lord prosper them. Whenever I may be offered anything for them, I will receive it with thankfulness, and send it to you for them.

You will be pleased to see that our little church is on the eve of being increased. Next Lord's-day, I trust, will be a happy day to us, if spared; until then, may the Lord enable all of us to work whilst it is called to-day. Surely our time is short, and precious souls are perishing. Two of the members are supplying the place of sabbath-readers for me, of course without any expectation of being paid; and I have reason to hope that Mr. Henry Dunn, who is to be baptized Lord's-day, will give me assistance in preaching. Although I am not now connected with the brethren at Easky, lately employed by you as sabbath-readers, still I will transcribe a line or two from letters I received, since I came here, from E. Devany, formerly a Roman Catholic, and Thomas Cook, a nominal Protestant. E. Devany says, "I think I will

travelling pedlar, as it would suit a
eader very much." T. Cook says,
some of the brethren followed the
fishes, but my fears were ground-
. Bates is well liked by all, and
revival at our prayer-meetings," &c.
rs were a reviving cordial to me.
National Schools I endeavour to do
Having been all my life accustomed
ral free-schools, I very naturally
, for to them I owe much. I felt
able after coming here, but now, in
ure, my visits to the national schools
hat pleasure; and if the whole of
of life were admitted, I do think
ellent schools. Their books are
r Scripture lessons simple and in-
and the children generally well
You and the committee, and the
y of dissenters in England, would
greatest blessings upon our country
the whole Bible introduced into
ols, at least one or two days in the
l at present, I understand, there is
o that effect under consideration by
. I am sure your united voice
nce the government to bring about
ble change. If you have not seen
sent to each teacher by the Secre-
Board, I will send you a copy, by
will see what your ministers here
ted to do.

MULHERN, under date of March
:—

ll see from my daily journal, which
es this, that, in addition to my
d conversation engagements, I have
g the last twenty-eight days, four-
rtunities of endeavouring publicly
h Christ crucified as the only foun-
he sinner's hope, to congregations
numbers from fifty to twelve.
this month I have been twice to
a station in which I feel a pe-
rest. The last time I attended
e I stood up, the remembrance of
ligious meeting held in this village
the Baptist Society agents, forced
y mind: this was a sabbath-morn-
-meeting, which about four years
enabled, by God's grace, to open,
use of the late Moses Chambers.
er-meeting was regularly kept up
e or ten months, when it was
visable to introduce preaching here,
e that period, has been regularly
one or other of our agents. From
commencement this meeting has
increased to its present standing.
ime I preached here I reckoned
ns, about the average attendance
ekly preaching in this obscure vil-
some of these *persons, as it appears,* not being satisfied with this opportunity, attend, as you can perceive, at some of our other stations, namely, Coolaney, Deenode, and Temple-house. That a considerable change in the morals and religious opinions of many in this neighbourhood has taken place, since the period above referred to, admits not of a doubt: at that time you could find, on sabbath evening, the members of two or three families, assembled in one house, listening to some one reading a newspaper, or engaged in some more idle and anti-christian exercise: *now* you might find the same, in a greater number, assembled on the Lord's-day with religious tracts, or copies of the Sacred Scriptures in their hands, which have been distributed among them, either by the Baptist or London Hibernian Society, searching for the faith once delivered to the saints. May the Spirit of the living God open the hearts and enlighten the understandings of many of these poor benighted people, and enable them to find Him, of whom Moses in the law and the prophets did write—Jesus of Nazareth, the Son of Joseph.

WILLIAM CAVANAGH, March 3, writes:—

Late last night I returned from inspecting the schools in the Foxford division. The children are improving remarkably well. The teacher of the Shraheen school was in a very low state of health, with an inflammation in his bowels; the doctor that was attending him had no good opinion as to his recovery. I read and prayed with him, and asked him what was the state of his mind, that in all probability he would not survive long in the world. "I thank my God," he said, "that the Holy Spirit has drawn all my affections from this world, and has brought me to see the beauties of the Saviour of mankind, who died that sinners might live. Christ has borne all my sins, which were innumerable, and nailed them to his cross. If I had a thousand tongues I could not utter half his praise. I can now rejoice in God through Jesus Christ, and, with the apostle Paul, say, 'Death, where is thy sting? O grave, where is thy victory?'" and with many other like expressions. I have no doubt, if it be the will of God to remove him from this earth, but he will be made meet for the kingdom of God, to join the throng in singing praises to God.

28. Left the Mohena school, went to Ballyquinn, to the house of John Cougherane; after reading to forty-seven persons through the course of the day, about seven o'clock at night there came upwards of twenty of the neighbours into Cougherane's house. I read, and explained, and prayed, and distributed tracts to several of them, to the number of eleven: remained till after one o'clock. I read and explained different passages to them;

they are all very ignorant as to the gospel plan of salvation through Christ. Several of them belong to the Church of Scotland, and others to the Established Church; neither the one nor the other could tell me the difference between the different churches to which they belonged, but that their parents were such. They attended with great attention, and requested of me to stop a night with them as often as I would come that way. I would willingly visit them often, but the journey is so far—it is about 18 Irish miles from my house.

On my way home I met with two men, who travelled with me better than nine miles; they were R. C. I talked to them on justification through faith, showing them that it is by faith alone, without the deeds of the law, that the sinner is justified in the sight of God; pointing them to the Lamb of God, that taketh away the sins of the world; and also showing the weakness of man to depend on his own strength, or that of another; that faith cometh by hearing, and hearing by the word of God. I was very much pleased with their questions and answers; they both requested that I would give them Testaments, which I hope will, through the blessing of God, be the means of bringing them to the knowledge of God, which alone is able to make men wise unto salvation.

P. S. Intelligence has just reached the Secretary of the death of this reader.

CONTRIBUTIONS.

From March 18, to April 20, 1838.

Abbeyliex and the vicinity, by Thomas Berry			6 11 0
Watford, by Mr. Young:			
Mrs. Smith, Hamper Mills	1	1	0
Mrs. Wedd	1	0	0
Do. additional, by Mr. W. Smith	5	0	0
Miss King	0	12	0
D. Salter, Esq.	1	1	0
The late Miss Salter	1	1	0
			9 15 0
W. Rees, Esq. Haverfordwest			20 0 0
New Mill, by Mr. Grover:			
Mr. G. Griffin	1	0	0
Mr. J. Baldwin. Berkhamstead	1	1	0
Mr. J. Elliott, Tring	1	1	0
Mr. W. Grover, do.	1	1	0
			4 3 0
Kettering, by Mr. Gotch			5 0 0
Bewdley, Rev. G. Brooks			1 13 3
By Rev. C Anderson, Edinburgh:			
Mrs. Waddell, Grangemouth, and friends	2	0	0
Do. second donation	1	10	0
Mrs. James Inglis, Dumfermline *	2	0	0
			5 10 0
Mare-street, by Miss S. Booth: particulars in Report			5 14 2
J. B. Cox, Esq., Olney, by Rev. D. Cox			2 0 0
Bourton-on-the-Water, by Rev. T. Coles			3 0 0
Lymington, by Rev. Mr. Millard			3 1 0
Oswestry, Mr. Edward Roberts			0 10 0
Donations			3 10 6
Female Baptist Irish Society: particulars in Report			14 13 6
Bristol, by Mrs. S. E. Phillips: particulars in Report			4 15 0
By Rev. S. Davis:			
Birmingham			58 12 11½
Dudley			3 10 0
Liverpool			84 7 2
Dublin			56 9 4
Mr. G. Gould, Loughton			20 0 0
Biggleswade:			
John Foster, Esq.	2	2	0
B. Foster, Esq.	1	1	0
Mrs. Hall	1	1	0
			4 4 0
H. T.			2 10 0
O. O.			1 0 0
Rugby, by Rev. E. Fall			2 0 0
Miss Harker, Bristol, by Rev. C. Evans			0 10 0
Ingham, by Mrs. Cook			4 0 0
Mr. P. Fifield			0 5 0
Friend at Boxmoor, by Mrs. Carey			0 5 0
Beaulieu:			
Rev. J. B. Burt	1	0	0
A Friend	1	0	0
Small sums	1	0	0
			3 0 0
Eagle-street Auxiliary			20 0 0
Keppel-street do.			5 3 6
Do. Female do.			3 13 2
Church-street Auxiliary, by Rev. J. Davis			30 0 0
Do. do. Moiety, produce of sale			8 8 0
Messrs. R. and T. Freeman, Commercial-road, by Mr. Bowser			5 0 0
Mrs. Wyke, Abergavenny			2 0 0
Collected by Mrs. Risdon, Pershore:			
Mr. E. Andrews	0	5	0
Mr James Andrews	0	5	0
Mrs. Samuel Andrews	0	2	6
Mr. Samuel Conn	0	2	6
Mr. Dufty	0	5	0
Mr. Robert Dufty	0	5	0
Mrs. Hudson	0	10	0
Mrs. H. Hudson, jun.	0	10	0
Mrs. Morgan	0	5	0
Mr. Pitcher	0	5	0
Mrs. Perkins	0	5	0
Mr. Pearce	0	5	0
Mrs. Risdon	0	10	0
Esther Saunders	0	5	0
Sarah Simou	0	5	0
Mr. Warner	0	2	6
			4 7 6
Collected by Mrs. Robert Andrews:			
Mrs. Robert Andrews	0	10	0
Mrs. James Merrell	0	5	0
			0 15 0
Collected by Mrs. Hope:			
Mrs. Brown	0	5	2
Mrs. Bidlake	0	2	6
Mrs. Conn	0	5	0
Mr. Hackett	0	5	0
Mrs. Hope	0	5	0
Mrs. Merrell	0	2	6
Mr. Roberts	0	2	6
Mrs. Sherer	0	2	6
			1 10 0
Collected by Charles Jones:			
William Conn, jun.	0	2	6
John Done	0	4	6
Mr. Edgington	0	2	6
Mr. Jos. Gitters	0	5	0
Mr. Hooper	0	2	6
Charles Jones	0	2	6
James Kings	0	2	6
Mr. Ricketts	0	2	6
Samuel Taylor	0	2	6
Small Sums	0	8	0
			1 15 0

* With a parcel of wearables for the children.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

JUNE, 1838.

THIRSTING FOR GOD.

ION BY THE LATE REV. ABRAHAM BOOTH, AT THE MONTHLY MEETING AT MAZE POND, NOV. 23, 1797.

(From the Notes of W. B. Gurney, Esq.)

lxiii 1, 2. "O God, thou art my rly will I seek thee, my soul thirst- hee: my flesh longeth for thee in a thirsty land where no water is; to power and thy glory, so as I have e in the sanctuary."

esume that were I to say, that all the books of sacred Scripture, from time to time we peruse in blic assemblies, in our families, our closets, there are none more ed to excite devotional affections earts than the Book of Psalms, d not say anything inconsistent ie experience of many now pre- I think I have found some ad- in my private devotions by read- ne part of the book of Psalms have been reading some other Scripture, as it has tended to those thoughts and those affec- hich ought ever to be exercised er. Having for a few years past hat my practice pretty often, I und advantage in it; for whether with you or not, I must confess have need of every assistance to levout affections in solemn prayer, ecially in secret prayer. When mblc, as we are now assembled, blic manner, many circumstances apted to excite something like s affection and devotional feel- hich do not attend us when we ie before God.

not with a view to establish any f doctrine, or to dwell on any f duty, that I have *now* read these words, but in order, if it please God, to stir up in my own mind and in yours, those affections of which I have been speaking. I shall consider the words in the order in which they lie.

The first article in this text is a devout exclamation, "O God!" I call it so in contradistinction from the profane manner in which the same words are often used by people professing to regard the Bible, and calling themselves Christians. When the sublime sentiments which this exclamation contains possess the mind, there is something in it which has an immediate tendency to excite devout affections. The word God in our English tongue is used to express the self-existent and the infinitely glorious Being from whom we derive our life, possessing every excellence and absolute dominion. But there is a further idea attached to it when we use it with reference to that manifestation, which he has been pleased to make in the Gospel, that manifestation which we have in the appearance and work of Jesus Christ. For a sinner on his knees when seeking intercourse with God to adopt the language of this exclamation, and to do it in a proper manner, is adapted to his edification: it is fitted at the same time to excite in his heart expectations from him whose name he solemnly pronounces.

The next thing is a confident assertion. "Thou art my God:" it is an assertion of a fact most interesting, a fact that is pregnant with happiness. There

is a sense in which every ancient Israelite might with some propriety adopt such language, on the foundation of the covenant into which Jehovah entered with them as a people. He then engaged to be their God as a nation, as well as to be their sovereign, and they engaged to avow him as their God in opposition to all the abominations of idolatry. Speaking with regard to that covenant, David might say as well as any other Hebrew, "Thou art my God."

But I presume there are few in this assembly who acknowledge the inspiration of the writings of David and the excellence of his character, who doubt whether he might not with strict propriety on a much higher account use this language, "Thou art my God." It is plain from a great part of his inspired compositions, that his heart abounded with such affections towards Jehovah as were suitable to that sublime relation in which he stood to those who were called by his grace. It becomes every one who has a God to call upon Him, to place his confidence in Him, indeed it must be so. Whatever has our supreme regard must be sought after, and will be regarded habitually and constantly. With that idea David, when he said "Thou art my God," laid in his claim upon him, the source of all happiness, Him on whose smiles angels live. But in order to our having such views of God as to be enabled to say, "Thou art my God," we must be acquainted with him —with the grace manifested in the Mediator—we must be acquainted with that mercy he has revealed big with spiritual blessings for our impoverished souls. My brethren, every one who believes in Jesus Christ, who is converted to him, whose heart is united to him as the hope of the guilty, whose conscience is under the authority of Christ, and who is disposed to perform the Redeemer's will, has reason to say when addressing the glorious Creator of all things, "Thou art my God," and I am persuaded will do so. I am far from believing that a knowledge of God being our God is included in the nature of faith, but I am persuaded that whoever is awakened to a sense of sin, whoever feels his wretched state and is convinced that he deserves eternal ruin, will not be satisfied without seeking to know that Jehovah is in an especial sense *his* God. Let none of us consider ourselves as in earnest about *our souls,* and as having our hearts principally set on spiritual and eternal things, while we are habitually careless about an interest in God. If God is not our God, we can never enjoy happiness. I do not mean to say that this is the first thing to be believed, but that those who are in earnest about their souls and seeking eternal life, will not rest without seeking to know this. And they who seek wisely will not seek it in the enjoyment of sudden impulses, or the occurrence to their minds of certain texts of Scripture; but if they think and feel as Christians, they will treat God as their God; for there cannot be any substantial believing of God's being my God detached from a disposition on my part to treat him as such by dependence, by love, by submission, by concern for his honour, and seeking communion with him as my supreme happiness.

The next thing in these remarkable words, is a holy resolution, "Early will I seek thee." To 'seek God' is a Scripture phrase frequently used, and it denotes not merely mental inquiry, but the use of religious appointments according to the revealed will of God. The term *early,* as here used, may be understood both literally and allusively. It may be understood literally. David was a man of prayer; he was frequent in his devotional exercises—when therefore he says "early will I seek thee," he may be understood to mean that he will address God in solemn prayer, and that he will endeavour to improve such parts of sacred Scripture as were then enjoyed by the Jewish church at an early hour in the day. I will not suffer much of the day to be spent after the sun has arisen before I have addressed thee in prayer, before I have meditated on thy excellencies, before I have perused thy sacred writings. My brethren, it is important that we in our daily walk have something of this kind on our minds, and not merely on our minds, but on our consciences and on our hearts. You, perhaps, find as I do, a very shameful and criminal defect in this respect. I have often thought did I but rise with a desire for converse with God, did I but go to him with that hungering and thirsting with which I go to the table on which he has spread his mercies, my desires throughout the day would be much more devotional than they are.

"Early will I seek thee," as it regards public worship. Give me leave to say, if we would imitate David, we

should perhaps be at our place of worship much sooner than we sometimes are. When persons merely through carelessness, indolence, and want of forethought and industry in performing the little affairs which are necessary in their families are so late that the worship of God is begun before they are present, it is to the disgrace of their Christian character. I say when it is through want of foresight and order in their necessary and unavoidable affairs in their families, it is shameful and criminal—it is not treating God as the people of the world treat their amusements, for when they go to places of amusement they will be industrious, they will exert themselves, in order that they may have the whole of the pleasure which the amusement, in their opinion, is calculated to afford; whilst some persons seem to think that they make their appearance tolerably early if they get to a place of worship before the text is taken, which is in fact shutting themselves out of the greatest part of worship. Preaching is a religious exercise, it is an appointment of God which ought to be performed and attended to in a devotional spirit; but preaching is not strictly worship, nor is hearing, worship; but in singing the praises of God and in prayer we engage directly in worship. Be on your guard then, my friends, against neglecting the worship of God or any part of it.

This word '*early*' may be understood in an allusive sense. When persons are in earnest to perform anything which is important (and to be done by such an hour) they will be at it early in the morning; they will be diligent in the performance of it, they will not be easily withdrawn. Whether the Psalmist used the term in this sense I dare not say, but it is very plain from what follows, that he was in earnest. God gives us our blessings, but where there is a coolness and indifference the heart is not in a state to receive those blessings with that gratitude which ought to attend the reception of them, and thus if we are cold and indifferent as to divine things, we are not in the way to enjoy the pleasures of godliness. I know not how it is with you, my dear friends, but I seldom read a psalm or a chapter in a devotional way but I meet with something that greatly reproves me, that convicts me of something criminally defective in the dispositions of my *heart, or in the* manner in which I perform devotional duty, some negligence, or the omission of some moral or religious duty. Perhaps it may be so with many of you; but I have for many years been persuaded that those persons who read their Bibles without convictions are most frequently very stupid in their consciences, and quite ignorant of the true character of God, or they have through the influence of temptation got into a poor, lukewarm, carnal state of mind. Oh, my friends, we have constant need to guard against this. Let us continually say unto God, "Early will I seek thee."

The next thing is an expression, a more direct, emphatic, and amplified expression of fervent desire, "My soul thirsteth for thee in a dry and thirsty land where no water is." The title of the Psalm informs us that it was penned in a desert—when David was necessitated to be absent from the sanctuary, when he could not assemble with others for worship at the Tabernacle, and it is in reference to his situation when shut out from the enjoyment of the public ordinances of devotion that he makes use of the language before us, "My soul thirsteth for thee." My brethren, when I read such a passage as this, and deliberate upon it, a variety of thoughts occur to my mind. I am struck, first, with the emphatic language used to express the devotional dispositions of his heart. It is very strong indeed, even making allowances for the language of poetry (for David was a poet), there is a force, an expansiveness, an energy in the language which exceeds, alas! very much what I feel in point of devout affections in my own heart. Supposing I were laid aside by some very afflictive event in Providence, which compelled me to be absent from intercourse with religious people in their devout assemblies, I fear that my devotional disposition towards God would be much weaker than that of David. But why should the desire of my heart be more languid than his? Oh, how shameful, how criminal! I enjoy abundantly better means of information as to my understanding, better means of edification than David, considered as a private Israelite, and not under the influence of supernatural agency, possessed under that dispensation. He enjoyed much less of edifying means in public ordinances, much less of a delightful nature

than I or you do. David, notwithstanding this, delighted in these ordinances, and he assigns the reason for it. Were you and I, my brethren, deprived of the New Testament, had we never seen it, had we been possessed of nothing but the writings of Moses, David, and the prophets, and been possessed of no more divine influence on our minds than we now have, how little of the glorious character of God, how little of the amazing mercy of God, how little of the spirituality of his law should we have known! When the ancient prophets uttered their predictions respecting the person, the sufferings, the kingdom, and the glory of our Lord Jesus Christ, the Apostle Peter informs us they made their own predictions the subject of their meditation and inquiry. I derive conviction from this; I wish to feel my own inferiority to David considered as a saint of God on this ground; and my brethren and sisters, I apprehend that if we are not in the habit from time to time of reading our Bibles in this way, we make but very little improvement by them. If we are, not comparing the devotional spirit which breathes in the sacred writings of that period with our own devotional spirit, comparing the greatness and preciousness of the promises possessed at that period and the present, comparing the gratitude of the ancient saints for those promises and their dependence on the fidelity of God with the gratitude and the dependence we exemplify, comparing the influence which the divine precepts had on their hearts and that which they have on ours, comparing the examples of the ancient saints with our own conduct, and so forming conclusions with regard to our own character and behaviour, we do not read the Scriptures as we ought to do. But in this way of proceeding there will be petitions to God from time to time arising from our hearts and producing a holy importunity with God—in this way we may have communion with God, and in this way improvement in the Christian life may be greatly promoted; if we think of a Hebrew under the ancient dispensation, which dispensation had so little of Jesus Christ in it compared with the Christian economy, which gave so small a view of the riches of divine grace, of the way in which pardon and peace were to be enjoyed, under such a dispensation finding himself *so delighted* with the worship of God, having his heart so interested in it,—surely that must reflect reproof upon us all.

But I must hasten to make a remark or two, lastly, on the motive which influenced David thus to express his desire. This is included in the second verse, "To see thy power and thy glory so as I have seen thee in the sanctuary." Power and glory are here used not as including the whole character of God, but these two are here particularized. When David went to the Sanctuary it was to behold the beauty of God—not in that emblem which was called the Shechinah, the miraculous cloud of glory resting on the mercy-seat, for he was not a priest, much less the high priest, he never was in the most holy place to behold that miraculous cloud. No, it was the spiritual glory of God as exhibited, though imperfectly, in the ordinances of divine worship—David having learnt something from the revealed will of God which excited strong hope and earnest expectation from God, was desirous of making use of those means which were within his power, to enjoy those privileges which were to be enjoyed in public worship. When he went, it was according to what he here says, not in a merely formal customary manner to see and be seen, not merely to satisfy a dictate of conscience, but to behold that wonderfully glorious and excellent object, in the beholding of which the saints above are happy. My brethren, when we come to our places of worship from time to time, it is necessary that we should scrutinize our motives, that we should see that we go to worship God, to behold his power and his glory as he displays them in the sanctuary. Do we not often hear people say, I am going to hear such a preacher; seldom do we hear them say I am going to worship God; still more seldom is it that we hear them say, I am going to behold the glory of God as it is presented to us in the Gospel, as it is to be viewed in the person of Jesus Christ. My brethren, there is much formality in our religion, in the religion of each of us; there is much of carnality in religion amongst us, and this is to be deeply lamented. When we go for any purpose short of instruction communicated to our minds, sacred impressions made on our consciences, holy affections excited in our hearts, the beholding God in his ordinances, communion with him

n the enjoyment of those ordinances, re do not act on pure principles—there s something unworthy of religion, unworthy of the Christian character. We ll have need to watch against this; we ll have need of the influence of the Holy Spirit to preserve us from this, and o produce in us that frame of mind, hat state of heart in which we shall ave the most realizing view of the power nd glory of God.

But there are, perhaps, some of you, ny friends and fellow-sinners, who have ever thought of these things, whose consciences never reprove you for not wishing to see the glory of God, who never prayed to see his glory. If there re such, your state, my dear friends, is highly lamentable. You know nothing experimentally of God; you are not in the way to heaven—those who are must see the glory of God in this world, his true spiritual glory, the excellency of that glory as it is displayed in the person and offices of Jesus Christ, for if ever we behold the glory of God it is in the face of Jesus Christ; they are changed from glory to glory by the Spirit of the Lord. Many people talk about religion and going to heaven, just as if there was no preparation of the heart requisite, as if there was nothing to be enjoyed till we have quite done with earth. These people are deceiving themselves. None have any solid ground to think they shall enjoy heaven when they die, unless they have some taste of divine love here on earth. Though there is nothing necessary to the justification of our guilty souls but the righteousness of Jesus Christ, there is much necessary to communion with God, especially in the heavenly world—that sanctification which is to be experienced in the diligent use of means, and whoever expects that sanctification through the agency of the Holy Spirit while he is living in the neglect of watchfulness, is certainly deceiving himself.

But time has elapsed—I must leave these few thoughts, presented to you with very little regularity, to your own meditations, and to the divine blessing.

THE TRIALS OF DANIEL AT THE COURT OF BABYLON.

Addressed to Young Men.

IV. The Den.

Should not every young man aspire to the most honourable station in the army of the cross? Should he not pant for that position which permits the most to be accomplished for the triumph of the holy enterprise? Should he not fix his eye on that crown of unfading materials which an approving leader will bestow upon the diligent—the heroic—the successful? He shou'd. But the path to such an elevation may be ascended only with great difficulty. Discipline of the severest kind alone can prepare for signal success on earth, and distinguished glory in heaven. And whenever such discipline is seen to produce the requisite faith, and fortitude, and holiness, they are soon perceived by the watchful eye of the Mediator, and applied to the great purposes of his kingdom.

How noble and arousing an example is that of Daniel! Here was a man who had been trained by repeated *trials*. His character was now matured and enriched by sanctified experience. The ground of his trust was well defined, and the way to the city of refuge well known. He could now be entrusted with great duties, and could safely be commissioned to enter into hazardous positions for the promotion of the divine purposes. Accordingly he was introduced into a new trial, surpassing all those which preceded it, both in its fierce requirements, and in the extent and glory of its effects.

In tracing this remarkable transaction, it is impossible not to be struck with the reflection—a reflection which the boaster should not overlook—that however much irreligious persons may rejoice in their freedom from the service of God, they are yet the most complete and most menial of all servants. They serve a master whom they do not love, and promote a cause in the triumphs of which they will never share. Every

one, indeed, acts according to his own motives, and pursues his own personal ends; and, it may be, gains what he desires, and accomplishes satisfactorily to himself his own projects; but all his success, however brilliant, and however stupendous, is but a platform which shall be taken down and cast aside, as soon as the spiritual church can dispense with its services.

When Darius, or Cyaxares, had been seated on the throne of Babylon by the victorious arms of his brother-in-law, Cyrus,* he resolved to appoint an hundred and twenty princes over the different provinces of the realm, and to raise the now distinguished subject of this narrative to the honour of being their President. It is not difficult to conceive how such an elevation would procure for him the envy of his associates. This is the penalty which depravity always levies on triumphant virtue. They assembled together, and having resolved on the death of Daniel, consulted as to the means they should adopt to accomplish their object. "We cannot," said they, "request the King to destroy him, because he has already shown him singular respect, and has even thought to set him over the whole realm. Neither need we endeavour to entrap him in the discharge of his official duties, for in those he is so able and so faithful that the attempt were hopeless." The problem was to find an expedient which should at once gratify the king, secure Daniel, and render his death as certain and as signal as possible; and the wisdom was worthy of a nobler cause which supplied the following solution! "The king," they continued, "has just ascended the throne. He is giddy with recent victory and unusual elevation. Nothing can be more acceptable to him than flattery. We shall approach his throne, and humbly professing our allegiance, pray that a decree may be instituted requiring all the subjects of the realm to testify their loyalty in some visible manner, affixing at the same time upon those who shall refuse to comply, a punishment proportioned to such deliberate treason. Now it is necessary, that whilst this testimony of loyalty should be highly exalting to the King, it should, to answer our purpose, be of such a nature as to elicit Daniel's resolute refusal. We all are aware of that Hebrew's punctiliousness in religious duty to his God. Let us obtain a command to all the kingdom, to offer up prayer ONLY to the king, and Daniel will beyond all doubt incur the penalty!" Admirable project!

Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree.

Thus far the scheme was permitted to succeed; and even already it promoted the cause of righteousness. Already the presidents and princes acknowledge the secular skill and unspotted integrity of Daniel; and already they record their testimony to his continued faithfulness in the worship of the God of his ancestors. But it is not enough that these excellencies should be known to the few, they must be published over the whole kingdom, for the glory of God.

Daniel speedily heard that the writing had been signed. He could not for a moment doubt that the arrow was aimed at him. His whole life, since he came a youth to Babylon, had been one series of dangers. He never closed his eye-lids without being doubtful whether the dawn would not reveal some new device for his destruction; nor did he ever venture on the business of the day, without being convinced of the possibility of hearing of some decree levelled at his life. But amid all these contingencies he maintained perfect steadiness of principle. The rule of his procedure was, in all circumstances to adhere to duty secular and religious. And we may be assured, that when this intelligence reached him, he experienced no perplexity as to the manner in which he should act. He saw that death was in the cup which his enemies had mingled for him; but perils never released from fidelity. While the voice of God commanded him to advance, he neither dared nor desired to retreat.

* *Jos. Ant. x. 11, 4. Bp.* Lowth on Is. xiii. 19.

It is true that one can almost hear the ind and gentle admonitions of his atchful friends. "O Daniel, our bro-her, your life is of the utmost value! emember, we beseech you, how much epends upon your continuance among our exiled countrymen. Act, then, we mplore you, with becoming prudence! ar be it from us to advise you to sus-end the worship of our God; but it is ur opinion that you might, consistently ith your principles, pray early in the orning, or late at even, when your foes re absent; or, if not, that you do at least retire to the less public part of your dwelling, or have your windows properly secured, so that no curious eye may alight upon your devotions; this we shall consider but the prudent exercise of principle." To which the convictions of Daniel would evidently lead him to reply, "I can distinguish between what is prudent and what is selfish. It is not in any circumstances prudent to displease Jehovah; and to omit an occasion placed in one's hands by providence, of exhibiting the power of his grace, and the elevating glories of that inheritance which lies beyond the most shameful grave. What is a single mortal life to the possible salvation of thousands of deluded idolaters?" Accordingly, when Daniel knew that the writing was signed, without any hesitation, "he went into his house; and his windows being," not closed and shrouded, but "open in his chamber," even "towards" the appointed spot, the city of "Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God," without yielding in the slightest respect to the edict of Darius, but in every respect acting "as he did aforetime."

"Then," the great and longed for juncture having arrived, "these men assembled, and found Daniel praying and making supplication before his God." The fact was undoubted, and it was precisely that which was required for the Mediator's purposes. Now it became known over all Babylon, under her new government, that there were religious motives sufficiently powerful to induce a person to resist a decree of the king, under the penalty of being cast into a den of ferocious lions; and, moreover, that this individual worshipped neither the gods of Babylon, nor the gods of Persia, but the God of the captive Jews. Thus an end most important was accomplished, but still inferior to that which these persecutors speedily proceeded blindly to promote.

Instantly they came to the king (lately the subject of their flattery, now of their malignant tyranny—constant associates!) and reminded him of his unchangeable decree. The king assented, saying, "the thing is true, according to the law of the Medes and Persians, which altereth not." Having gained the concession, they pointed with triumphant malice to *that Daniel* as its first and distinguished victim. No sooner was the fact announced, than the plot burst upon the mind of Darius. He saw that he was taken in the snare of his own inconsideration. He grievously accused himself for the part he had acted, and "laboured till the going down of the sun" to protect his conscientious and beloved subject. But the absurd nature of the law rendered his exertions unavailing. Yes! there were vast spiritual advantages of which he was ignorant suspended on the issue. The true religion was to be brought into terrible contrast with heathen idolatry. The Jews of all subsequent ages were to be confirmed in their faith, and the enemies of God were to meet with an exemplary infliction of punishment. Darius, although like Pilate, he washed his hands of the criminality of the transaction, proceeded. He issued the command for the execution of the sentence. The den was in full readiness. The famished animals roared for a supply of food. The jaw quivered and the eye glared with eagerness on the first symptom of the approach of the victim.

O Daniel! Is this the last moment in which we shall behold thee? From thy father's house we have traced thee to the court of Babylon. We have marked thy early dangers, thy noble piety, thy advancing honours, and must we lose thee thus? Oh is it thus that thy life is to terminate? He disappears. A stone is laid upon the mouth of the den, and the king seals it with his own signet, and the signet of his lords.

That night was a sad one in the royal palace. Its stupendous halls, which usually resounded with music, in that night were silent. The king did not appear in his usual place at the evening

banquet, but retired, fasting, to his chamber. In vain he there searched for repose to his distracted spirit. The rays of the morning penetrated his solitude before his eyelids had closed in sleep, and seemed to invite him to go forth in search of the object of his solicitude. He arose, and went in haste to the den of lions. With a wavering expectation that some Almighty Guardian protected one so faithful, he called with a mournful voice to the victim who had been immersed in that fearful prison-house: "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"

What a moment of suspense must have followed that anxious question! If no human voice responded to Darius, as he laid his ear anxiously against the opening of the den, how grievous must the conclusion be! Daniel must be destroyed, and the enemy must have received a triumph never to be forgotten! The king must have lost his friend, and Babylon and the world a magnificent illustration of the supremacy of the blessed God!

But hark! A voice proceeds from the cavern! It is not the hoarse growl of the lion—it is not the agonized wail of the wounded—it is not the cry of one terrified by danger—it is the calm and devout reply of Daniel! He was uninjured, unblemished, unterrified!

The king's joy was unbounded. His heart ascended to God. His proclamation went into the languages of all the earth, that men should tremble and fear before the God of Daniel.

Thus, O Immanuel, thy right hand and thy holy arm hath gotten thee the victory! Thus hath thy love protected thy faithful servant; and thus wilt thou ever protect those who expose their lives for thee! Never may we doubt thy power, thy tenderness, thy unwearied care; and ever may we devote all we are to thy glorious, advancing and triumphant cause!

A thousand practical reflections struggle for expression, as we close this sketch of Daniel's trials; but closed it must be, and intermingling prayer and meditation must supply the rest.

Liverpool.

MEMOIR OF MR. WILLIAM RUSHTON, JUNIOR, OF LIVERPOOL.

BY THE REV. JAMES LISTER.

William Rushton, junior, was born in Liverpool, 25th March, 1796. His father and mother were members of the Baptist church in Byrom-street, at that time under the care of the late celebrated and beloved Rev. Samuel Medley. His father, who has been for many years a deacon in the Baptist church in Lime-street, still survives to lament the loss of a son who was the glory of his hoary head. His mother died in 1833, and was spared the grief of such a bereavement. She was a woman of strong mind, sound judgment, and of warm social affections, eminent for hospitality and kindness to the poor, and employing her influence to advance the prosperity of the church and the happiness and comfort of all around her.

In April 1811, Mr. W. Rushton was baptized and added to the Baptist church in Lime-street, when he had just reached his fifteenth year. That he had for a considerable time previously been the subject of divine teaching appears from his diary. Having completed his education at school, where his tuition was chiefly of a commercial kind, he was placed in the counting-house of the late Samuel Hope, Esq., who was then a cotton broker in this town. Mr. Hope died in October 1837. He was treasurer, in this country, for the Serampore Mission. It is superfluous to dwell on a character so generally known. His intercourse was very extensive with eminent Christians in this country, in America, and in the East. From his early years he took a lead in institutions connected with the advancement of Christ's empire, in Sunday schools, Bible Societies and Missions, as also in plans subservient to the moral and political improvement of society. His death has made a deep impression; and it much affected the mind of Mr. Rushton who had been in his employment from Sept. 1811 to March 1817. It is very probable that had Mr. R. at the time he went to Mr. Hope, imparted to his parents the strong desire he possessed of being a minister of Christ, and his predilection for sacred learning, they might have encouraged him to follow those studies,

classical and biblical, and theological, in which he subsequently took so much pleasure, and made so great progress.

In 1817 he commenced business for himself. In August 1821, he was united to Miss Brown, of Wigan, who has shared his joys and sorrows ever since, and survives with her son and two daughters to learn and feel her loss and theirs. Both in business and in the marriage relation he appears to have sought divine direction.

In a brief memoir like this it is impracticable to introduce the chief events in a career of twenty-seven years. He made several excursions to different parts of England, Scotland, Ireland, and the Isle of Man, some for his health, and some for preaching the Gospel. It will be more profitable to give an outline of the chief excellencies which displayed the grace of God in his Christian character. The study of the Scriptures he pursued with intensity and stedfastness from the beginning to the end of his course. To secure this object more effectually, he learned the Greek and Hebrew tongues, in which these Scriptures were originally composed. To these he devoted much time and labour, furnishing himself with the best aids in English and Foreign works which money and care could procure; and, as many of the best critical works for the acquirement of Hebrew and Greek are in Latin, he also mastered that language, and made progress in the wide field of Grecian and Roman literature. The knowledge of Latin also opened to him the stores of continental divinity. But his chief delight was in biblical studies, and he pursued all others only in subserviency to them. The Old Testament in the Original was his favourite, which he examined very minutely, and sought aid for attaining its literal meaning from the Septuagint, from Jewish writings, and from the best modern versions. Latterly he was engaged in a work found among his papers, an arrangement of Hebrew Synonymes, a very difficult undertaking, and requiring a most extensive and sound knowledge of the language. He was much devoted to such researches: and probably some of his papers may be hereafter of use to the biblical student.

His zeal was very ardent for evangelical truth. Far from resting in that knowledge of the *Book of God* which is *attainable by learning and critical* inquiry, and which is undoubtedly most valuable as the basis of all teaching and learning, he desired to be taught the truths of the sacred Scriptures by the Holy Spirit, to have an experimental acquaintance with them, and his heart and conduct under their influence. His diary, preaching, and conversation, and the whole tenor of his life gave evidence of this.

His creed was strictly Calvinistic, approaching nearer to the system of Dr. Gill than any other, while he held, along with the sovereignty of God in his purpose and influence — the freeness of Grace, the calls and invitations of the Gospel to sinners of various classes, and the complete warrant furnished in the word to sinners, as such, for their application to the Saviour.

He was much opposed to all departures from the great doctrines of the cross, and had a peculiar sensitiveness to any movement in that direction. Talents and learning, knowledge and eloquence in a minister were in his estimation of value only as connected with experience, sound views, and pious zeal. He loved gospel truth amidst all denominations, in the Establishment or among Dissenters. In Evangelical truth he knew no party. Romaine, Owen, Whitefield, Toplady, Mickle, the Erskines of Scotland, and any who held firmly the grand tenets of the Reformation were favourites with him.

His conversation was much on sacred topics. He was occupied with a business which required incessant attention; and all who are so occupied are aware of the influence which it exercises over the mind: the most eminent saints have found and lamented the difficulty of combining fervour of spirit in God's service with diligence in business. And his diary bears frequent testimony to the inward struggles of his breast. Attention and liberality to the poor took a lead in his character. Believing that God had chosen the poor to be rich in spiritual blessings, and that many of them are eminent in piety and goodness and peculiar experience, he loved to associate with them, to visit them at their homes, to enter into their trials and to relieve their wants. On proper occasions he advocated their cause, and sought to promote their comfort and happiness. His pecuniary liberality was great. He had a wife and family to support in a respectable station, and the

REVIEWS.

A Commentary on the Epistles of St. John. By Dr. Frederick Lücke. *Translated from the German, with Additional Notes, by Thorleif Gudmundson Repp.* Biblical Cabinet, Vol. XV. pp. 384. Price 6s. cloth.

During several years, the author of this work was an ornament of the Prussian University of Bern. On account of the eminence of its teachers, this university holds a very high rank among the universities of Germany. Here Niebuhr taught history; here Christian Brandis taught and still teaches philosophy; and Aug. Schlegel, the Indian languages, and here Dr. Lücke was distinguished as a divine. Time was when he would not have produced so orthodox an interpretation as this commentary. When he lectured in the University of Berlin, though all admired his eminent qualifications for the office he sustained, yet it was not difficult to detect his leaning towards Neology. In this work we notice with peculiar pleasure an entire freedom from that pestilential system. The translator says, with perfect truth, that the many high qualifications which Dr. Lücke possesses as an exeget, his diligence, his learning, his acuteness, his candour, his freedom from prejudice, and the Christian spirit particularly observable in his polemics, will be appreciated by discerning theologians of this country. He has previously written a voluminous commentary on St. John's gospel; and during many years' study has made himself familiar with the apostle's spirit, and style, and manner. His high competence to interpret the works of St. John, may also in no small degree be ascribed to this, that he not only sincerely admires, but with equal sincerity loves his author; therefore he recognises no higher law in his interpretation than this, "above all things endeavour to ascertain the author's true meaning." No one, who carefully reads this work, will differ from the translator, when he adds, that we find such a spirit and such a principle manifest in every page.

It is a serious inconvenience to the reader, that so valuable a work should have been published without either an index or table of contents. The following synopsis will show its plan. There is an Introduction which contains six chapters. I. *The authenticity of the first Epistle.* This is shown to be particularly clear, from the testimonies of Polycarp, Papias, Irenæus, Clemens Alexandrinus, Tertullian, and Cyprian. The argument of Lange is proved to be in every particular untenable, and incapable of rendering doubtful the authenticity of the epistle. Bretschneider's objections are examined and refuted. II. *When and where the Epistle was written.* The time was subsequent to the writing of the gospel, and the place was probably Ephesus. That the epistle, like the gospel, seems to have been written in Asia Minor, is shown to be the most secure and the least hazardous conjecture. III. *To whom the Epistle was written, and whither directed.* The conclusion at which the author arrives is, that it was a circular letter, addressed to several contiguous congregations in Asia Minor, which in common stood in the same relation to the Apostle, generally had attained the same degree in Christian culture, and were subject to similar failings and threatened and assailed by the same pagan heresies. IV. *External form of the Epistle, specially with reference to the Gospel of St. John.* J. D. Michaelis called it a treatise, Berger considers it as the practical part of the gospel, and Sterr as its polemical part. The author coincides with the judgment and tradition of the ancient church, who unanimously considered it as an epistle. V. *The subject of the Epistle, and its internal form.* After stating, that the difficulty of arrangement is greater in this than in any other epistle of the New Testament, the author adopts Knapp's Disposition as the basis of his arrangement, and describes the epistle as a cordial letter of the apostolic paraclesis. It is, he says, quite in the tone of a calm but forcible admonition and exhortation, more allusive than explicit, rather calling to remembrance and prescribing, than teaching or explaining any thing new. Its grace and cordiality, its depth and sim-

ity; in spite of this simplicity, so
:h freshness; in spite of obscurity in
ticulars, so great perspicuity in the
)le; in spite of apparent disorder
abruptness, so much of internal
:r and connexion; in spite of explic-
ess in the prevailing ideas, so much
light allusions and touches on truths
have been expressed; and then ob-
e all this elevated and pure light-and-
-image of Christianity. All this
from the earliest ages, had such an
hanting effect upon all noble minds,
made this epistle a favourite book,
ecially of those who more particu-
y take up Christianity as a religion
love—a religion of the heart; and
), however rejoicing in the light and
he knowledge of that which can be
wn, however zealous for science and
lligible notions, still rather receive
gospel by means of the immediate
ing; who seek no light without
mth, no faith and no knowledge
hout love and deed, and who endea-
r to render the communion with the
deemer effective in the love to the
thren. VI. *The Epistle's motive and
ct.* Admitting that this epistle has
ertain polemical tendency, it is shown
t this tendency is very subordinate,
l only indirect, and subservient to
ther and a higher object. The simple
te of the case is, that St. John, in re-
:t to the pastoral duty resting on
, to advance in every possible man-
the readers committed to his charge
he knowledge of Jesus' doctrine, and
Christian life, as well as also to pre-
ve them against all manner of error,
nd himself pressingly called upon,
the more or less defective and vacil-
ing state of his congregations, to ad-
ss to them a circular, and thus also in
iting (as he in all likelihood had pre-
usly done by word of mouth) exhort
m to constancy and firmness of faith,
w their attention to their chief de-
ts in Christianity, but especially im-
ss upon their minds the command-
nt of sanctification and brotherly
e, and thus to preserve them from the
luction of Antichrist. Such seems to
re been the most immediate occasion
writing this epistle. It is possible
t the gospel may owe its origin to a
ilar motive, and that it too had a cor-
ponding object; so that St. John
de the historical instruction of the
pel *precede, and the epistolar para-
is follow immediately after it.*

The discussion of these topics occupies about ninety pages. Then comes the Interpretation, which occupies about two hundred pages. This is followed by an Introduction to the Second and Third Epistles, consisting of three chapters. I. *On the authenticity of the Second and Third Epistles.* Decidedly favourable as the tradition of the Church is to the first epistle, as unfavourable and as full of doubt it is with regard to the second and third, but particularly with regard to the last. After examining the testimonies and the judgments of the ancient church with the objections of modern writers, the conclusion at which the author arrives is, that as long as the genuineness of the gospel and the first epistle remains unquestionable, every attempt to render the genuineness of these epistles doubtful will be futile and vain. II. *On the ἐκλεκτὴ Κυρία, to whom the second, and a Γάϊος, to whom the third epistle is written.* He maintains that Kyria was the name of this lady, to whom ἐκλεκτὴ was a suitable designation, as being a Christian lady of eminent piety, probably a widow of advanced age, and the mother of several Christian children. But whether she was a deaconess or not, and whether she lived in Asia Minor, are questions which may be asked; but who can answer them? Of Caius he remarks, that besides the one mentioned in the third epistle, there are three mentioned in the New Testament: Caius of Corinth, Caius of Macedonia, and Caius of Derbe. If any of these be the individual here referred to, it can only be the last. But as this name was very common, and the persons of St. John's time must have been partly quite different from those who were St. Paul's companions, this individual may be altogether different from any of these. He seems however to have been a distinguished man in his congregation; but whether he held any ecclesiastical office cannot be determined. At all events he lived in a different community from that of Kyria. If both had resided in the same place, it would be inexplicable that there is not any material reference from the one of these letters to the other. III. *On the occasion and object of these two epistles, and when and where they were composed.* The occasion and object of the second epistle are contained in the personal relations of St. John to Kyria and her children, which persons

relations are but imperfectly alluded to. It seems that St. John had at this time an opportunity of writing to his friend. He takes the occasion of congratulating her on account of the truly Christian conduct of her sons, which he had, in all probability, but lately had the satisfaction of observing. He exhorts her faithfully to abide in the Christian truth and love, and more and more strictly to separate from herself, and keep at a distance every thing antichristian. If Kyria was a distinguished lady in the congregation, it is easily explained, why particularly to her, St. John should give the precept of refusing Christian hospitality to antichristian heretics. The third epistle seems to be a letter of introduction to travelling Christians. Impossible as it is to determine, with any degree of probability, where Kyria and where Caius lived, it is equally impossible to say with any certainty from what place St. John wrote either to the one or to the other. It is most probable that both epistles were written at Ephesus, that the congregations in which Kyria and Caius resided, were in Asia Minor, that they belonged to St. John's circle of congregations, and that the apostle used to visit them from Ephesus.

Then follows the commentary, and after this, a translation of the three epistles. An appendix on the ancient Greek and Latin interpeters of St. John's epistles, especially on Didymus and Œcumenius, is added, which is styled "a contribution toward the history of the New Testamental exegesis."

As a specimen of our author's mode of interpreting, we select a part (we wish that our limits would allow us to give the whole) of his commentary on 1 John v. 16, 17. Many of the best expositors have supposed the whole of this obscure passage to refer to the extraordinary and miraculous circumstances in which believers were placed in the apostolic age. Perhaps few are entirely satisfied with this explanation. Taking the hint from St. Augustin, Dr. Lücke gives the following view:

"St. John," says he, "distinguishes between an *internal* and *external* community of Christians; only the former consists of God's true children, the latter contains a medley of perfection and imperfection. He can accordingly, without contradicting himself, *ch. iii. 6—9*, and here, 18, quite well *suppose the possibility* of the existence of *mortal sin within* the Christian community. *St. John does not declare* whether a mortal sinner can be converted or not, and he prohibits the Christian communities to intercede for those who sin unto death from no other motive than this, that otherwise the essential distinction betwixt good and evil, betwixt light and darkness, betwixt the communion of God, and the communion with the world, would be weakened and obfuscated in the Christian's conscience. If, according to God's eternal law and judgment, the loss of eternal life in Christ (spiritual death) is inseparably combined with the sins of infidelity, worldliness, and uncharitableness, because they directly abolish the Christian principle: the true (the critical) Christian cannot, and may not implore God to give *life* to those who commit mortal sin. He would be asking what cannot be granted; he would be praying for that which is repugnant to God's will; he would confound light with darkness in God who is holy and just, and thus suppose a repugnance in God. The Christian may ask *life* of God, only for such as do not sin unto death, and consequently, do not annihilate the *life* in themselves; for in that case only his *petition* is *according to the will of God*, and can be granted.

"It will appear from ver. 17 and 18, that this is the right interpretation of the passage. St. John shows, ver. 17, that indeed every action and every intention which is contrary to the divine law, is in its essence sin, but that still there exists a difference between the sin unto death, and the sin not unto death, a difference as to the degree of intensity and effect of sin. The true Christian, as such, cannot sin unto death; but he is subject to the sins not unto death, as long as he walks in the flesh. St. John therefore adds this consolation, ver. 18: 'But we (also) know, that every one who is born of God does not sin, (in this sense, the sin unto death) but that he who is born of God keepeth himself from so sinning, and thus is unassailable to the evil one, the prince of this world, who maintains the sway of darkness and death over his own."

We need scarcely remark, that we deem this work a valuable addition to our stock of English biblical literature. The translation is stiff, arising very much from the translator's extreme anxiety to give the precise turn of the author's thought. Hence on some occasions, he has been obliged to coin new words, and in all cases he has retained the rhetorical terms with which the work abounds, which were suitable to it, as being originally delivered to a class of divinity students to whom such terms ought to be familiar, but not at all suitable to the general reader, who in nine cases out of ten will not understand the technical word, unless he is capable of using the Greek Lexicon.

s on Establishments and Extension of mal Churches, delivered in London, April 25th to May 12th, 1838. By IAS CHALMERS, D.D., and LL.D., *ssor of Theology in the University of burgh, and Corresponding Member of oyal Institute of France.* 8vo. pp. 182. 6s. cloth.

lic attention has been strongly d during the last month, to the of Lectures on National Churches were in course of delivery at the Concert Room in Hanover Square. ity could not fail to be excited by velty of such a procedure, sanc- by a class of the community who een accustomed to treat the theme of the sphere of argument, and e singularity of the fact, that a d professor from Edinburgh, a man of the Presbyterian Church tland, an eloquent and evangelical , in one word, that Dr. Chalmers, l have been sought and induced dertake the labour. It has been ened by the announcement from o time in the London papers, of ell-dressed throngs attending; of resence of bishops, peers, and s of the royal house, and of the by which the lecturer has been d while reading, and the raptu- pplause in the midst of which he niformly retired. These lectures w before us in an authorised form, issued from the press under the ntendence of the lecturer himself; e apprehend that our readers will a hasty notice of them in the t number, to one more extended eliberate at a future time.

the first lecture, Dr. Chalmers s that the gracious operations of ivine Spirit do not supersede the iety of employing means for the nination of the gospel; a position no intelligent Christian would of denying. He then argues that, a system of endowed churches, worship and religious instruction be introduced into hundreds of ts which, but for this provision, have remained in grossest hea- m; and still nothing else be taught pure and scriptural Christianity: " e does not tell us that this bright has ever been realized. He eulo- the discrimination of the reformers e sixteenth century, *in retaining achinery which they found for inating instruction, and only* changing the character of the instruction conveyed; and he contrasts them with "the reformers of the age in which we live—those impetuous and bustling agitators, in whose breasts politics have engrossed the place of piety; resolved at all hazards upon change; and prepared to welcome with shouts of exultation, the overthrow of those altars, which in holier and better times, upheld the faith and devotion of our forefathers." He then adduces copious citations from the Political Register of William Cobbett, to show the wide difference between an ecclesiastical establishment badly administered, and one corresponding with theoretic excellence.

Having thus prepared his way, not by the establishment of any fundamental principle, but by excitement of a hope that a national church might be something different from what any national church has ever been, the Doctor proceeds, in his second lecture, to combat the views of those political economists who maintain that in religious instruction as in worldly commerce, the demand should regulate the supply. Here he argues successfully, that Christianity never was promulgated thus, but, that both in ancient and in modern times, missionaries sustained by their own exertions, or by the contributions of fellow-disciples, have carried the gospel to those who had not sought it, and who were not prepared to pay the price of its transmission to them; and that even in Dissenting congregations, the expenditure is not confined generally to what the mere sense of justice in seat-holders would furnish, but that deficiencies are supplied, sometimes by the zeal of individuals in the community, and sometimes by appeals to Christians at a distance. Every species of contribution originating in love to Christ or to the souls of men he systematically excludes, as inconsistent with the principles of economy, and shows that, this being excluded, adequate exertions for the maintenance and diffusion of Divine truth will not be made. The substance of this lecture might in truth be condensed into one brief sentence:—If the principle of benevolence be taken away from Christianity, it can neither extend its conquests, nor maintain its footing. Into its exordium, however, he introduces an anecdote, affording a striking illustration of that confusion of thought which he often betrays in his reasonings:

"In Edinburgh, a few years ago, at one of those public meetings where the connexion between church and state is no sooner spoken of than it lights up an instant and sensitive antipathy in the hearts of assembled thousands, there was a speech delivered by an American clergyman of the Presbyterian denomination, who happened to be an acquaintance of my own. The multitude whom he addressed were every one of them enraptured, at hearing from his lips, that the idea of any such connexion was held in perfect abomination all over America. I afterwards ventured to make the whole controversy a subject of conversation with him; and my first question was, whether if a Christian philanthropist, seized with a strong affection for a district in Maryland, were to bequeath ten thousand pounds for the erection of a church and ministerial dwelling place, and for the maintenance of a clergyman, providing at the same time that this clergyman should be of the Presbyterian denomination, and that, in things ecclesiastical he should be wholly under the control of his own Presbyterian judicatories in America—whether such an endowment would be rejected by their General Assembly, or Supreme Court of Management, as an unscriptural and unchristian thing, or be accepted by the body as an accession to the means of religious usefulness. There could be but one answer to this question, which was, that an endowment thus destined, and thus placed under the guardianship of what he deemed to be a pure and scriptural church, would be welcomed and encouraged to the uttermost. I then asked whether, if these endowments were so multiplied as that the whole state of Maryland should be covered with them—still adhering to the supposition that the theology of all these Maryland clergymen was in no subordination whatever to the will of the testators, but only to the will of their ecclesiastical superiors, the presbyteries and synods, and General Assembly of America—whether such an arrangement admitted by him to be desirable and good in reference to one small territory, whether the character and effect would be at all changed, if the benefit of it were multiplied several hundred times, and spread over the whole of Maryland. It of course was most readily admitted, that just as one apple multiplied by 750, does not land you in 750 oranges, but in 750 apples, so one moral and religious benefit, multiplied by the same number, does not land in 750 evils, but in 750 most unquestionable and most desirable benefits. After this, the transition was not a difficult one, from the single State of Maryland to the whole United States of America; and then the only adjustment betwixt us which remained to be made was, whether *such a great* and general endowment that *would have so delighted* all their hearts, if *coming from the hands of* so many thousand *generous individuals*, whether, if it had come down to them as the fruit of an endowment that had been instituted many hundred years ago, and was, therefore, so firmly based on a separate and proprietary right of its own, that no one individual could honestly affirm of himself, that he was injured by its existence in anything that belonged to him—whether, as he and his brethren would rejoice in the coming on of such an endowment, whether they would willingly consent to the taking of it off at the clamorous outcry of men who represented it, not only as a bane and a burden on the commonwealth, but as an unchristian abomination in the midst of their land. The rejoinder upon this was a very memorable one. If all you mean by an establishment is an organized provision for a clergy, we should rejoice in it. If this be the whole amount of the connexion between church and state—if maintenance and nothing else come from the one quarter, and an unfettered theology from the other, without contamination from the authority of man, but subject only to an ecclesiastical judgment, grounded on a principle of deference to the Word of God—a simple arrangement of this sort is truly a different thing from what we understand by a religious establishment. The thing we deprecate, is the authority of the civil magistrate in matters of religion; but we should be thankful to him or to any one else, for giving us what he termed an organized provision for clergymen. Now, this organized provision is truly all that we contend for; it is just, in other words, a legal provision for the support of a Christian ministry—an arrangement which might truly be gone into, and which actually is gone into, without the slightest infringement on the spiritual prerogatives of the church, or on the ecclesiastical independence of her clergymen. It is obvious from all this, that the indignation of our transatlantic friend was directed against a wrong object; and that he failed in making the requisite distinction between the act of a government in giving food and raiment to ministers, and the act of a government in assuming a lordship over the creed and the consciences of ministers. But it is not amid the din and uproar of public acclamations that men can be expected to distinguish very clearly between the things which differ."—pp. 34—38.

Now, if the worthy Doctor had "distinguished between the things which differ," a little more clearly, he would have seen that the whole of his imaginary establishment in Maryland, proceeded from voluntary donations, the donations of persons approving the system endowed, and desiring its extension, and that it is not against such donations that "din and uproar" are generally excited, either in Edinburgh

elsewhere. He draws, also, from his nwary friend, whose skill in rhetoric ppears to have been greater than his kill in logic, the concession, that what ould be beneficial in an isolated case, ould also be beneficial as a general ule; whereas, the extension of endowents throughout a whole community ould have a very different result from at of the endowment of one small ortion. And, however accommodating e answer of the American visitor ight be, Dr. Chalmers ought to know at intelligent English Dissenters are ccustomed to maintain, that all permaent endowments, however originated, e unscriptural in principle, and operate juriously upon the religious interests their possessors.

The third lecture is entitled, "Vindiation of a National Religious Establishent, in Opposition to the Views of ose who allege the Sufficiency of the oluntary Principle." Here a distinc-on is pointed out between voluntaryism *intra*, and voluntaryism *ab extra*. hen a congregation from their own ontribution, whether formed by seatnts or otherwise, support their own inister, that we are told is *internal luntaryism*, "because the members of e congregation raise within themselves sufficiency for all their expenses. In far as they have been helped to acmplish this by the contributions of hers, not members of the congregan, we shall put it down" says the cturer, "to *external voluntaryism*, as ming from people without the limits the congregation." Internal voluntyism, we are told, "is just another me" for the system of free trade in hristianity—the system of the econoists; and then this principle, that the mand should regulate the supply, ing resuscitated for the purpose, is gularly put to death under its new me. This having been effected, and s mangled remains having been exhited again to view, we are told the eering truth, that the voluntary prinple which the antagonists of national tablishments plead, "cannot be the fficiency of internal voluntaryism, hich is but the system of free-trade der another denomination, and the ort comings of which have been made ndantly manifest." At length we me then to the proof of the inefficacy external voluntaryism. And what it? *Strange as it may appear, all that* is advanced amounts but to this:—the work has not been accomplished! It is true that in the remainder of the lecture there are some illustrations of the inability which the eloquent author professes, to discern the reasons why legislators should not interpose to give Christian education to all; and some argument to show that to make the people genuine Christians, and consequently moral and obedient to the laws, would be cheaper than to restrain them by policemen, and punish them by judges, as it assuredly would, if true conversion could be with certainty effected at a moderate sum per hundred; and an elaborate attempt to prove something, as the author rightly states, "not previously seen, perhaps not even suspected before," namely, that "a parliamentary vote in aid of religious education, is, both in principle and effect, but an example of the voluntary principle, *ab extra*;" but none of these things are adduced as formal proofs; all, absolutely all that is advanced to disprove the sufficiency of the principle with which alone Christianity furnished its adherents during three centuries, is contained virtually in the following sentences:—

"We do not object to these supplemental efforts of private Christians, and by which the short-comings of an establishment might in a greater or less degree be repaired. But ere we confide the religion of our people to the growth and multiplication of these churches, we should like to know in how far they have filled up those blank spaces, which, in the course of an increasing population, our national churches have left behind them. In the deficiency of our existing apparatus, the voluntary principle has had an ample field for the trial of its energies; and we desire to understand whether, in virtue of those spontaneous and expansive properties which have been ascribed to it, the mighty surplus of our unprovided millions has indeed been overtaken. In this land of perfect toleration, there has been no want of liberty for the great experiment; and now, at the end of at least a century, since chapels may without let or hinderance have been planted in each vacant portion of the territory, let us be told whether all the national, and all the voluntary churches together be commensurate with the exigences of our augmented population."—pp. 80.

Now, if we were impartial inquirers, examining this learned champion's arguments against the adequacy of the voluntary principle, that we might form an

opinion on the subject, we do think we should be disappointed that nothing more should be said against it than this. 'Here are men,' we should say, 'maintaining that the love of Christ constraining his disciples to exert themselves in the promotion of his kingdom is a principle sufficiently influential to perform the work which he assigned to it in the beginning of the gospel dispensation; and here is a man of transcendent powers, a master in the art of persuasion, who is employed to show that this principle is inadequate, and that the British Government must undertake the business, or it never will be done. And now, having listened to him hour after hour, when at length he comes to the point, all he has to say is, that the work is not yet achieved." But, perhaps the principle has not been fairly tried. Perhaps another principle has generally superseded it. Perhaps there has been an establishment on which good men have been taught to rely, instead of arising each one to the work, deeming it his own business. Perhaps the most active friends of this voluntary principle have been met in their exertions by authorized functionaries, who have frowned upon them, and proclaimed them intruders. Perhaps, when they have felt in their pockets for the gold and silver which they desired voluntarily to employ in the promulgation of truth, they have found that a collector of compulsory subsidies to a different system has taken from them the means of fulfilling their intention. Perhaps, the conduct of the established clergy has led men to regard the gospel as a clerical invention "a profitable fable," to its official teachers, and thus made them doubly hard to win. And it may be that we should inquire whether the argument would not bear to be reversed; whether a Voluntary might not appeal to fact in order to show the inefficacy of the system which he impugns; whether he might not for example point to a Cathedral town, and ask, 'how is it that there, where your Protestant establishment has had for three hundred years every facility afforded to it, where every hundredth man you meet is a clergyman, and consecrated buildings abound,—how is it that there so many churches are empty, and so large a part of the population is sunk in ignorance and vice?'

The fourth lecture is a very poor one. *It is "On the Circumstances* which determine a Government to select one Denomination of Christianity for the National Religion," but it is remarkably desultory and vague. Its amount is this:—If Governors can determine what form of religion corresponds best with abstract truth, that is the form which they should patronize; but if this is a question too hard for them, let them consider what form of religion is best adapted to promote secular prosperity, and establish that!

"Let us imagine for a moment the concession made, though we think it neither a right nor a necessary concession, that it were too theological for a parliament to decide between the two religions of Popery and Protestantism, on the ground of the argument which respects their truth—there remains another argument, which it is surely competent for the most secular assembly on earth to entertain; and that is the argument grounded on the palpable and glaring experience that tells us, and with an evidence too plain to be resisted, under which of the two regimens it is that we can best provide for the moral and economic well-being of a population." p. 122.

It is with astonishment and grief that we read this passage. How sad it is that a pious man, who knows that the things which are visible to the eye are deceptive, and the things which are unseen substantial, that the things which are highly esteemed among men are abomination in the sight of God, that the natural man receiveth not the things of the Spirit of God because they are foolishness unto him, and that he cannot know them, because they are spiritually discerned, that such a man should even consent to such a test, which would inevitably have excluded Him who was condemned as a perverter of the people, as well as them who were accused of turning the world upside down; that he should indulge for a moment the supposition that it would be for the real interests of the community that worldly men should have the power authoritatively to patronize and promulgate a religious system, because it is in their judgment the best adapted to promote "the moral and economic well-being of the population!"

The fifth lecture is a striking specimen of that knowledge and ignorance, wisdom and weakness, which this ingenious and imaginative orator is accustomed to display. It treats of what he calls "A Territorial Establishment, and the Reasons of its Efficacy." It explains a

project of his own, which it would be very difficult for either churchmen or dissenters to realize, of placing an earnest, diligent, enlightened clergyman in the midst of every population of 2,000 persons, whether in city or country, whose sole duty should be to attend to his own 2,000, ministering to them on the Sabbath, in his place of worship, and on the week day in their own homes. With great earnestness he insists on the advantages which would accrue from this experiment, enforcing the necessity of seeking to awaken the attention of the irreligious by visits to their houses; not remembering that the Voluntaries, of whom he speaks in this lecture with unusual asperity, have been accustomed for some time by their Christian Instruction Societies to do the very thing that he prescribes, with this difference only, that their visitors have been unpensioned and disinterested labourers —the known tradesmen and gentry of the vicinage—instead of being what Dr. Chalmers' imaginary agents would be in the sight of the sceptical and the vulgar, mere stipendiaries seeking proselytes for their own advantage. But this is in accordance with one of his most prominent mistakes, that nothing can be done for the extension of Christianity but by an educated clergyman. Eminent as he is in many things, he has, alas! much to learn in the school of Christ, before he can enter into the spirit of that system by which "the weak things of the world" were made to confound "the things that are mighty."

The sixth lecture commences thus:—

"We trust that it will now appear of a territorial establishment, however rapid or imperfect our description of it, that it is the only one by which the mass of a community can be out and out pervaded . . . p. 158. . . "But we ask you to conceive how impossible it is to combine the full advantage and efficacy of this method with the endowment of different sects. For in the first place, how upon this system shall we parcel out the territory so as to make sure of a thorough ecclesiastical surveillance,—reaching over head to all the families of any given portion of it? For, shall we say first to the Baptist minister,—you take charge of these contiguous streets in one part of the city, and of the two thousand people by whom they are occupied? Secondly, to the Independent minister,—here is the outline of your vineyard, in another part of the city, comprehending so many of the courts, and lanes, and alleys, which are to be found in it? Thirdly, to the *Episcopalian*, *we assign to you* this square with its various outlets, stretching onward till the families come up to such a number as you can still overtake? And, extending the same system from the town to the country, shall it in like manner, be pieced out geographically, so as along with the principle of a general endowment, by way of equal justice to all the sects, you may also secure the principle of a territorial operation, as being the only one by which to penetrate and pervade the mass of a community? At this rate, we shall have here a Presbyterian village; there a Methodist township; somewhere else a landward domain, marked off either by natural or artificial boundaries; and within which the business of the paid instruction will, just as it happens, be to make Baptists of all, or Methodists of all, or Episcopalians of all, or Presbyterians of all. Each shade of opinion will have its own limits, and its own localities; and, on the other hand, each locality, whether it be of town or country, will have its own theological designation. At this rate the fair face of our island would be like the skin of one of Jacob's cattle, spotted, speckled, ringstreaked, with all the hues and varieties of sectarianism." . . Pp. 162, 163.

. . . . . .

"But Government, on the one hand, cannot set this machine a-going in the complicated way of having to do with men of different bodies, and different denominations—instead of providing for the Christian education of its people, through the medium of one correspondence, and with the simplicity of one management. Neither, on the other hand, can the people be made over in aggregates, and geographical divisions—each to its own variety of those multiform sects into which Protestantism has severed them. To avoid this double inconvenience, the attempt to combine the territorial principle with an equal treatment of all the denominations, must be given up as impracticable; and some one denomination must be singled out, for an establishment, whose ministers are to be charged over-head with the Christian education of the whole country—and each, in his own sphere, to have an oversight, and a certain responsibility laid upon him, for the religious knowledge and habitudes of all the families." p. 166.

. . . . . .

"Of these two parties—the Government on the one hand, who have established and endowed the right-thinking ministers of a certain denomination; and the ministers of the denominations, as right-thinking it may be as the first, in all the leading articles of the faith, and weightier matters of the law; and who may complain, that, while equally sound and scriptural with the clergy of the national church, they have been so unequally treated by the reigning power of the state, we say of these two parties, the state and the sectaries,

the state should, in the question between them, be least at a loss for their own justification. It is true, that, for the sake of a great moral blessing to the community, they have selected one set of ministers, to whom they have made over, in sections or parishes, the Christian charge, and entrusted the Christian surveillance of all their population. In so doing, they may have left out, let us imagine, five other sets of ministers — all of them equally deserving of such preference; and who may therefrom complain of the partiality. But the Government cannot, for their sakes, break up the territorial principle, that great barrier against the inroads of heathenism; and, on the other hand, we ask, in the name of Christian charity, whether the existence of their minor differences forms a worthy or sufficient cause for the barrier being taken down." pp. 171, 172.

O Truth! Revealed Truth! didst thou ever before stand by and hear thyself treated so openly by a Christian teacher as an intangible and worthless thing! Error, thy old antagonist, is beckoned to thy side; both are to await the call of princes, and so that the territorial principle be respected, and instruction of some kind be given, thy warmest friends must acquiesce! But no:—this shall not be; in ancient times many bled for thee; and even in these degenerate days there are some who are willing to bear taunts and reproaches and poverty, rather than sell thee for a mess of pottage, or a splendid Babylonish garment.

But we must not charge the reverend lecturer with an intended insult to Revealed Truth. Revealed Truth does not appear to have presented itself to his remembrance while he was preparing these discourses. From the beginning of the volume to the end we have not observed a single appeal to revelation. He seems to have forgotten that there are any statutes binding on the adherents of the cross, and that there is a king in Israel. He has forsaken the law and the testimony, and what light is in him Political economy is the study to which he has addressed himself, and human reason is the guide on whose discretion he relies. Nay, the evils of a compulsory system, or its apprehended evil, come not within the sphere of his remark. He does not in any case even fortify his reasonings by a reference to prophets or apostles, ecclesiastical historians, or renowned men of former ages; strange as it may appear, his quotations, numerous as they are, are all taken from his own publications, or those of William Cobbett!

It affords us pleasure to learn that the Christian Influence Society, under whose patronage these lectures were delivered, are making arrangements for a similar course for the ensuing spring. Could such a series of lectures be delivered annually, in every town in Britain and obtain the attention of the principal inhabitants, we verily believe that as much would be accomplished by them by the investigations which they would prompt, and the answers which they would elicit, that within ten years the question between the advocates of compulsory, and of voluntary churches would be completely and for ever set at rest.

BRIEF NOTICES.

The Paragraph Bible. The Holy Bible, containing the Old and New Testaments: Translated out of the Original Tongues, and with the former Translations diligently compared and revised, by His Majesty's special command. Arranged in Paragraphs and Parallelisms. 1838. Price 10*s*.

It is well known or ought to be known to every reader of the scriptures, that the division of the inspired books into chapters and verses is a comparatively modern invention. The division into chapters is generally ascribed to *Cardinal Hugo, who* composed a concordance in the twelfth century, and availed himself of this expedient to facilitate reference. The division into verses was made in the sixteenth century, by the learned printer, Robert Stephens, in the course of his reading while travelling on horseback, as we are informed by his son Henry, in the preface to his Greek Concordance. It is difficult to decide whether the advantages or disadvantages of this mode of exhibiting the sacred text preponderate but we are, on the whole, inclined to think that it has been productive of more evil than good. It often interrupts the reader's view

nnexion, and it conduces materially ıneful practice of contemplating the of inspiration in small, broken frag- ithout regard to the scope of the pas- hich they occur. This volume has blished by the Tract Society with a he correction of the evil. It gives m in common use without any other than the division of the text into s only, the figures denoting the chap- erses being dismissed to the margin, inting of the metrical parts, such as s, the Proverbs, and portions of the s, in parallelisms, according to the nd order of the original. It is re- rom a bible on this plan, which was Dr. Coit, president of Transylvania y; and everything is said that is to insure confidence in the accuracy dition, when it is stated that it has ited under the superintendence of the mas Hartwell Horne, and the Rev. derson.

Illustrations; being a series of En- s on Steel and Wood, illustrative of ography and Topography of the Bible, monstrating the truth of the Scrip- rom the Face of Nature and the Re- of the Works of Man, with Explana- nd Remarks. By the Rev. J. A. La- , M.A. *Chaplain to the Right Honour- ord Mountsandford.* Nos. 1, 2, 3. . Price 2*s.* 6*d.* each.

aphical and topographical illustra- Palestine and the adjacent countries s of great utility. Familiarize the f young people with the scenery in t of which the transactions recorded d history took place, and you fortify ectually against many of the ignorant sceptics, and enable them to under- nd relish more completely than they e would, both the literal and the figu- presentations of the inspired volume. ustrations as we have before us are as perior to the fancy pieces which were bound up with our bibles, as authen- aphy is superior to monkish legends. three numbers we have, engraved on nap of Canaan in the days of the pa- a map of Mesopotamia, a map of the nap of the Wilderness between Egypt promised land, and eighteen exceed- autiful engravings on wood. One of es a view of the Nile at the time of al overflow; and another, the same nder its usual appearance. Mount exhibited, as seen from different situ- vith some of the scenery in surround- ys, the coast of the Red Sea, a wild e, and many kindred objects. These gs were originally published with the ion of Scott's Commentary; and the rs are now rendering a service to the y issuing *them in this separate* and easily attainable form. The work is to be completed in twelve monthly numbers.

The Gospels Harmonised: with Notes, explanatory, experimental, and practical: forming a Complete Commentary on the Four Evangelists. Chiefly by Adam Clarke, L.L.D. F.A.S. *Arranged from the best authorities, for the use of Ministers and Students, and divided into sections of convenient length for family reading.* By Samuel Dunn, *Author of the Lives of the Rev. Adam Clarke, L.L.D., John Howe, &c. &c. &c.* 1838. 8vo. pp. 506. Price 8*s.* cloth.

Mr. Dunn tells us in his preface, that his object has been "to give the events of the evangelical history as near as possible in their chronological order; and to divide them into sections of most convenient length for the closet, the family, or the school." This object he has pursued steadily, and the result is presented to us in an attractive form. To those who accord with the compiler in his very high estimate of Dr. Clarke as a commentator, the work must be acceptable; and christian readers whose views differ materially from those of that learned writer will agree with us, that this is a respectable, cheap, and useful volume.

The Child's Own Bible: A Selection of Narratives of the leading Events of Revealed Religion, in the Language of Holy Writ; illustrated by numerous appropriate Wood Engravings, chiefly after the Ancient Masters, from Drawings by W. H. Brooke, Esq. F.S.A., engraved by Messrs. Wright and Folkard, Slader, &c. London. 1838. Parts 1 and 2. To be continued monthly. Price 2*s.* each.

The publishers, the printers, and the engravers have done their best to render this an attractive and useful book; but we cannot give any commendation to the editor. With an intention of *christianizing* old testament narratives, he has introduced phrases derived from subsequent revelation, and doctrinal notices, in a manner which appears to us to be more likely to bewilder than to enlighten. The mass of Hebrew criticisms appended are also, in a Child's Bible, wholly inappropriate.

Expository Lectures on the General Epistle of James. By the Rev. Bernard Jacobi, *of Petershagen, near Minden in Prussia. Translated from the German.* Foolscap 8vo. pp. 236. Price 3*s.*

Portable commentaries on single books of scripture are works which there is no danger of multiplying unduly. Many valuable publications of this kind, translated from the German, have recently appeared, adapted exclusively to the use of theological students. This, on the contrary, is intended for popular reading, consisting of a series of discourses addressed to the author's congregation at Pe-

tershagen. The exposition is evangelical and sober, and evinces considerable skill in tracing the train of thought in the apostle's mind.

The Family of Bethany; or, Meditations on the Eleventh Chapter of the Gospel according to St. John. By A. BONNET, *late one of the Chaplains of the French Congregation in London. Translated from the French by the Translator of Meditations on the History of Hezekiah, with an Introductory Essay*, By the REV. HUGH WHITE, *Curate of St. Mary's Dublin.* London. 1838. post 8vo. Price 5*s.* cloth.

A prettier volume than this has not come into our hands for a long time. It contains eleven meditations on the affecting and instructive history of Lazarus, written in a spirit congenial with that of the apostle who penned the inimitable narrative. It is not indeed profound or argumentative; but it combines happily a lively ingenuity with evangelical sentiment, experimental counsels and tender pathos. The afflicted, and especially the bereaved, will find in its perusal a soothing and beneficial occupation for their hours of sadness.

Union; or, The divided Church made One. By the REV. JOHN HARRIS, *Author of "Mammon," "The Great Teacher," &c. &c.* London. 8vo. pp. 312. Price 7*s.* cloth.

The celebrity which the author of this volume has acquired by former productions renders it less necessary than it otherwise would be to give an extended review of this. It will be presumed, that coming from the pen of Mr. Harris, it gives an impressive view of the subject to which it relates, and many splendid illustrations of its various parts. The reader will find this expectation realized in his perusal of the work; and glad shall we be to perceive that multitudes, in every section of the church, yield to its influence. The subject deserves the devout consideration of every friend of Christ. Treatises upon it, written in a spirit congenial with its nature, cannot be too numerous. If, in every part of the field, a few men, having the confidence of each division of the army, were to make a simultaneous movement towards the centre, a compact phalanx would speedily be seen, able to resist every attack, and to exert unprecedented energy in the service of its glorious leader. Only let us be careful that we do not contend for union in the spirit of strife, or sacrifice principle in order to obtain it. But, as Mr. Harris observes, "there is not a holy intelligence in the universe which does not join in an entreaty, urging us, *for Christ's sake*, to unite. They are all interested in it:—from Him who sits on the throne, 'expecting till his enemies are made his footstool,' and waiting for his followers to *unite for that end*, through all ranks of holy existences round about his throne, through every class of this lower groaning and waiting to be deliv have a momentous stake in the uni church, and entreat us, *for Christ'* be one."

Lectures illustrating the Contrast bet Christianity and various other Sys WILLIAM B. SPRAGUE, D. D. *"Letters to a Daughter," "Hints tian Intercourse," &c.* London, 1 372. Price 5*s.*

These are masterly discourses o the discussion of which requires information and sound judgment. Paganism, Deism, Mohammedism, R —Unitarianism, and Antinomiani separately under review, and are with genuine Christianity in such as to show clearly the immense s of the religion of Jesus Christ ove systems, however popular and how sible. It is important that intellig people should be made acquainted most prevalent forms of error, t may be the better guarded agains fluence, and that they may unde nature of the fortifications which t has to overthrow in different land is, however, great peril attendant o vestigations as usually conducted. opposing systems are explained, an is furnished to each, and the evil rendered subservient to the honour and his holy gospel. This importa Albany deserves encouragement.

Hints to Professing Christians on C By A VILLAGE PASTOR. Lond 24mo. pp. 76. Price 1*s.* cloth.

Who does not observe occasions fellow-disciples some deviation fro tency? Who has not felt sometime to give a friendly hint, but feared might not do it well, or that it mig well taken? The gift or the loa small volume might in many such swer a valuable purpose. On the Christians with unbelievers, family the discipline of children, impropri tised in trade reverence, for the punctual attendance on the means prayer-meetings, and several oth here are, ready prepared for distributi ples of gold in baskets of silver;" a remarked, it will do no harm to the tor to taste one himself.

Lectures on Divine Sovereignty, Ele Atonement, Justification, and Reg By GEORGE PAYNE, LL.D. Exe cond Edition. London. 8vo. Price 10*s.* 6*d.*

We are glad to see a new editio able work, a copious and highly review of which may be found in th Magazine of last July.

INTELLIGENCE.

BAPTIST UNION.

Salters' Hall Chapel, *Monday*, April 30.

The Rev. J. M. Cramp, of St. Peter's, in the Chair.

After prayer by the Rev. Thomas Tilly, of Forton, the Rev. Dr. Murch read the proceedings of the Committee during the past year.

On the motion of the Rev. C. M. Birrell, of Liverpool, seconded by Mr. George Gould, of Loughton. it was resolved unanimously that the following be the officers and committee of the Baptist Union for the following year:—

Treasurer.

James Low, Esq., 30, Gracechurch Street.

Secretaries.

Rev. W. H. Murch, D.D., Stepney College.
Rev. Joseph Belcher, Greenwich.
Rev. Edward Steane, Camberwell.

Committee.

Rev. Joseph Angus, A.M., New Park Street.
Rev. C. E. Birt, A.M., Bristol.
Rev. S. Brawn, Loughton.
Rev. J. Burns, Paddington.
Rev. F. A. Cox, D.D., LL.D., Hackney.
Rev. J. M. Cramp, St. Peter's.
Rev. J. Davis, Church-street.
Rev. S. J. Davis, Salters' Hall.
Rev. J. Dyer, Fen Court, Secretary to the Baptist Missionary Society.
Rev. B. Godwin, Oxford.
Rev. S. Green, jun., Walworth, Secretary to the Baptist Irish Society.
Rev. W. Groser, Maidstone.
Rev. J. H. Hinton, A.M., Devonshire-square
Rev. J. Hoby, D.D., Birmingham.
Rev. R. W. Overbury, Eagle-street.
Rev J. G. Pike, Derby.
Rev. T. Price, D.D., Hackney.
Rev. C. H. Roe, Clapham, Secretary to the Baptist Home Missionary Society.
Rev. W. A. Salter, Henrietta-street.
Rev. J. M. Soule, Battersea.
Rev. J. Statham, Amersham.
Rev. C. Stovel, Little Prescot-street, Secretary to the Baptist Building Fund.
Messrs. W. T. Beeby.
W. Paxon, Secretary to Baptist Fund.
J Penny.
T. Pewtress.
W. H. Watson.

Corresponding Committee.

The Secretaries of Associations in England and Wales.
Ireland.—Rev. John Ford, Dublin.
America.—*Rev. Baron Stow, A.M.*, Boston.

A letter from the Rev. J. Watson, and the Deacons of the Baptist Church, Cupar, Fife, having been read; on the motion of the Rev. J. H. Hinton, seconded by the Rev. S. Green, it was resolved unanimously,

"That this Union respectfully acknowledges the brotherly love and concern for the interests of the denomination breathing in the letter of the church at Cupar; and desires the secretaries in reply to convey the opinion of the Union that the way is not clear at present to an attempt of the kind they have recommended."

A letter having been read from James Robinson, Esq., of Portsea, written at the request of the Southern Association, directing the attention of this meeting to the system of Chapel Deeds; on the motion of the Rev. S. Brawn, of Loughton, seconded by the Rev. W. Groser, of Maidstone, it was unanimously resolved,

"That a committee be appointed on Trust Deeds, in reference to Mr. Robinson's letter, and that it be composed of the Treasurer and Secretaries, with Messrs. Robinson, Paxon, Gale, and W. H. Watson."

On the motion of the Rev. James Puntis, of Norwich, seconded by the Rev. Jabez Burns, of Paddington, it was resolved unanimously,

"That this meeting, representing upwards of four hundred churches or congregations of the Baptist Denomination, cannot forbear to express its dissatisfaction that the privilege of printing the English version of the Holy Scriptures is confined to the Universities and her Majesty's printers. That facts have amply proved such an arrangement does not tend to secure its accuracy, while it prevents the competition among printers and booksellers which would cause a very considerable reduction in the price.

"That a copy of the above resolution be forwarded to the Right Honourable Lord John Russell, her Majesty's Secretary of State for the Home Department, with an expression of the earnest hope that such an impediment to the free circulation of the Bible may be speedily removed."

On the motion of the Rev. E. Steane, seconded by the Rev. Joseph Davis, of Church-street, it was resolved unanimously,

"That the motion now read on the British connexion with idolatry in India, be referred to the general meeting."

On the motion of the Rev. Dr. Murch, seconded by the Rev. S. Brawn, of Loughton, it was resolved unanimously,

"That the motion on the extinction of the apprenticeship system in the West Indies be also referred to the public meeting."

On the motion of the Rev. J. H. Hinton,

seconded by the Rev. S. Green, it was resolved unanimously,

"That the motion on the extension of the Scottish Kirk be also presented for adoption at the General Public Meeting."

Adjourned.

Tuesday afternoon May 1, four o'clock.

After prayer by the Rev. J. P. Briscoe, of Folkestone; on the motion of the Rev. H. H. Dobney, of Missenden, seconded by the Rev. J. Hoby, D.D., of Birmingham, it was resolved unanimously,

"That the unusual efforts which are being made to thwart the interests, and crush the principles of Dissenters, require to be met by prompt and energetic measures on our part: and that the combination of our opponents, who merge even their great differences, renders it advisable to unite in opposition thereto those Evangelical Dissenters, whose agreement in grand principles is mutually admitted.

"That therefore the Committee be requested forthwith to consult as to what measures our present position requires us to adopt, and to seek an interview with the Congregational Union, with a view to hearty co-operation."

The constitution and claims of the Protestant Dissenters' and General Life and Fire Assurance Company having been explained by the Rev. Dr. Price, on the motion of the Rev. J. H. Hinton, seconded by the Rev. W. Gray, of Northampton, it was resolved unanimously,

"That the benevolent features of the Company which secure to the families of Dissenting Ministers a portion of its profits, entitle it to the support of the dissenting body."

On the motion of the Rev. Joseph Davis, of Church Street, seconded by the Rev. John Davis, of Princes Risborough, it was resolved unanimously,

"That it be referred to the Committee of this Union to take steps to secure the wider circulation of the Rev. J. H. Hinton's Letter to Lord Bexley."

On the motion of the Rev. E. Steane, seconded by the Rev. Dr. Murch, it was resolved unanimously,

I. "That the Pastors and Messengers of the Churches assembled at the present Annual Meeting of the Baptist Union, considering that the various and continued efforts in which they and their brethren have been engaged, in conjunction with the great body of the Protestant Dissenters of Britain, to obtain a redress of their political grievances, were called for by the spirit of the times; avow their determination to maintain the conflict until they occupy their just position *in the general social system* of their country, *at the same time* regarding the advancement of practical godliness in all parts of the land by the zealous preaching of the gospel, by the institution and efficient conduct of Sunday schools, by the dissemination of religious truth through the circulation of the Bible and other books and tracts, by other kindred agencies, and, above all, by the multiplication of Christian churches, as the object which is paramount to all others, they unite in commending it to the renewed, increased, and practical regard of one another, and of those whom they represent.

II. "That while on a comparison of the state of the Churches in our Denomination, so far as it is known to the Pastors and Messengers present, with their condition at any former period, there is reason to conclude that they are more actively engaged than aforetime in aiding the propagation of the gospel both abroad and at home, it nevertheless appears to them that there is still great room for improvement in this respect; and that it be and is hereby urged with all respectful affection upon every Church in the Denomination to lend its aid, however small, to missionary efforts, whether directed to the heathen, or to the unevangelized parts of the United Kingdom.

III. "That the position in which the Baptist Denomination is placed by Divine Providence in relation to other departments of the Catholic Church, and to the propagation of Revealed Truth among the heathen, the increased intelligence of general society, and the varied and new applications of ministerial talent required by the exigencies of the present times, make it incumbent upon the churches, in the estimation of the assembled Pastors and Messengers, to draw the attention of pious young men of superior minds to the work of the ministry, and to afford them facilities before they enter upon the public functions of their office, for the acquisition of enlarged and sound learning, and of other abilities which may qualify them under the gracious influence of the Spirit, as 'workmen who need not to be ashamed;' in the confidence that God will give us, for Pastors and Evangelists, men of power, as well as of piety, if we set a proper value on the gift.

IV. "That with a view to the increase of vital religion among the members of our churches, as well as to the augmentation of their numbers by conversion, the Pastors and Messengers now assembled, earnestly recommend the adoption of frequent and special prayer-meetings, and of services out of the ordinary routine of religious engagements; and would further consider that these objects were likely to be effectually promoted, if the pastors of our churches generally would institute such meetings, and conduct them in their several districts, thus

giving their valuable aid, and the weight of their influence, to extraordinary methods of Christian usefulness.

V. "That the Pastors and Messengers, considering the great advantages likely to result from extended intercourse among the ministers and churches of our Denomination, incline to the opinion that visits having no other object in view than to promote the spiritual welfare of the churches, and the increase of Christian love, would, under the divine blessing, prove highly beneficial and refreshing; and they respectfully invite the attention of the brethren to the subject, and the expression of their sentiments in relation to it, by letter or otherwise, before the next annual meeting."

ANNUAL PUBLIC MEETING Thursday, May 3rd, at Devonshire Square Chapel. Rev. J. M. Cramp in the chair.

After prayer by the Rev. James Puntis, of Norwich, the Rev. J. Belcher read an abstract of the Report.

On the motion of Rev. F. A. Cox, D.D., LL.D., of Hackney, seconded by the Rev. B. Godwin, of Oxford, it was resolved unanimously,

I. "That the Report, an abstract of which has been now read, be printed, and circulated, under the direction of the Committee."

On the motion of the Rev. Eustace Carey, of Camberwell, seconded by the Rev. John Leechman, from Serampore, it was resolved unanimously,

II. "That this Meeting, in common with the missionary societies of our own denomination, and various other bodies of Christians, regard with feelings of unqualified dissatisfaction and regret, the connexion subsisting between the British Government in India and the idolatrous institutions of the country; that they have seen with renewed sorrow the manner in which the subject has been recently treated by the Directors of the East India Company; that they cordially sympathize with those enlightened and benevolent individuals by whom it has been repeatedly pressed upon the attention of the proper authorities, and would respectfully urge them to a continuance of their efforts; and that they earnestly invoke the Christian public of the British empire to rouse itself to those loud and united expressions of determined hostility to the evil, which, under God, cannot fail to issue in its ultimate annihilation."

On the motion of the Rev. J. H. Hinton, A.M., of Devonshire Square, seconded by the Rev. W. Groser, of Maidstone, it was resolved unanimously,

III. "That the demand made by the Scottish Kirk for an endowment to her ministers out of the national *revenues, is viewed by this* Union with reprehension and alarm; since it is not merely, after the manner of all Church Establishments, a violation of the law of Christ and the rights of conscience, but an unjust and vexatious application of the public taxes, and the first of an avowed series of encroachments, of which, if one be permited, no man can foresee the extent, or assign the limitation."

On the motion of the Rev. Charles Room, of Portsea, seconded by the Rev. James Edwards, of Nottingham, it was resolved unanimously,

IV. "That this Meeting regards colonial slavery, under every modification, as hostile to the British Constitution, repugnant to the dictates of humanity, and utterly inconsistent with the spirit and precepts of the gospel; and therefore feel constrained to express their deep abhorrence of the same, and their determination to aid the efforts which are now making to effect its entire destruction. That it is the full conviction of this Meeting, that the Act of Abolition passed by the British Legislature in 1833, has been, in innumerable instances, perverted into an engine of oppression and cruelty. That it is the deliberate opinion of this meeting, that no act short of complete, unconditional, and immediate emancipation, can meet the claims of justice, humanity, and religion; and they therefore most earnestly and emphatically call upon the members of the Baptist Union generally, and upon their ministerial brethren especially, to aid the exertions at present making by the friends of the negroes to terminate forthwith the apprenticeship system."

On the motion of the Rev. Edward Steane, of Camberwell, seconded by the Rev. W. H. Murch, D.D., of Stepney College, it was resolved unanimously,

V. "That the cordial thanks of this Meeting be given to the Rev. J. M. Cramp, for the very kind and able manner in which he has presided over the meetings of the Baptist Union during its present session; and also to the pastors and deacons of the churches at Salters' Hall and Devonshire Square, for the use of their chapels during this week."

CANADIAN BAPTIST MISSIONARY SOCIETY.

THE operations of this society have been checked by the political disturbances which have recently agitated the Canadas, but with the return of social tranquillity renewed and more vigorous efforts are contemplated to extend the influence of the gospel—the most effectual peace-maker. Accounts continue to be received, showing the destitution of religious advantages which exists in extensive and populous settlements. There is a district near Lake Huron, in Upper Canada, in which the settlements are dense and con-

tinuous, extending nearly sixty miles in length, and in several places from one to seven miles in depth, from the road which has been formed by the Canada Land Company. A minister, who recently visited this district, writes, that although these settlements have been chiefly made five or six years ago, there has never been any regular preaching of the gospel in all that extent of country, by any denomination, except at the town of Goderich. At Goderich there is a minister of the Church of England, and another of the Kirk of Scotland, but with these exceptions, the country is literally destitute of the gospel. The people were most urgent to have a minister amongst them, and pressing applications were addressed to the Committee in Canada. At present there are no ministers in the colony to supply this grievous destitution. The theological institution which the society proposes to establish for the purpose of qualifying suitable young men in the colony to enter the ministry, is about to be put in operation. Dr. Benjamin Davies, formerly of Bristol College, has been appointed to the office of tutor. The highest testimonials have been received by the committee as to this gentleman's fitness for the important charge, from individuals well acquainted with him, and most competent to advise on the subject, being themselves engaged in discharging similar duties in this country. Dr. Davies will shortly proceed to Canada, where *ten* young men, deemed by the committee likely to become valuable ministers, are ready to be placed under his instructions. The institution will be temporarily conducted at Montreal, the committee not having been able to determine upon a suitable location for its permanent establishment, and the erection of a building for its use. They have, however, met with much encouragement in their object. Her Majesty's Consul at New York, James Buchanan, Esq., has generously offered land for the use of the institution, at the "City of the Falls," near Niagara. Mr. Freeland, a member of the committee, has also made a similar offer of land at Brockville, in Upper Canada, but the committee have not felt able to accept either of these offers with advantage. The institution will no doubt however soon be permanently established, and its influence upon a colony so rapidly advancing as Upper Canada will be of the utmost value.

In the lower province two very valuable agents are in the service of the society. These individuals both went to that country under circumstances of an unusual nature, and their conduct exhibits a rare instance of noble and disinterested Christian philanthropy.

A Mr. Olivier, the pastor of a church at *Lausanne, in Switzerland*, having been deeply *impressed with the spiritual* condition of the French Canadian Catholic population, became so much interested in their welfare, that he felt constrained to resign his pastoral charge, and proceed to Canada. This he did at his own expense, and relying on Divine Providence for support. He remained there, however, only for a time, his health not permitting a longer stay. The present agents of the Society, Mr. Rousy and Madame Feller, were however moved by his example and by his appeals to follow a similar course, and they likewise left Lausanne for Lower Canada, at their own expense, and depending upon some little private property, together with their own efforts for support, they arrived in 1835, commenced schools for adults and children, labouring with unwearied energy, and amidst considerable opposition, but, happily, also with considerable success. Mr. Rousy was now induced to commence preaching to the French Catholics, and some remarkable instances of conversion took place. A Baptist Church was formed under his care, consisting of converted French Catholics. Seven of these converts were baptized in September last. Great interest is felt in Montreal on the subject, as almost every attempt hitherto made amongst the French Catholics has failed, from the extreme ignorance of the people and the violent opposition of the priests. Their scene of labour is remote from the influence and co-operation of Protestants, being at a country place called Grand Ligne, near the territories of the United States, quite in the midst of the French rural population. Amongst the first movements of the recent rebellion, an attack was made upon Weser, and both pastor and converts were obliged to flee. After a temporary sojourn at Champlain in the United States, where also the labours of Mr. Rousy were rendered useful, the whole party have returned to their habitations. Their private resources are now diminished, but the friends in Canada are determined to retain services which they justly deem so important, and the committee have now taken Mr. Rousy and Madame Feller under their protection.

On the whole, we trust the prospects of this society may be considered hopeful and encouraging; and it is not doubted that its efforts will meet with the needful support at home.

Subscriptions will be thankfully received by the Rev. John Dyer, Fen Court: the Rev. S. Davis, 136, Princes Road, Lambeth; and Mr. J. W. Harwood, 37, Poultry.

The following, for this year, have not been before acknowledged:—

Mr. Penny	3	3	0
W. B. Gurney	10	10	0
Mr. Kitson	2	2	0
Rev. J. Dyer	1	1	0
W. T. Beeby	2	2	0
J. Pewtress	1	1	0
John Heath	1	1	0

th	1	1	0
tlest	1	1	0
n	1	0	0
er	1	0	0
tcher	5	5	0
ser	1	1	0
Fletcher	1	1	0
Davies	0	10	0
ox	1	1	0
. Murch	1	1	0
s	1	1	0
ey	3	3	0
urney	3	3	0
ght	1	1	0
l	1	1	0
s	1	1	0
)	1	1	0
arshall	1	1	0
	1	1	0
	1	1	0
	1	1	0
	1	0	0
	1	1	0
ame	1	1	0
Harwood	1	1	0
ore	2	2	0
r	1	0	0
r	1	0	0
m	1	1	0
y	1	1	0
n Gray	1	1	0
Watford)	1	1	0
Coward, Liverpool	2	2	0
at Broadmead, Bristol	17	13	4
at Bath	2	2	0

HE THREE DENOMINATIONS.

Annual Meeting of the ministers hree Denominations held on the of April, the Rev. Dr. Cox was sly elected Secretary.

DISSENTING MARRIAGES.

official returns presented to the Commons, it appears that 1,141 ave been registered for the cele- marriages; and that in the first s after the Marriage Act came into namely from the thirtieth of June irty-first of December last, the f marriages solemnized under its , exclusive of those celebrated to the rites and ceremonies of the d church was 1,745.

CHESHUNT COLLEGE.

v. John Harris, of Epsom, has ac- unanimous invitation from the d committee of Cheshunt College, its theological tutor, and proposes n his duties there at Christmas

CHURCHES AND ORDINATIONS.

ECKINGTON, LINCOLNSHIRE.

, 1838. A free communion Bap- h was formed here, consisting of ten persons, which has since been augmented to twelve. Brother Craps, of Lincoln, came over to preside on the occasion, when brother Levesley, for thirty years an honourable member of the Boston church, was appointed to the deacon's office. This was a truly refreshing season to many. A Sunday-school, consisting of sixty children and nine teachers, has been raised within four months, but a chapel is very much needed, as the one now occupied is hired at an annual rent, and often wanted by the friends who lend it.

HECKINGTON.

Jan. 22. The Rev. E. Lefevre, for eighteen years a zealous minister of the Independent denomination, received the ordinance of believers' baptism, after two years' serious consideration. He is now fulfilling his ministry at the Baptist Chapel, Helpringham, three miles from hence.

SHEFFIELD.

On Wednesday, 7th of March last, the Rev. D. Rees was publicly recognized as the pastor of the second Baptist Church, Sheffield. In the morning, after reading the scriptures, and prayer by the Rev. J. Buck, the introductory discourse, illustrative of the constitution of the Christian church, was delivered by the Rev. R. S. Bayley (independent), the Rev. C. Larom offered the special prayer, and the Rev. J. Acworth, A.M., president of Horton College, gave the charge to the minister. In the evening, after reading and prayer, by the Rev. J. A. Miller, the address to the church was delivered by the Rev. J. Edwards, of Nottingham, and the Rev. D. Rees offered the concluding prayer.

A second Baptist Church was formed in the town of Sheffield about four years ago. Their present place of worship has been found in many respects inconvenient, but the friends have been so circumstanced, that no attempt has been made until very lately to secure one more eligible. Having, however, at length been favoured with the stated labours and co-operation of a pastor, and deeming it imperative upon all the followers of the Redeemer in this town to adopt some vigorous measures to multiply the means of religious instruction, amid the dense and benighted population around them, they feel anxious to obtain a larger, and in other respects a more commodious place of worship, than that in which they now meet. They have recently taken a plot of ground, upon a lease of 300 years, situate on the northern side of the town, upon which they propose building a neat and substantial chapel, measuring about forty-five feet by

forty-two in the clear. The situation is deemed peculiarly eligible, both on account of its remoteness from other places of worship, and of the very dense and rapidly increasing population of the immediate neighbourhood. It may be proper to state that the aggregate population of Sheffield and its suburbs exceeds 100,000; of that that number not 40,000, it is believed, can at present be accommodated with the means of public religious instruction; having the fearful surplus of 60,000 without a place in which they can statedly hear the gospel. The expense of building a place of the above dimensions, with only one gallery, it is hoped will not far exceed £1,000.

With this statement and an appeal to the public to aid the undertaking, there have been transmitted to us recommendations of the case by the pastor of the first Baptist Church in Sheffield, the Rev. C. Larom, and several other highly respectable neighbouring ministers.

HAMMERSMITH.

On Wednesday, April 4, the Rev. D. Katterns (late of West Drayton) was publicly recognized as pastor of the Baptist Church, Hammersmith, formerly under the care of the late Rev. T. Uppadine.

The Rev. F. A. Cox, D.D., L.L.D., (of Hackney) delivered the introductory discourse. The Rev. J. M. Soule (of Battersea) proposed the usual questions, and received the confession of faith. The Rev. J. Dyer (secretary of the Baptist Mission) offered up the ordination prayer, and the Rev. W. H. Murch, D.D., (of Stepney) delivered the charge.

In the evening, after reading and prayer, by the Rev. J. T. Cumming (Independent), of Hammersmith, the Rev. J. Leifchild, of Craven Chapel, delivered a faithful sermon to the people. The following ministers were present, most of whom took part in the services of the day: The Rev. J. E. Richards (Independent) of Wandsworth; R.W. Overbnry, of Eagle Street; G. Hawson, of Staines; J. Broad, of Kensington; S. Packer, of Chelsea; — Robinson, of Brentford; Riggs (Independent) of Mortlake; Wilson (Independent), of Hammersmith; W. Nash, of West Drayton; and Mr. Ward, the devoted minister of the little cause at Turnham Green.

OXFORD.

The public recognition of the Rev. B. Godwin, as pastor of the church in the New Road, Oxford, took place on Friday, the 13th of April. The Rev. J. Hill, Independent minister, of Oxford, commenced by reading and prayer. The Rev. E. Steane, in an introductory discourse, gave a lucid exposition of the great principles of protestant nonconformity. Mr. Godwin then gave a brief statement of his views and sentiments in undertaking so important a charge; and the Rev. J. Watson, M.A., of Pershore, presented the supplications of the congregation and assembled ministers, for a blessing on the union; after which Mr. Tyso concluded the morning services.

In the evening the Rev. J. Kershaw, M.A., of Abingdon, engaged in prayer. The Rev. T. Coles, M.A., of Bourton-on-the-water, preached a judicious and excellent sermon from 2 Cor. i. 14. The Rev. J. Hill, of Oxford, then delivered a very suitable address; and the Rev. E. Steane closed the services of this interesting day by prayer.

On Thursday a tea party of the church and congregation was held in the school-room, and addresses were delivered and prayer offered, by the following ministers: The Rev. H. Hinton, M.A., of Devonshire Square; the Rev. T. Waters, M.A.; the Rev. B. Godwin; and Mr. Leslie, the city missionary. The evening was spent in delightful harmony, in which it is believed both profit and pleasure were happily blended.

HASTINGS.

On Tuesday, May 8th, a new Baptist chapel was opened in Hastings. The Rev. F. A. Cox, LL.D., D.D. preached in the morning from Psal. lxxxvii. 3; and the Rev. Eustace Carey in the evening, from Heb. xiii. 16. The devotional parts of the services were conducted by the Rev. T. Griffin, of Hitchin, Herts; the Rev. T. Aveline, of Maidstone; the Rev. W. Knowles, (Wesleyan), Hastings; the Rev. J. J. Davies, of Tottenham; the Rev. T. Shirley, of Sevenoaks; the Rev. Edward Steane, of Camberwell; and the Rev. J. Birt, of Manchester. The congregations were large, and the collections liberal.

On Wednesday evening, May 9th, after prayer by the Rev E. Steane, and a discourse by the Rev. J. J. Davies, the Rev. P. J. Saffery administered the ordinance of baptism to eleven persons. It was a season of deep solemnity.

On Thursday morning, May the 10th, the Rev. Edward Steane delivered a discourse on the character of the church of Christ, at the close of which, the Rev. Dr. Cox read a statement of the faith of those who were about to be united in Christian communion, together with a declaration of their views of the obligation involved in the new relationship they were about to sustain. They were then formed into a church by the Rev. P. J. Saffery, who gave to each of them

he right hand of fellowship. Having intiated their choice of Mr. Saffery as their astor, Dr. Cox commended him with the hurch to the blessing of God. The Rev. W. L. March, D. D. then gave to the pastor a harge founded on 2 Cor. iv. 5. In the evening the deacons and the church were ddressed by the Rev. T. Griffin. The devotional exercises of the day were led by he Rev. Messrs. Shirley, Smith, Bliss, Avese, and Grace.

On Friday evening, May the 10th, a public meeting was held in the Assembly-room f the Swan Hotel, J. Fletcher, Esq. in the hair, when the Rev. F. A. Cox, D. D. .L.D. delivered an address to the young en of Hastings. The meeting was crowded, and it is hoped the establishment of Young Men's Society will be the result. his terminated a series of meetings of reat interest.

We are glad to learn that since this account was prepared, the attendance at the ew chapel has been excellent, and that present prospects are very encouraging.

BRABOURNE.

A neat and commodious chapel has been erected for the use of the Particular Baptist hurch at Brabourne, Kent, capable of accommodating nearly 200 persons; in doing which the church have been assisted by a generous friend with ground, free of expense, nd by some others who have rendered a ortion of gratuitous labour, by which means he building is completed for something less han £200. Although the people are poor, 20 has already been raised, and about £10 ollected at the opening of the chapel, which as opened on the 9th of May, 1838, when Ir. J. Jones was set apart to the pastoral harge.

Mr. W. Syckelmore, of Smarden, described the nature of a gospel church, and gave reasons for dissent from national establishments. Mr. A. Shilling, of Bethersden, gave the charge; after which Mr. Syckelmoore addressed the church. The attendance during the day was good, and the presence of the Lord enjoyed.

REMOVALS.

The Rev. G. Stonehouse, late of Middleon Cheney, Northamptonshire, has accepted an invitation to the pastorate, from he Baptist Church and congregation, Chipping Norton, Oxon, and commenced his ated labours on April 29th.

The Rev. W. Catton, late of Chipping Norton, Oxon, has accepted an invitation to he pastorate from the Baptist Church and ongregation, Middleton-Cheney, Northamptonshire, and *commenced his stated abours on April 29th.*

BLOCKLEY, WORCESTERSHIRE.

The Rev. Thomas Smith, of Stepney college, and recently supplying at Cork and Clonmel, (at the latter under the direction of the Baptist Irish Society), has accepted the unanimous invitation of the Baptist church at Blockley, to become their pastor, and proposes to commence his stated labours on the first Lord's day in June.

EVESHAM.

We are informed that Evesham first church has obtained, as its pastor, the Rev. John Hockin, late of Thoverton, Devon; and Evesham second church, the Rev. G. Cole, late of Leamington, Warwickshire.

GRAMPOND.

We are informed that Mr. Beddow is about to resign his pastoral charge at Grampond, and is open to invitations.

APPROACHING MEETINGS.

The SUFFOLK OLD ASSOCIATION of Baptist churches will hold its Annual Meetings at Bury, on the 5th and 6th of June. The brethren Sprigg, of Ipswich, and Eyres of Otley, are appointed to preach.

The BERKS AND WEST LONDON ASSOCIATION will be held at King's Road, Reading, on Tuesday and Wednesday, the 5th and 6th of June; Rev. S. Packer, and Rev. D. Katterns will preach on the occasion.

The next annual meeting of the ministers and churches of the OXFORDSHIRE BAPTIST ASSOCIATION will be held at Campden, Gloucestershire; on Tuesday and Wednesday in Whitsun week, the 5th and 6th of June. Brethren Breeze, Cole, and Hay are expected to preach.

BRISTOL BAPTIST COLLEGE.

The sixty-eighth Anniversary of the Bristol Education Society will be held on Thursday the 14th of June, when the Rev. Benjamin Godwin, of Oxford, will preach the Annual Sermon at Broadmead Meeting. The Service to commence at eleven o'clock. The subscribers will afterwards meet in the vestry to receive the Report of the Committee and the Treasurer's account, and to transact other business relative to the society.

The examination of the students will be held in the Baptist college, Stoke's Croft, on the preceding Tuesday, and is to commence at 9 A.M.

STEPNEY COLLEGE.

The Annual Sermon on behalf of Stepney College will be preached at Devonshire Square Chapel, on Thursday Evening, June

21st, by the Rev. J. J. Davies, of Totten ham. Service will commence at half-past six o'clock. The general meeting will be held on Friday, the 22nd of June, at the King's Head, Poultry. W. B. Gurney, Esq., the Treasurer, will take the chair at half-past six o'clock.

RECENT DEATHS.

ZACHARY MACAULAY, ESQ.

We regret to announce the decease of one of the oldest friends to the anti-slavery cause—the venerable Zachary Macaulay, the friend of Granville Sharp, and Clarkson, and Wilberforce, who died yesterday (May 13), in Clarges Street, in his seventy-first year. Although the state of his health has prevented his taking any active part in the present movement, his signature was affixed to the petition of the Anti-slavery Committee for the termination of the Apprenticeship; and the cause of the negro lay near his heart. Some of his latest efforts in the abolition cause were directed to the furtherance of the object in France. Mr. Macaulay was the father of Thomas Babington Macaulay, Esq.—*Patriot.*

Mr. Macaulay's whole life, for upwards of forty years, had been devoted to the welfare of the wretched slave. At a very early period in life he went out to the West Indies, and here it was that he imbibed his first impressions, and acquired his extensive information of the dreadful horrors of the slave system. From thence he removed to the newly-established colony of *Sierra Leone*, where he was called to a seat in the council. Having passed some years there, first as member of the council, and afterwards as governor of the colony, he returned to England, and conducted the affairs of the company, in the capacity of the secretary. On the breaking up of that commercial body, Mr. Macaulay established himself as a merchant, trading to Sierra Leone; but during this period, and the rest of his more general mercantile career, his own concerns were in a great measure sacrificed to his ardent and unwearied advocacy of the slave. Under these circumstances, it will excite no surprise to learn that he has died without leaving any fortune to his afflicted family.—*British Emancipator.*

It is now esteemed by many a high road to popularity and fame to write, and speak, and agitate against slavery. The case was very different once; and then it was that the labours of Mr. Macaulay, first, for the extinction of the slave trade, and subsequently for the destruction of slavery in the British dominions, were truly prodigious. *There was no intermission* in his efforts, no relaxation in their intensity. He met continually recurring difficulties with a spirit ever proportioned to their encounter. He sank neither under disappointment nor defeat, nor quailed under what was incomparably more hard for a generous spirit to bear, —calumnies directed against his personal character only more false than they were diversified and unwearied. The admirable sagacity he brought in aid of this great cause; the habitual prudence, penetration, and wisdom, the patience, the fortitude, the perseverance which never failed him; the high influence and command which he thence acquired in the counsels of the noble band of men, who achieved this great work of humanity; the stay which his fireless and constancy ever afforded them in the darkest hours, place the name of Macaulay (if the animating spirit as well as the more ostensible operations are to be taken into account) second to none in the glorious work to which he devoted so large a portion of the best of his days.

As editor for many years of the *Christian Observer* he rendered a most important service to his country, and aided in giving a direction and impress to the age in which he lived, of the highest spiritual value. The work, under his management, was conducted with great wisdom and discretion; and supported by the contributions of many of the admirable and distinguished men with whom he was associated in other pursuits. The sound religious views which it inculcated, and the high literary talent and learned ability by which those were illustrated and enforced, point it out as one of the most important instruments in reviving a spirit of true religion in this country.

Mr. Macaulay has, for a somewhat extended period, been removed from the public eye, and has endured not a little personal suffering and relative affliction. These and all his other sorrows are gone for ever; and as they were endured with a patient and equable mind, so they will only serve to enhance that eternal rest into which he has entered. He "rests from his labours, and his works do follow him."—*Record.*

MRS. FISHER.

Died, May 18, 1838, in the seventy-second year of her age, Mary, the wife of the Rev. Moses Fisher, of Liverpool. Her sufferings were protracted, but were endured with exemplary patience. Her end was peace.

MRS. UPTON,

The wife of the Rev. W. Upton, of St. Albans, died on the 30th of April; leaving a mourning family of seven children.

CORRESPONDENCE.

To the Editor of the Baptist Magazine.)

MY DEAR SIR,

A few additional particulars to the suitle remarks in your number for May, reding the New Selection, may still more erest your readers in its circulation.

I apprehend it is not sufficiently known, at many of the favourite hymns omitted the first publication were the private operty of Dr. Rippon; and notwithstandg the proprietors knew that their omission uld impede its sale, and be lamented by ose who would adopt the Book, as well as matter of personal regret to themselves, ey were compelled to leave them out.

The death of Dr. Rippon released them om this difficulty; and I am anxious that is event should be most distinctly stated the reason why the trustees commenced *this particular period* the revision and enrgement of the work, because, if I may dge from the letters received on the subct from all parts of the kingdom, it is a ason which will be cordially approved by ose who will suffer the inconveniences hich must always attend an altered edition fa congregational hymn-book, but which I m glad to say, in this instance, will e very small, as the additional hymns will e printed separately, and the numbers will e so given as to render it easy to use the ld editions with the new.

It ought also to be known, that, immeiately upon the decease of Dr. Rippon, the ustees sought to obtain the copyright of ie Dr.'s selection, that the pecuniary benets arising from its circulation might be xtended to the denomination; and although is could not be accomplished, and the le of the various editions of the late Dr. ippon's Selection, will now be for the enefit of *private parties alone*, yet the forts of the trustees of the New Selection o secure an increase of profits for the wiows and orphans of our ministers, will, I rust, be regarded as an additional claim to upport; and that those of our churches ho have not hitherto attended to this pecuiar feature of the case, will, from hence, be areful to secure all the advantages which he use of a hymn-book can bring *to themelves*.

The letters inviting the advice and assistnce of the ministers throughout the counry, were responded to in every instance but one), in the most encouraging manner; and seeing that the correspondents were those who held the different shades of heological opinion prevailing among us, and ll agreed in giving their *aid to a revision* nd *enlargement of the work*: and the trustees, having thus consulted the tastes of all parties, and yielding as much as possible to the various suggestions and nominations of hymns so kindly afforded them, it is to be hoped that the New Edition will become almost universally the Book of the denomination.

Joining heartily in your expressed desire that the Book may "advance devotional prosperity in the churches of our Lord,"

I remain, my dear Sir,
Very truly yours,
ALEXANDER SAUNDERS,
Secretary to the Trustees.

170, *Regent Street*,
May 20, 1838.

ON ACADEMICAL INSTITUTIONS.

To the Editor of the Baptist Magazine.

Dear Sir,

I feel that if the subject were less important, I should owe an apology to your readers for intruding upon them a third letter in relation to our academical institutions. I do so partly in consequence of finding that in some quarters my second letter has been conceived to press for subscriptions from individuals whose circumstances may not enable them to contribute, and to throw obstacles in the way of successfully urging the claims of the institutions on our churches. I certainly never have applied for a personal contribution to any one whom I did not believe to be capable of affording it, but it is a fact perfectly well known, that there are some well able who not only have never contributed, but have refused to acknowledge their obligation to do so, and this has led me to fear that there was something in the constitution of our societies which had proved injurious, and called for correction. The duty I wished at all events to enforce on *all* the ministers connected with these institutions, was that of bringing their claims before their churches, and also before other friends to the Redeemer, in reference to whom I had urged in my first letter those reasons why many individuals who do not contribute ought to do so; and why some who do should contribute much more largely; and why all our churches, but especially those which had received a benefit, ought to bear their part. There is no doubt the principal support of our academical institutions must rest upon the subscriptions of the laity and congregational collections, until the ministerial character is appreciated as it ought to be, and we see many more of the sons of our men of property permitted and encouraged to devote themselves to a work

the most honourable in which they can be engaged. We have of late had a few in each of our institutions whose fathers repaid the whole expense, and I cannot help thinking there would be many more if the young men were not in the habit of hearing the ministry depreciated, and representations made holding out the idea that they would not find associates of their own taste and feelings, a supposition for which, I am happy to say, there is no foundation. I trust there are many young men who have had superior advantages in early life, and whose hearts are so deeply interested in the Redeemer's cause that they would be willing to give up all worldly prospects for the honour of preaching "the unsearchable riches of Christ;" and I would say a word to them on the privilege, even more than the duty, of engaging in such a work, but that it would be apart from my present object, which is that of urging on every one of your readers who is possessed of the means, the duty of contributing to our academical institutions. They may be assured that if they did the whole amount raised would not more than meet the exigency. Instead of a supply of twenty each year, we ought to have an hundred highly gifted and well instructed; and if we would prevent our intelligent young people withdrawing to other communions, and our various institutions being deprived of their pecuniary and personal exertions, it must be by affording them a ministry equal to that of which they might avail themselves in other quarters.

We have been used to hear of excellent men, who have defrayed the expenses of sending young men to the universities, and some of the most valuable men in the Established Church have been thus introduced to their labours. Perhaps some of our rich men will take the hint; and if personally excused from the trials and anxieties of the ministry, and the privations and dangers of a foreign clime, will thus have their representatives, who, while they bless God that he "has counted them faithful putting them into the ministry," shall honour them as the benevolent individuals through whose generous concern this was effected.

I am, Dear Sir,
Yours most truly,
May 9, 1838. W. B. G.

A GOOD HINT FROM "THE PATRIOT" TO ALL PÆDOBAPTISTS.

Sir,—Our worthy friend of "the Patriot," has at different times done good service to religion; and the following short sentence, from his editorial article of May 9th, is at the same time so scriptural and so important, that it ought not to be allowed simply *occupy a line in a* newspaper: "A JEWISH POLITY CANNOT BE THE PLATFORM FOR A CHRISTIAN CHURCH." In pleading for infant baptism, Pædobaptists of all denominations, unfortunately, always lose sight of this circumstance, and lay the foundation of their practice in Jewish circumcision! But it would certainly be as scriptural to lay the foundation of the Lord's Supper in the Jewish passover; and as proper to carry it out, by admitting the whole community, without distinction of religious or moral character, to the Lord's table. If however the last be improper, (as our congregational brethren uniformly maintain,) the first is so also, and a careful attention to the axiom of "the Patriot," would restore its primitive beauty to the Christian dispensation. Baptism was evidently introduced by the Lord Jesus Christ, to distinguish his disciples from the uninstructed and unbelieving part of the world; whatever confounds them with each other, is contrary to Christ's appointment, and should therefore be stedfastly discountenanced. A respectable elder of the establishment of Scotland, with whom the writer has the happiness to be acquainted, was presently led, from discovering the scripturality of the voluntary system, to renounce Pædobaptism as inconsistent with it, and a mere relic of Judaism, or Judaism christianized.

I am, Sir,
Yours, &c.
A NEW TESTAMENT CHRISTIAN.

EDITORIAL POSTCRIPT.

The Annual Meetings of the principal societies connected with our denomination which were held in London at the commencement of May were very pleasant. There were not so many ministers from the country as we have sometimes seen, but the general attendance was good, and every thing was harmonious. A different arrangement of some of the meetings, in respect to time and place, seems to be desirable; and we hope that the Committee of the Baptist Union, of which the secretaries of the various societies constitute part, will take the subject into their consideration. The proceedings of the Baptist Union at its late sittings are given above; the other societies have organs of their own, appended to the Magazine, to which our readers are referred for accounts of their transactions. Many other institutions of general interest have also held their anniversaries recently, a bird's eye view of which we hope to give in our next number.

It has been a general topic of remark, that no answer to Mr. Hinton's excellent Letter to Lord Bexley on the Bible Society's departure from its former comprehensive principles has been attempted.

MISSIONARY HERALD.

CCXXXIV. JUNE, 1838.

It is once more our pleasing duty to record the transactions of our Annual Missionary festival, and we are assured we speak the universal sentiment in saying that it has fully equalled, in interest and gratification of the best kind, any previous occasion of the same nature.

Of the collections on Lord's Day, April 29th, we hope our space will allow us to insert a list at the close of this article. Although the peculiar circumstances of a few of our churches prevented their uniting in this labour of love at the present season, some others joined in it who did not appear in the list last year. At the time we write this, the amount cannot be correctly ascertained, as all the sums have not been paid in; but it will not materially differ from the sum collected last year; and the Committee have been gratified and encouraged by the cordial and affectionate kindness with which these gifts, whether of less or of greater amount, are cast into the treasury of the Lord. We trust it is increasingly felt that the missionary cause forms a bond of sacred union, eminently fitted to cement the hearts of all who love the Saviour.

On Wednesday evening, May 2, the Annual sermon for the Mission was delivered by the Rev. John Birt, of Manchester, to a numerous and attentive auditory, at Surrey Chapel.

After prayer by the Rev. James Edwards, of Nottingham, Mr. Birt selected for his text 1 Timothy, iii. 16—"Preached unto the Gentiles, believed on in the world;" which he proceeded to illustrate as descriptive of the efforts now generally made by every section of the Christian church, to communicate the knowledge of Christ to the heathen world.

After an exposition of the context, and an interesting explanation of the terms employed by the apostle, Mr. Birt proceeded to enlarge on the great doctrines and excellency of the gospel, and to urge that it should be *universally* and *freely* preached, as essential to the salvation of men. These great peculiarities of the gospel were forcibly and scripturally illustrated, and were followed by some energetic statements on its ultimate triumphs and successes. Not only was the gospel "preached unto the Gentiles," but it is to be "believed on in the world." Was it not strange that God should excite the confidence of man, and then employ such a wonderful method to restore, sanctify, and bless him? Human wisdom was confounded in the arrangements of the gospel dispensation; and still more by those astonishing and transforming results which were witnessed in every part of the field where those arrangements had been brought fairly into operation.

Mr. Birt then offered *some judicious remarks by way of guidance and encouragement* in the preaching of Christ. He remarked that there was a fact to which a testimony was to be borne in the preaching of Christ, and that the announcement that Christ would be believed in proved the ground of our encouragement. Success was secured, for it was the promise of God. But whilst success was secured, the work was to be accomplished by the combination of prayer and zealous exertion. Prayer and labour were inseparable. The constitution of the church of Christ was essentially missionary, and it behoved all who professed it and called themselves Christians, to prove their title to the heavenly vocation by untiring and prayerful exertions to diffuse in every direction the saving knowledge of the gospel. Mr. Birt concluded a sermon of great value by a brief statement of the origin, progress, and prospects of the mission, and called upon all, especially *now*, to afford it their cordial assistance and support.

The Rev. Joseph Burton, who has just returned from the Bahamas in an impaired state of health, closed the service in prayer. The hymns were read by brethren Tyso, Eliel Davis, and Finch.

On Thursday morning, Finsbury Chapel was rapidly filled by a large and respectable assembly. At eleven o'clock a psalm was read by the Rev. C. H. Roe, Secretary of the Baptist Home Mission, after singing which, prayer was offered in the pulpit, by the Rev. J. M. Sowle, of Battersea. Agreeably to previous announcement, the chair was then taken by CHARLES LUSHINGTON, Esq., M.P. This gentleman occupied a high

official station in the Bengal government, many years ago, which enabled him to refer as an eye-witness to the operations of the society in the East, in the earlier stages of its history; while the generous and prominent part he has recently taken in the British senate, as a zealous advocate of negro freedom, enabled him, with equal effect, to advert to the successful labours of our missionaries in the west.

The Secretary then read the Report, and the Treasurer (W. B. Gurney, Esq.) presented the cash account, from which it appeared, that notwithstanding there was an increase of receipts during the last year, there was a sum of £3993 16*s.* 2*d.* owing by the Society, not including acceptances, to a large amount, not yet due.

The first resolution,

That the Report which has now been read be received and printed; and that this meeting records its grateful satisfaction on account of the various indications of the Divine blessing resting on the labours of the Society, particularly on the western portion of the missionary field.

was moved by the Rev. B. GODWIN, of Oxford, who said he was sure that motion must be approved by the meeting. A report which contained statements so interesting, and so adapted to encourage their missionary exertions, ought to be generally distributed, and seriously and attentively read. The motion commenced with an expression of gratitude, recognising the goodness of God in granting his blessing to the means which had been used. That was the way in which a motion ought to commence. In that spirit the society was first formed, in that spirit Christian missionaries had gone forth, and but for a spirit of dependence on an unseen Power, their enterprise might have been considered as a wild and visionary project of enthusiasm. Indeed that was the view taken by many who knew not how to appreciate the motives, and who could not understand the resources on which missionaries relied. If they had only glanced at the difficulties in the way of missionary exertion in India, nothing but a consciousness of having Omnipotent Power to aid them could have justified them in their undertaking. When they considered the distance of India from England—its 130 languages, not at all similar to the cognate languages of Europe—the superstitions which had taken root for many centuries, which were intertwined and mixed up with all their habits, public and private, in their civil proceedings, their history, sciences, and poetry—when they considered the immemorial usages of caste, which appeared to place an insuperable barrier in the way of that intercourse which Christianity rendered necessary—when they further considered the *power which the Brahmins exercised over the human mind*, and then considered the men who went forth, and the resources they could command, it required nothing less than a firm reliance upon the promises of eternal faithfulness, and the aid of Omnipotent Power, to justify the attempt. The missionaries went forth to encounter the gigantic form of paganism, unaided by Ecclesiastical Establishments—they went forth with the Bible in their hands, the love of God in their hearts, and the Divine promises for their support. Did they meet with encouragement or aid from English residents in India, or from the British government there? No, they frowned on the band of insignificant and contemptible men, as they were termed, and regretted the mischief they anticipated would ensue. Within the walls of Parliament, the representatives of Great Britain listened to a bitter but eloquent invective directed against the missionaries who were branded as apostates from the loom and the anvil gone to encounter the acuteness of Hindoo intellect. The missionaries, however, endured, as seeing Him who is invisible, and they might have said to the worshippers of mammon, "We see the hand you cannot see, and hear a voice you cannot hear." When they spoke of the success which had attended their missionary efforts on that vast continent, a great many things must be taken into account. They must consider the amplitude of the field in which they laboured, and the magnitude of the object at which they aimed. In the course of thirty or forty years churches had been formed, idolaters had been converted, schools established, the Bible translated into many languages, and such a foundation had been laid for future usefulness, that independent of the degree of success already attendant on those labours, there was every reason in the prospect to thank God and take courage. He trusted that it would not be deemed any undue exercise of denominational partiality, if he said that the influence of the early efforts of the Baptist missionaries had produced such an effect on the Christian world, that the good they had thus indirectly done was incalculable. There was one point to which he had been permitted briefly to allude, viz. the union which had taken place between the two missionary bodies in the Baptist denomination. It was deeply to be regretted that a separation had ever taken place. Notwithstanding the good which each of them might do separately, they must necessarily frequently cross each other's path; and the best of men must be exposed to the unhallowed feelings of jealousy, rivalry, and dissension. He had long been connected with the Serampore mission, but he had always seen the importance of union. Many circumstances conspired to show its necessity. The friends of the Serampore mission were

termined to make an open, candid overture, and it was met in the most kind and Christian spirit. When the discussion on the subject terminated, each one retired exclaiming, "Behold how good and how pleasant a thing it is for brethren to dwell together in unity!" He trusted that the feelings which existed at home would also exist abroad, and that all past recollections would be buried in oblivion. The latter part of the motion referred to the blessing of God on the labours of the society, particularly in the western portion of the missionary field. That part of the mission was rendered peculiarly interesting from the circumstances of that oppressed and deeply injured race whose spiritual welfare they are seeking to promote. They were not the aborigines of the country, but they or their fathers had been transported there by the cruelty or cupidity of the human dealers in flesh and blood. If there existed a race of people on the face of the earth possessing a claim on British sympathy and British justice, it was the negroes in the West Indies. He had often admired the retributive dispensations of Providence. While it had been argued that from the shape of the negroes' skulls it was impossible that they could possess sufficient intellect to admit of their embracing Christianity, God had proved before the whole world the atrocity of the libel which would deprive them of the common inheritance of humanity. He was astonished at the vast increase of members to the Baptist churches in the West Indies. He was astonished to see the negro character reach a point of elevation which he sincerely wished their masters would attain. When he considered the little time allotted to them under that wicked piece of state-craft called the apprenticeship, and saw them devoting a portion of it to the erection of places of worship where their minds might be cultivated, their children taught, and their own spirits refreshed by the gospel of Christ, and that they were longing to send missionaries to injured Africa, he would ask whether—and especially after the payment of twenty millions of British money for the restoration of their rights—they ought to be exposed to the cruelty and barbarity to which they were still subjected while under the name of apprentices, they were virtually slaves! Before I close, said the rev. gentleman, would I could send a voice across the Atlantic that should reach those now in bondage, Fellow-members of our churches, we hail you! We give you the full recognition of brothers and sisters in Christ. Thecolour of your skin, and the misery you endure, so far from estranging you from our affections, only give you a stronger *claim upon* our sympathies. *We say therefore to you, Be patient, "Vengeance is mine, I will repay,* saith the Lord." Endure these wrongs; the period of deliverance must come, and in the mean time there are many hearts in Britain that feel for you, many prayers are ascending for you, many eyes watch over your interests, and our voices are raised to plead your cause. If your sighs cannot be heard by the Legislature; if the advocates of free and liberal measures disdain to hear your groans or sympathies, our prayers blended with yours never shall be withdrawn. These very annual meetings, to which with holy zeal and pious pleasure we resort, shall renew and enkindle afresh all the sympathies of our hearts, and induce us to redeem the pledge which I trust most of us have given in secret, that neither our prayers nor our efforts shall cease till you, with us, enjoy all the privileges of British Christians, and all the rights of British subjects (cheers).

Rev. C. M. BIRRELL, of Liverpool, said there were some situations and some subjects which, from their sublimity, defied all attempts to realise them. The interests suspended on them were so stupendous, and so infinite, that the mind, wearied by ineffectual endeavours to realise corresponding conceptions, and, dissatisfied with such as were plainly unworthy of the theme, cast itself down in a state bordering on despair. The rev. gentleman proceeded to describe the value of the soul, and the sublimity of the missionary work, and then said it was such feelings that made them waver between hope and apprehension, between praise and prayer, when they reflected on the vast increase of responsibility which they had assumed, by undertaking to cultivate the field of the late Serampore mission. To dwell on the oppressive aspect of the subject, was, however, hardly consistent either with the tone of this resolution, or with that lively gratitude which was due to God for so auspicious, so happy a re-union. That union had proved to the world, on a large scale, that true religion, though it might for a time admit of discord, had a powerful compensatory and restorative tendency. There was a secret bond between those who loved the same Saviour, which defied all the fury of the passions, and existed amid all the storms of the universe. Christians might war for a time, but soon each became so convinced of the hidden friendship of the other, that the one hesitates to let fall his uplifted arm, and the other smiles at the attitude of hostility. Just as a father who affected to threaten his little child, however furious his look, however menacing his posture, however loud his stamp, the little infant smiled all the while—taught by nature that a father's fury must be all pretence. They must be blind, indeed, to the movements of Divine Providence, if they did not perceive them in the

means by which this union was effected. One of the most observable providences in the transaction was, the appointment of the esteemed individual who had just sat down (Rev. B. Godwin) to the secretaryship of the Serampore mission. He believed that if it had been the intention of that Society, in engaging his services, to effect a union, they could not, if they had searched all the country, have found an individual more adapted to attain the object. But, to mark the finger of God, they had at that time no such intention. They had just placed the Society on a firm basis—they had just formed an extensive committee—they had just adopted means of increasing the resources—when his beloved friend, happening at that time to be floating on the waves of Providence, they took him on board their vessel, and gave him, in a great measure, the command of the helm. They had not, however, very long stood out to sea, before some whisperings were heard among the officers of the expedition. Some of them (of whom he saw one present) professed to be thoroughly acquainted both with the state of the navigation and the sailing qualities of the vessel. One ventured to hint that he thought she was too small for such an enterprise; another, as had just been confessed, even expressed his suspicions that some of the planks were inclined to spring; others boldly asserted that they were satisfied alike with the soundness, and the size, and the stores of the ship, but that, after all, when they considered how long they used it, and when they saw away to leeward that splendid bark, bearing so many of their own tenderest friends—going to the same port, and for the same object, they thought they had better all run down and join her, and let their own craft go to the rocks. Whether his esteemed friend Mr. Godwin joined in these first intimations, for his own part, he never could learn; but every one believes that, as he is so averse to storms, and so inclined to peace and friendship, he would not turn a deaf ear to such suggestions. But being of an exceedingly wary and cautious temper, he did not exercise his prerogative in altering the course of the vessel until he first ascertained the sentiments of the crew. Accordingly, all the crew were called to the quarter-deck, and to each of them he put the question whether he (Mr. G.) should continue the voyage, or bear down upon the sail in the distance. Immediately one said, "Let us go down;" and another said the same, and another the same, with the exception of one or two (for he happened to overhear those answers) who had sailed so long in the little bark that they were very loath to leave her. *They looked up to her masts, and said, "How can we leave her?"*—and seeing the ensigns that they had nobly gained, they said, to use the language of the most distinguished of them, "Those 'historical honours,' how shall we leave them?" But the cry was loud, and what could the helmsman do? Why, a very great conflict was commenced in his mind. He said, "If we join that other ship, it is plain I shall no longer have the command—nay, it is very likely I shall be summarily discharged! But come what will of me, (said this noble commander,) I am resolved." So with that (if the sailor's language might be pardoned) he put the helm hard a-port, the ship wore round, and in a few minutes down she dashed to their side,—as soon as they saw them, they took them all on board, and here they were all that day together. And now might God be with them. The ship was his—the crew was his—they all were his,—might He be their governor and their guide, and they ever and ever his obedient servants. Perhaps it was the duty of the person who undertook that resolution to advert to the West Indies. They ought to praise God that there was such a thing as a church in the West Indies at all, whether its circumstances were prosperous, or the reverse. When he considered the insatiable cruelty of the persecutors of the negroes, he was amazed that they should be still in being. God, however, had favoured them with many alleviations to their sorrows—such alleviations as neither their enemies, nor their lawgivers—alas! that the terms should be so nearly synonymous—were willing to give them. There was reason to praise God for making the West Indian Church one of the most illustrious monuments of true Christianity. If the page of history blazed with the praises of the warrior, the highest merit of whom was, that he placed his hand on his sword, rose up against his fellow-creatures, and quenched his vengeance in their blood, and that often for reasons the most trivial and absurd—what should they say of those men who in the midst of unparalleled insults—men, from whom had been wrested the fruits of their labours, from whom had been torn their tenderest relations—what should they say of men who in these circumstances did not lay their hand upon their sword—did not shed one drop of their persecutors' blood—what should they say of them but what God had said, "He that ruleth his spirit, is better than he that taketh a city." Let the report go forth. It contained facts full of promise and full of prophecy; facts which told them that there was that in the Gospel which should survive the utmost opposition—that whether men persecuted or cherished it, yet its course was constantly and irresistibly onward. Let the report go forth, and let it tell the world that while they sought its eternal benefit

ey feared not its fury. Let it tell the urch not for a moment to relax, however nt the labour, its utmost efforts; not to ter, however wearied, its supplicating ature, while the armies fought, for the ght was far spent, the day of effulgent and llennial day was just at hand.

Rev. J. H. HINTON said, that it had been t to him to state that their missionary ertions afforded abundant matter for glad- ss. He had risen to take a different view it; they must be regarded as involving very serious responsibility. The Com- ttee viewed themselves as trustees of the ciety, and on this, and on all other suit- le occasions, they were happy to render account of their trusteeship. He should sorry if ever the time arrived when com- ttees of benevolent institutions ceased to ard themselves responsible to those who pointed them. The transactions of this ciety, during the past year, had entailed at responsibility on the committee—he ded to the re-union of the Serampore ssion. The meeting, however, had al- dy testified their approval of the measure, the strong demonstrations which they l given on the subject. If the separation s justified by the public, much more so st be the re-union. The committee had en upon themselves another responsi- ty; they had brought the members of Society 4,000*l.* in debt, and had adopted asures which would materially increase demands on their liberality. The ap- l of their brother Pearce, so promptly ponded to, in its results, involved an ad- onal expenditure of 3,000*l.* per annum. t was a statement of the case not at all ggerated. If the committee had acted ng, the only resource of the members of Society was to turn them adrift, and e better servants into their employ; they st honour the bill which had been al- dy drawn. The committee might be told, t they should keep within their means, l as a general principle it was correct; it must be received with some latitude. ppose, when they commenced the mission h 13*l.* 2s. 6d. in the exchequer, the wise ple of that day had told them to keep hin their means, what would have been result? It had come to be the maxim this Society, "Do the work, and the ple will give you the money." The xim had often been adopted in their his- y; it had never failed hitherto, nor did think that it would on the present occa- n. The debt had not arisen out of any rdinary expenditure, or any falling off he amount of the subscriptions, but the inary work of the Society was much be- d its ordinary income; and it had been *ng for some years past on resources drawn extraordinary supplies. Unless the* deficiency were met, the Society would be under the painful but imperious necessity of cutting off a part of its operations. Where would they begin with the excision? Would they tell Mr. Pearce that they could not sustain the expense in the East Indies? Would they inform Mr. Burton that the beautiful Bahama Islands must be aban- doned? Would they write to Mr. Daniel, and state that for want of pecuniary means they could not send Mr. Harris to his assist- ance in Ceylon? Or would they tell Mr. Knibb that they could no longer carry on their operations at Falmouth? The most rigid economy had been observed in every part of the Society's operations. But, though nothing had been misspent, perhaps the committee might be asked whether they had got all the money that they could. He must reply by asking another question. Had the members of the Society given all that they could afford? In order to meet the urgency of the case, there must be an enlarged scale of contributions on the part of individual members, and auxiliary associations should endeavour to increase their funds at least one-fourth during the ensuing year. The aim usually was to keep up the amount of the preceding year; and if they did so, they clapped their hands and cried, "Well done." But it would not be well done, unless greater efforts were made through the length and breadth of the land. When attempts were made to injure the Society in the East and West Indies—when schism took place in the former, and the chapels were destroyed in the latter, a feeling of deep sympathy was excited. The missionary feeling ought to be one of deep devotion of heart; but if the spring could not be made to rise without the occurrence of some calamitous circum- stance, the sooner the borer came the better. He begged to move—

"That this meeting cordially rejoices in the union lately effected between the Society and the Serampore mission. It fully approves, also, the effort to send out an additional number of mission- aries to India; and as each of these measures will add very considerably to the permanent expendi- ture of the Society, already burdened with a heavy debt, the meeting earnestly solicits general, stre- nuous, and persevering exertions, to meet the exi- gencies of the mission."

Rev. J. LEIFCHILD, in seconding the re- solution, said, that the kind and affectionate spirit which he had witnessed that morning had been most refreshing to his mind. The Society had had a fracture; but he was glad to hear that the bone was set, that they had experienced a healing process, that adhesion had taken place, and he prayed God that the part might become firmer and stronger than ever. He would not forget that that was a religious meeting, and he therefore wished to call their attention to religious topics. His attachment to that Society was

one of principle. If he knew anything of himself, he was not one thing on that platform, and another in his congregation, in the domestic circle, or in the closet. Whenever he spoke of the Society, it was with the most sincere wish for its welfare. What promising times were these! This Society was sensible of an advance, and that was the case with all other institutions. And what would be the result? He anticipated their reply, "That the whole earth should see the salvation of God, and that the kingdoms of this world should become the kingdom of God and of his Christ." He felt, with Mr. Birrell, that the millennial glory was about to dawn; Christ was coming, He should reign, and His should be the kingdom. "Ye scoffers," said the rev. gentleman, "hear ye not now the thunders of his chariot? Lo, even now the symphonies are floating through the air, 'Peace be to earth, and glory be to God.'" When he looked abroad at the state of the world, he was struck with two facts—the acknowledged supremacy of the Christian religion over every other, and the abundance of the means preparing for its diffusion! It was an astonishing fact, that all other religions were in a state of decay. The mummeries of Popery had lost their charm on the continent of Europe; the crescent of Islamism was waning in the sky; Brahminical influence was yielding under enlightened philosophy; and there was no system on earth universally adapted to take its place like the Christian religion. Instead of exhibiting any symptoms of weakness, it was appearing at that moment with all the vigour and freshness of youth, and was extending itself more widely than even in apostolic days. Its sound had latterly gone out to the earth, and its words to the end of the world. When he thought of the means for diffusing Christianity, and of the devoted missionaries, and their no less devoted wives—when he thought of the stations they had formed and occupied, and looked to them in their lives and circles throughout the heathen world—he thought how very capable they were, at no distant day, of becoming united and blended, and filling the world with the blaze of Gospel light and truth. He echoed the sentiments of his young brother, that the millennial glory was dawning, and that they stood near to the splendid and growing triumphs of the Redeemer of the world. There was some danger of repressing these refreshing considerations in calculating the time necessary to elapse before they could take place, when these calculations were founded upon analogy with past occurrences. He thought, however, that they were based in *fallacy. He knew it had* been calculated, "*at if, out of the 800 millions* of the inhabi*tants of our earth,* three thousand were converted every day, it would take eight hundred years to convert the world. But who could limit the Holy One of Israel? He believed that an incalculably larger effusion of the Holy Spirit was to take place than ever the earth had yet known. He knew it, for the Lord had said, "The day is come that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt;" and then the converts of the Gospel should spring up, and grow as willows by the watercourses; then the church of Christ, however extravagant she had been in her anticipations, should find them all outdone; for it was predicted that she should say, in her astonishment, "Who hath begotten me these, and whence come they?" Though they might not live to see it, yet those who were going off the stage could leave the world in the assurance that it should take place; and it would probably be a greater honour to have done something for it than to be engaged in it. They ought not, however, to suspend their joy while the preparation was going on. He trusted that there was an under-current influencing good men of all denominations. The surface, perhaps, was more agitated than at any former period; but these contentions must come to an end and happy would be the day when they terminated. The nations of the world were tired of war, but the spirit of political warfare was still rife. That might be unavoidable in working out the great principle necessary to be established, but the assurance of the result must diminish their regret. He could not help observing the altered state of the missionary character in the opinion of this country. Let them look at Williams, a poor missionary from the South Seas. He remembered the time when the missionaries from those islands were looked upon as a most despicable race but what had been the case lately? Let them see peers taking Mr. Williams by the hand, walking with him in their gardens and consulting him as to what religious books they should read. See the common council of London taking him by the hand and looking in his face with as much surprise as if he were a modern Robinson Crusoe. See how that man was beloved in every circle. It had been said, and he saw no reason for concealing the name, that the Bishop of Chester frankly averred, that he looked upon Mr. Williams's book as so extraordinary, that he considered it as a continuation of the Acts of the Apostles, and called it the 29th chapter. A mighty change was taking place in this country in reference to missionary exertions. Missionary societies would soon have with them men of all ranks. It was not of the least importance

that a gentleman moving in the sphere of their respected chairman should have given his attention to the proceedings of a Missionary Society, as it was evident he had done both at home and abroad. He had been reminded that they were in debt. He remembered the spirit that had been enkindled when Mr. Knibb was in England some two or three years ago. Why should not a similar spirit be excited now? Let each one resolve for himself, that by the hand of God upon him the burden should not continue.

W. B. GURNEY, Esq., the treasurer, said that an appeal had been made which he had no doubt would be responded to. Donations had been received from many friends, both present and absent. He would appeal to those friends before him whether they had ever been the worse for any effort they had made to promote this cause? Had their families ever been impoverished by it? He entreated them to take care of the work of God, assured that God would take care of them. He should have been happy to have presented an anonymous donation, but, as treasurer of the society, it was perhaps necessary that he should state that he felt peculiar pleasure in contributing 250*l.* towards the extinction of the debt.

Several other donations were then announced, and the resolution was put and carried; after which the collection was made.

Rev. Dr. HOBY, while the collection was being made, begged permission to read a few extracts from a document placed in his hands by the Rev. W. H. Pearce, whose ill state of health rendered it inexpedient that he should attend the public meeting. It contained a cogent appeal on behalf of the missions in India, and urged upon ministers the duty of devoting themselves to foreign labour. Mr. Pearce stated that, when paying his last visit before leaving Calcutta, at one of the boarding-schools, he told a group of interesting youths that he was going to England, and asked what they wished him to obtain from thence? They replied, evidently with one consent, and almost with one voice, "Oh, sir, give us more missionaries to teach us and our countrymen." It then pointed to the destitute moral condition of many parts of India, and gave an appalling representation of the miseries incident to idolatry. In conclusion, it appealed for more strenuous exertions in supporting the missionary cause than had been hitherto put forth by the friends of the Redeemer.

Rev. JOHN LEECHMAN, missionary from Serampore, said that the motion which he rose to move had reference to the abominations of the East. It might be expected that he should *give the meeting some idea of the heathen, and of the efforts made* to disseminate among them the doctrine of Christ. There were in India upwards of ninety millions of British subjects, besides about fifty millions connected, in some way or other, with England. The word "million" was apt to glide over the ear without making a due impression on the mind. He had been among these millions, and had witnesed their degradation and misery. He had seen a Hindoo worshipping a Brahmin—a creature like himself; he had seen them worshipping the stream, and taking the mud upon its banks, forming it into idols, and then worshipping that which their own hands had made. He then adverted to the immense multitude assembled at the festivals of the various idols. The opportunity was always embraced by the missionaries of preaching to them the gospel of Christ. Only a short time prior to his leaving India, he had attended the festival held at the junction of the Ganges with the sea. It was computed by a government officer, that not less than 300,000 natives were present. He was the only European there; but, with the assistance of two native brethren, he engaged in the distribution of religious tracts, and portions of the word of God. It was impossible to convey an accurate idea of the avidity with which they were received. The pressure to obtain them was frequently so great, that he was obliged to retire; and when about to leave them, men and women followed his boat into the water, in order that they might obtain copies. He trusted it would soon be found that all their labours in that distant country had been attended with the most happy results. He concluded by moving—

That this meeting observes with deep regret, that no effectual measures have yet been taken to dissolve the apparent connexion between the British government in the East, and the various abominations of heathen idolatry; and it devoutly implores the blessing of Heaven to prosper all legitimate efforts to remove this and every other obstacle which impedes the progress of the gospel of peace, and holiness, and love.

The CHAIRMAN here rose, and said, that duties at the House of Commons required that he should retire. He could not, however, do so, without stating the gratification he felt at having presided that day. He begged to express his best wishes for the prosperity of the Society, and his fervent hopes that the union of Christians of all denominations might be greatly accelerated and solidly matured.

W. B. GURNEY, Esq., treasurer, then took the chair.

Rev. JOSEPH BURTON, missionary from Nassau, in the Bahamas, in seconding the resolution, said it was eleven years since he had left England for the West Indies. He had laboured in various stations there, but lately in the Bahamas. On his arrival there he found many persons scattered through

the colony, who called themselves Baptists, but who were in a state of great ignorance, and some of them living in gross sin. They appeared to place their dependence for salvation on baptism, on prayer, or on the forsaking of some known sin, rather than on Christ. They knew, in fact, only the baptism of John, and very little even of that. Teachers and those who were taught were much in the same condition. Many of the teachers could not read the Bible, and several of them could not read a letter. The Wesleyans occupied five or six of the beautiful islands with which that portion of the world was studded—the rest were totally neglected. While, however, the people were not grounded in religion, they were not indifferent to it. The missionaries labouring in the Bahamas had discovered the spiritual wants of St. Vincent, Cuba, and St. Domingo. In St. Vincent there were 500 Baptists, who for the last four or five years had given up the administration of baptism because they knew not who were to be baptised. The most delightful results had arisen from the labours of the missionaries, and many of the natives had, since their conversion, been as successful preachers of the gospel as the missionaries themselves. The salvation of the young had been made a subject of special prayer. His mind had been deeply impressed with the importance of raising up native preachers. He thought it as much their duty to call forth that agency where churches were established, as to form churches where there were none. Each religious denomination had its appropriate work to do. God was eminently blessing the Wesleyans among the higher classes of society, and appeared to be blessing the Baptists among the poor. There were persons in the Bahamas who had imbibed such strong prejudices in favour of the Baptists, that they would hear no other ministers. He had endeavoured, but, he was sorry to say, in vain, to remove their prejudices; they were as inaccessible to all other denominations as the Chinese were to Christianity. He mentioned that circumstance to show the importance of this Society devoting greater attention to these islands. While, however, they increased their contributions, he trusted that they would increase in their prayers to the throne of grace for a blessing to rest upon their missionaries' labours.

The resolution was then put and carried.

Rev. EUSTACE CAREY briefly moved—

That the Treasurer and Secretary be requested to continue their services to the society; that Messrs. George Deane, Charles Spurden, and Charles Jones, be auditors; that the fifth rule of the "Plan of the Society" be altered, by substituting, instead of the words "eighty members," the words "not more than one hundred members;" and that the following be the committee for the year ensuing, with power to fill up vacancies. (Names read.)

Rev. Mr. HARRIS, a missionary about to depart to Ceylon, seconded the motion, which was then put and agreed to.

The CHAIRMAN briefly exhorted the meeting to cultivate a spirit of prayer in regard to missions. "Praise God from whom all blessings flow" was then sung, and the meeting separated.

The collection amounted to £155 18*s.* 8*d.*

P. S. Fen Court, 24th May. The length to which the preceding account has extended, and the late period at which the proof has reached us, renders it impossible to include the list of contributions, acknowledgments to correspondents, &c., which will, we trust, all be duly inserted in our next number.

One point, however, *must not* be omitted. It will have been noticed that the Society's year closed with a balance against it of £3993, 16*s.* 2*d.*, and that certain friends, who have often previously thrown munificent donations into the treasury of the Lord, nobly came forward to set an example towards its discharge. Surely our friends generally, who possess the means, will rejoice to follow this example; and they will permit us to add, that what is done, should be done *promptly*.

SUMS ALREADY RECEIVED.

W. B. Gurney	£50	0	0	John Dyer	10	0	0	W. P. B.	20	0	0
A. B.	100	0	0	W. W. Evans	10	0	0	W. Cozens	10	0	0
C. D.	50	0	0	Joseph Harris	10	0	0	Joseph Laundy	20	0	0
Joseph Gutteridge	50	0	0	J. H. Hinton	5	0	0	B. Risdon	10	0	0
W. T. Beeby	50	0	0	E. S. by do	10	10	0	Member of Committee	20	0	0
M. G. J.	50	0	0	P. Whitaker	5	0	0	S. C.	20	0	0
Debtor to Mercy	20	0	0	F. Cotton	5	0	0	J. P.	10	0	0
W. Joynson, St. Mary's Cray	5	0	0	Lest I should hinder the gospel of Christ	5	0	0	J. Walkden & Son	30	0	0
Charles Lushington, Esq., M.P.	5	0	0	W. L. Smith	20	0	0	I. M. Thurston, by Editor of Christian Advocate	1	0	0
				T. D. Paul, St. Ives	20	0	0				

In addition to the above, three of our churches, by whom liberal collections had been made on the preceding Sabbath, most kindly volunteered another on the Lord's Day after the meeting, viz.

Church Street, Blackfriars.	Rev. J. Davis	15	10	9
Denmark Place, Camberwell.	Rev. E. Steane	27	8	4
Lion Street, Walworth.	Rev. S. Green	10	0	0

IRISH CHRONICLE.

JUNE, 1838.

Subscriptions and Donations received by the Secretary, Rev. S. GREEN, Walworth; by the ev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. TEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate reet; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank uildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, dinburgh; the Rev. J. FORD, 1, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, rmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our incipal towns.

According to the notice in the last number of our Chronicle, the Public Meeting of this ciety was held at Finsbury Chapel, on Tuesday the 1st ult. EBENEZER FOSTER, Esq., of mbridge, kindly presided. The attendance was thinner than usual, owing, perhaps, chiefly the unfavourable state of the weather—perhaps, however, in part, to the wide circulation a list of meetings for the month, in which two other meetings were assigned to this Society, at the City of London Tavern, on Wednesday morning, May 2, the other at the same ce, on the Friday following. This list was printed without communicating with the Secre-—so far as we were concerned it was an unauthorized advertisement; still, it would not r be adverted to, except to exonerate the Committee from all share in its errors, and to ress the hope that gentlemen advertising in future will be more careful. The publisher rected his error in a new list, after the mischief had been done. In other respects, the ting was as interesting and important as those of former years. The speeches and reso-ons, having been reported in the Patriot of Thursday, May 3, it is needless to repeat n.

t was gratifying to have to state that the receipts of the Society for the year ending April 1, 1838, had been fully equal to those of any preceding year, one only of extra pecuniary rt excepted. We should be glad to be the medium of employing a much larger sum upon moral and spiritual welfare of Ireland; still we are not insensible of the honour of g intrusted with near £3,000 for such a purpose, and are most solicitous that this sum every augmentation it shall receive, may be honestly and efficiently employed in multiply-the means of evangelical instruction in that country. And now, perhaps, more than at former time does it behove us to increase our exertions. The Irish in many directions ifest an increasing desire to hear the word of eternal life, and certain dignitaries of a ain church, not the Roman Catholic which is every where described as interested in keep-the people in ignorance, have said that the labours of men, who of late have faithfully avoured to instruct the people in the way of salvation, shall cease for want of conformity anonical law. We refer to a recent decision in Ireland against the Church Home Mis-ary Society and its preachers. We will not in this place denounce, as it deserves, any law, canonical or civil—statute law, or law ecclesiastical—which hinders ministers from acting the high and sacred commission of the Redeemer, "Go ye into all the world, and ch the gospel to every creature;" but we will thank God that we are not shackled by such w, and it behoves us to use our freedom well, going forth to preach, the more diligently use others cannot, the "unsearchable riches of Christ." This, as our readers will at once it, is the only means to effectually overturn the power of the man of sin, to open the n doors, and to bring out the darkened and enslaved captive to light and liberty and life. the means of God's own appointment, blessing which secures honour to himself, and rcles the brow of the Redeemer with the crown which of right is his. We may civilize, nay instruct, we may restrain by authority, and conciliate by benevolence, but if we would be instrumen's of converting men, we must preach to them affectionately, continuously,

faithfully, the gospel of salvation. With these views the Committee have been anxious to increase this part of the Society's labours. Since the Annual Meeting they have engaged a promising young man of undoubted piety, and considerable information, educated for the ministry among the Presbyterians, who has recently become a Baptist; he will for the present be stationed at Belfast, partly that he may continue his studies in connexion with missionary work in that large and flourishing town; and they are desirous of meeting with other men whose hearts God has touched with pity for Ireland. Their station at Clonmell will be vacant from the first of June, in consequence of the removal of Mr. Smith to this country. The health of Mrs. Smith rendered their removal expedient, and we anticipate that on the return of our brethren Hinton and Stovel from their missionary tour in Ireland, the cry to send more labourers there will become more loud and urgent than ever. Christian friends, suffer not the cry to be heard in vain!

We wish only to add on the subject of funds, that it must not be supposed, because our report was encouraging, therefore we shall do well enough without much effort. When the demands for the current quarter are met it is exceedingly probable that notwithstanding that encouraging report, the Treasurer will be near £200 in advance. In fact, the encouragement is only comparative. Last year at this time we had an anticipated debt of £500 or more, now it is about £200. If we venture much further into debt some prudent friends perhaps may censure, though some zealous disciples of him who became poor for us may commend. To the prudent and the zealous we make the same request. Do all you can, all that the condition of Ireland, other claims being borne in mind, calls for; thus will you be blessed yourselves, and made blessings to others.

One or two extracts from recent letters only shall be given. The first from a letter from brother BATES to the Secretary conveying intelligence of the death of the Society's reader, Cavanagh, under date April 20th.

Wm. Cavanagh's death has been somewhat sudden. In my last I stated that he was unwell, he had caught a fever in his unremitting attention to a beloved daughter who lay for some time in a precarious state. She has recovered, but the father is taken. He was not willing during his illness that I should visit him; so concerned was he lest I should be exposed to danger: I therefore wrote to him a letter of encouragement, reminding him of the fulness and all-sufficiency of the salvation he had endeavoured to make known to others. On Thursday, April 5, he was exceedingly unwell, deprived of the power of speaking, but intimating in such manner as he could that all was tranquillity and joy in his soul. On Lord's day the 8th, he was removed from this vale of sorrow and imperfection. He had served the Society nearly 16 years, during which time he conducted himself with prudence and affection in his family, with honesty and uprightness in his dealings with men around him, and with Christian fidelity as a member of the church and an agent of the Society. Many events have occurred to put his principles and character to the test; but so far as I know, he has always acted so as to leave no blemish upon his reputation. He was no hireling. Constrained to prosecute his work by the love of Christ, its duties were delightful, its trials could not intimidate or dishearten him. During the last severe winter he exposed himself very much to the severity of the weather in his unwearied efforts to do good, and especially in a journey a short time before his death round in the Laggin. But he is gone,—"Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, for they rest from their labours and *their works do follow them.*'

Mr. SHARMAN, Coolaney, May 3, writes to the Secretary:—

Since I returned from the Queen's County I have had 15 opportunities of preaching the gospel to my fellow-sinners. The congregations increase in number, though the present is a very busy season. On Lord's day, April 29, I had the pleasure of baptizing and adding to the small church under my care, Mr. McE., a man who understands, and so far as I can judge, has felt the power of the gospel on his heart. We sang on the occasion a hymn on Baptism, from the Baptist Magazine for March, and the ordinance was administered in the small river that runs through my own garden. Thus the Lord is mercifully bringing in one and another; as great a cause for thankfulness, perhaps, considering the circumstances of this country, as was the baptism of the first Hindoos by our missionaries at Serampore. May he hasten the happy time when all shall know him from the least to the greatest!

R. BEATY, March 1st, writes:—

I have several times visited an old man named Casty, he is about seventy years of age, and has been under affliction these three months past. He is a Roman catholic, and never learned to read; yet he has acquired a knowledge of the depravity of human nature, and of the plague of his own heart, and says that we can have no hope of salvation but alone through the merits of the Saviour; that he came down from heaven, and suffered for sin, but was himself without sin; that our best works have the nature of sin in them, and cannot please God. He talked a good deal of the vanity of all things here below. I read for him the 1st chapter of Peter, showing that

the apostle said "All flesh is as grass, and all the glory of man as the flower of the grass," telling him that we ought to have our affections placed on things above, not on things on the earth. I also read for him, in Luke xvi., the account of the rich man and Lazarus. Whilst I read for him he heard with remarkable attention. This poor man's grandchildren attend the Templehouse School, and by this means the Word of truth has been brought to his cabin, and hearing the children read and commit to memory portions of Scripture from time to time, seems to have been very profitable to him.

JOHN MONAGHAN, March 1st, writes:—

You will, by looking over my journal, perceive that I have visited fifty-five families once or twice each, during this month, exclusive of those mentioned on the outside page. You will also perceive, that my labours are not merely confined to the neighbourhood where I live, but are regularly extended through different parts of the baronies of Liney, Corrin, and Coolavin; and I am happy to say, that in many places where I call in this benighted district, I am received with a degree of cheerfulness which far surpasses my expectations.

On the 3rd of February, I entered the house of James D., and proceeded to read several portions of the Irish Testament to nine individuals, all Roman Catholics; was asked several questions by one of the hearers, to which I trust I was enabled to reply according to the Scriptures. I endeavoured to point out, from several portions of the Word, the nothingness of our supposed good deeds, and the all-sufficiency of Christ as the end of all righteousness to all believers. During this time I was attentively heard, and at my departing, all expressed their satisfaction at what they heard.

On the 5th, read the 3rd of Colossians in the house of R. T. Green, of Boyle, who seems to be much improved by the reading of the Scriptures. This man is a priest's brother, and has lately become a convert from Popery. I exhorted him, from this instructive chapter, to show to all whose eyes had been now fixed upon him, that this interesting change had been deeply effected in his mind, as well as in his walk in life and conversation. During this time all present seemed deeply interested.

February 14th. Had this day an interesting interview with Priest D., of R. We conversed freely upon several religious topics for about two hours. During this time nothing harsh or unfriendly transpired. At my parting, he requested that his sincere thanks would be presented to the Society for an Irish Bible a kind friend had enabled me to bestow upon him.

RICHARD MOORE, date March 1, writes:—

I am glad that I am enabled to go from house to house, reading and explaining the Word of God to my poor perishing countrymen, whom the Lord has inclined to hear the Word of his grace, the most of whom are anxiously endeavouring to obtain spiritual knowledge, and such knowledge as the world can neither give nor take away. Popery has lost its influence in a great measure; they are not so anxious to attend mass, confession, and the rosary, which is a great manifestation of its declining power. They are getting very friendly, the spirit of hostility is gone; they receive me into their cottages with the greatest affection, many reproving me for not attending more frequent. Thus, having a free access, I trust in a short time the Lord will accomplish and perform a great work among them.

The schools in my district are well attended this month. With much difficulty the masters fill the arduous task devolving upon them. I have felt much delight in visiting them so oft, seeing so many adults attending, it being the slack season of the year, and their attention being roused to hear the Word of His grace, which will cultivate good morals in those who obey.

The day I got the tracts, I distributed twenty-two of them before I got home, chiefly among Catholics; I had not more than half a supply.

CONTRIBUTIONS

(except annual)

From April 20, to May 20, 1838.

Female Baptist Irish Society, by Mrs. Ivimey, previously acknowledged	14	12	6
Received since	2	12	6
		17	5	0
Lion-street, Walworth, Auxiliary, by Mrs. Chin		20	0	0
Mr. Herne, dcn., by Rev. C. Stovel		5	0	0
Wallingford, Rev. Jos. Tyso:—				
Collections		3	16	10
Mr. Field		0	10	0
Mr. Jos. Gammon		0	10	0
Mrs. Palmer		1	1	0
Mr. Wells, Slade End		1	1	0
		6	18	10

Camberwell Juvenile Contributions, by E. M				4	0	0
Church-street Auxiliary, by Mr. Elmore				4	0	6
Do. Ladies' Sale, part of produce of, in addition to £8 8s. acknowledged in last Chronicle				1	12	0
Miss Angas Tavistock, by Rev. S. Nicholson				1	0	0
John-street Auxiliary, by Mr. Cozens				25	0	0
Collections in North of Ireland:—						
By Mr. Davis, Belfast	30	7	2			
By Mr. Bates, Letterkenny	9	15	0			
Londonderry	6	15	11			
Omagh	7	15	6			
Orr, Miss A., Port Stewart	0	5	0			
Collection, Ballina, by Mr. Bates:—						
The Hon. Col. Wingfield	2	0	0			
— Stratford, Esq.	1	0	0			
				57	18	7
From H. D. Dickie, Esq. Edinburgh, by Rev. J. Rothery,						
For Anstruther Juvenile Soc	1	0	0			
Do. Auxiliary Society	1	0	0			
				2	0	0
Dorman's land, Rev. J. Chapman				3	11	0
Spencer-place Auxiliary, by Mr. Clutterbuck				7	16	6
Folkestone Collection, Rev. J. P. Briscoe				3	0	0
New Park-street Irish Schools:						
Mr. Arnold	0	5	0			
Miss Gage	0	10	0			
Mr. Gould	0	10	6			
Mrs. Jones	0	10	6			
Mrs. Low	0	10	0			
Mr. Marlborough	0	10	6			
Mrs. Marlborough	1	2	0			
Mr. D. Olney	0	10	6			
Mrs. Payne	0	10	0			
Mrs. Rippon	0	10	0			
Mrs. Winsor	0	10	0			
						6
Harlow School, by Miss Lodge				8	0	0
Rev. James Stuart, Sawbridgeworth				1	1	0
						9
Rye School, by Mrs. Crosskey						5
T. Stevens, Esq., Ramsgate (annual)						1
Collections at Annual Meeting, including £5 from the Chairman						33
Hammersmith Auxiliary, by Miss Ottridge						6
Collections by Mr. Davis:						
Warrington				5	10	0
Chester				1	0	0
Whitchurch				7	10	0
Shrewsbury				8	3	8
Wellington				3	0	0
Pontersbury				4	18	0
Birmingham, in addition				1	2	7
Coventry				6	18	0
Missionary Box of Miss Carter, Claremont Square				1	0	0
Sunday School, Rev. J. Birt's Manchester				4	0	0
						43
Trinity Square, Southwark, Rev. B. Lewis						15

A parcel of boys' pinafores, for the Hammersmith school-boys, has been received from Mullens, of Acton.

A box of clothing, &c., prepared by the ladies of King Street Chapel, Canterbury, from Flint.

And a parcel of pinafores, &c., from our kind friend, Mrs. Risdon, of Pershore, for which the Committee return their thanks.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

JULY, 1838.

RELIGIOUS REVIVAL.

The CHRISTIAN REVIEW, a respectable periodical, which is published quarterly in Boston, Massachusetts, and conducted by members of our denomination, contains the following article. The subject to which it refers is one on which additional information is desired by many of our readers, and its suggestions deserve the consideration of zealous Christians in the eastern as well as the western hemisphere.

It is our design, in the following paper, to discuss the nature, the conditions, and the means of religious revival,—a subject of deep interest and vast importance.

The expression, *revival of religion*, has been in common use in this country for a number of years, as designating a season of special interest and prosperity in the church, or in particular churches. When a religious body is not enjoying any special and unusual prosperity, and receiving accessions of converted persons from the world, it is said to be *not a time of revival*. Occasionally, you will hear such bodies describing their condition, as one in which, though no revival is enjoyed, the institutions and ordinances of God are attended to, and peace and harmony exist among the members. It consequently happens, that revivals are regarded only as occasional events, which happen at irregular and distant intervals, and which, in their very nature, are intended to be transitory. They are considered as exceedingly desirable, are anticipated with intense interest by the churches, and when they come, are hailed with demonstrations of peculiar joy. But, somehow, they do not last long, and, after visiting the churches for a few weeks or months, take their departure, to the deep and unfeigned regret of all interested. Hence, also, the intermediate seasons,—the seasons, we mean, which intervene between revivals,—have come to be regarded as necessarily seasons of depression and *declension*, with which no one ought to be satisfied, and in which it is not commonly expected, that Christians should possess much faith or fervor. Many have taken this for granted, and poured bitter lamentations over those churches which are enjoying no revivals of religion, although those very churches may be walking in the faith and order of the gospel, growing in grace, and not only waiting, but praying and labouring for "the salvation of the Lord," in reference to their fellow-men. Moreover, it has come to be a question for discussion, whether the churches may not enjoy a perpetual and uninterrupted revival. Now, we regard this as a misapplication and abuse of language; for a thing which, in its very nature, cannot take place, except in peculiar circumstances, and at irregular intervals, can never be permanent and uninterrupted. If the inquiry were made, whether a church could enjoy permanent prosperity,—that is, grow in knowledge, faith, and purity, and have such accessions made to it, either from week to week, month to month, or year to year, as shall, upon the whole, increase its numbers and strength,—the thing could be fully understood, and easily determined from the word of God, as both possible and desirable. Faith and prayer, active exertion, and the blessing of Heaven, will certainly secure this to every Christian church. But when such vague and, as we consider them, unscriptural views are taken of the meaning of the expression, it becomes a matter of doubt and

difficulty, altogether insuperable, to answer this and similar questions.

It is our humble though decided opinion, that those persons misunderstand the nature of religious revival, who apply the phrase to every season of interest and prosperity in the church; because the preceding condition of that church, though neither so exciting or even so delightful as this, may not have been one of deadness and declension. We think, too, that an improper use is made of the expression, when it is used to describe a season in which considerable accessions of young converts are made to the church; because this may be the result of previous and long-protracted effort and prayer. God has promised to hear our prayers and bless our efforts; but, so far as we understand the Scriptures upon this subject, he has made no promise to do so *immediately* and *directly*. The sentiment expressed in the well-known lines,

> "Though seed lie buried long in dust,
> It shan't deceive our hope,"

has the sanction of the whole church, and, above all, of the Bible. "Cast thy bread upon the waters; for thou shalt find it after many days." This is language which has afforded consolation and encouragement to ministers and others in all ages of the world, and has formed the theme of many an interesting discourse with regard to the eventual success of fervent prayer, and well-directed, persevering effort. There may be a long course of preparation, on the part of a church, or on the part of individuals belonging to the church, for that season of special prosperity and increase, which by many is called a revival, and which is not usually connected in their minds with any such effort. No body of Christians ought to be satisfied without being useful; and if any church is declining upon the whole, —if it is not gathering strength, from time to time, and receiving accessions of converts, we do not say regularly, but occasionally, so that its numbers and energies are increasing, *upon the whole*,—then does it need a revival, most assuredly. In this case, there is every reason to believe, that it is either built upon a false foundation, or that it consists of bad materials, or that it is in a state of fearful backsliding. Such a church, instead of being urged to go forward, ought to be *revolutionized;* new views *must be taken,* new feelings cherished, *and new modes of* action adopted. But we are not by any means prepared to adopt the sentiment, that a church, which is not receiving additions to its numbers at any given time, is in a state of declension; although this is not by any means a condition to be desired, or with which to be satisfied. But faith, love, and obedience may be there; the institutions of Christ may be maintained, and his ordinances administered, and much preparation may be made for a more prosperous state of things. If, indeed, the members of such a church were fully satisfied with all this, and never prayed and labored for any thing better,—if they did not feel for the melancholy and dangerous condition of their unconverted fellow-men around them, nor make any direct efforts to bring them to Christ, we might certainly conclude, that they had departed from God, "forgotten their first love," and "gone after the ways of the world." But after all, it is evident, from the very nature of the case, that no Christian church which is acting in obedience to God, can possibly be uninterested in the conversion of sinners, or fail to cherish earnest desires for the "enlargement of Zion;" although we can easily conceive a church to be in this very condition, and receive no accessions of converts, at least for a time. It will be increased *eventually*, unless there be some special reason to the contrary; but the mere fact, that it is not receiving additions at any specific time, is not by any means proof positive that it is in a condition of barrenness and declension.

We fear that upon the subject of religious revival, there has been much practical error in the churches. It has been greatly misunderstood and most grievously abused. Churches, and individual Christians also, have acted from impulse, and gone by fits and starts; occasionally much excited, and in the enjoyment of great apparent prosperity, and in a short time as much or even more depressed, and cursed with worldliness and declension. Some good men have actually thought that it must be so; that prosperity, or, as they have termed it, *revival*, was an occasional and transitory thing, delightful when it came, but, like an angel from the skies, speedily taking its departure; and the intervening periods have been seasons of discouragement, despondency, and gloom. Christians and Christian churches have, by a peculiar process, wound themselves up to a high state of excitement, and

then come down again to the low level of worldliness and unbelief, only to make new efforts at some future period, and repeat the same process of relapse, till their spiritual strength was actually exhausted, the church weakened, and the world hardened in unbelief. Religion has thus been made a matter of mere feeling,—feeling changeable as the wind; while principle, and the practical every-day obedience dependent upon principle, have been discarded and neglected. The church has become nervous, hysterical, and diseased, and much of the health and vigour of earlier and better days has been lost.

And it must be so, as long as the faith and enjoyment of individual Christians is made to depend upon the outward prosperity of the church, and especially upon the conversion of sinners, instead of being made to depend upon the veracity and goodness of "a covenant-keeping God." It has been too hastily concluded, that the want of special success in the conversion of sinners is an indication of individual and general declension; hence, individuals and churches have become dissatisfied with themselves, and discouraged about their prospects. The result has been, the prostration of faith and joy, without which it is difficult, or even impossible, to make much progress in the divine life. In this way, Christians have never been happy, except when the church to which they belonged have been enjoying a *revival*. Then all was life, energy, and joy; faith grew strong, and love "began to sing;" but the revival has declined, and all that is holy and delightful declined along with it. We do not mean to say, that this has been universally the case among the churches; but it has prevailed to a very great extent.

In the Scriptures, the words *revival* and *revive* are used with a considerable variety of applications. They are used, in one case, to describe the resurrection of Christ from the dead; in another, the return of hope and joy to the wounded heart; in a third, the deliverance of Israel, as a nation, from depression and calamity; and in a fourth, the diffusion of vigour and elasticity through the wearied spirit and exhausted body. When applied to the church, they describe her resuscitation from comparative death, and her consequent restoration to prosperity and power. They may also be used, in *this connexion, to describe* a remarkable elevation of character, and increase of energy and hope, with a corresponding extension of influence on the part of the church, after a season of languor and inactivity. This is probably the meaning of the word *revive*, in the prayer of the prophet: "O Lord, I have heard thy speech, and was afraid; O Lord, revive thy work in the midst of the years; in the midst of the years make known, in wrath remember mercy." In such a use of the term, it is equivalent to the words *awake* and *resurrection*, which, in their etymological structure and general import, may be regarded as nearly synonymous with *revive* and *revival*. Indeed, this term, properly speaking, means, *living again*, or a *resuscitation*. Revival is truly "life from the dead;" a state of such energy, hope, and enjoyment, that even in those cases where there has not been a total extinction of every thing good, the preceding state of things has appeared, by contrast, one of darkness and death.

If this, however, is a correct interpretation of the term,—and we think it is, though, for the sake of brevity, we have not quoted the passages of Scripture in which it occurs, with one exception,—what shall we think of those churches or those Christians who are *living* and *dying* alternately during the whole of their existence; and especially of those who *expect* thus to *live* and to *die*, and make no attempt to produce a more uniform and consistent state of things? Is this Christianity, which, in individuals, at least, is intended to be progressive? Is it that divine system, which, by the Spirit of God, is fitted to produce in us "*all* the peaceable fruits of righteousness, and the work of faith with *power*;" and under the holy influence of which Christians and Christian churches are to arrive at the stature of perfect men and perfect societies "in Christ Jesus?" It may be Christianity; but it is Christianity shorn of its strength, and exerting but a feeble and imperfect influence over individuals and churches.

In the scriptural sense of the word, the most distinguished and glorious revival of religion was that which took place at the resurrection of Christ, the consequent descent of the Holy Ghost, on the day of Pentecost, and the conversion of so many thousand souls. In this case, the spiritual Zion, which had existed from the earliest times, was, as it were, resuscitated, and clothed afresh with beauty

and power. Hence the prophecy of Isaiah, addressed to the church, with reference to this season,—"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee,"—and the corresponding prophecy,—"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem," are thus expressed by the apostle Paul, in language more pointed and condensed: "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." No language could more beautifully or strikingly express the true nature of a religious revival.

The reformation from popery, during the sixteenth century, was another distinguished revival; for then the church, awaking from the slumber of ages, started into a new and more glorious life, and went forth, "conquering and to conquer," over the whole continent of Europe.

Religion was also greatly revived by the preaching of Whitefield, Wesley, and Edwards, in England and in this country, at a subsequent period. Then a season of comparative deadness and inactivity was by their means turned into one of life and energy. Hundreds and thousands were converted to God; and Zion was not only greatly enlarged, but greatly purified and blest.

There was probably an extensive revival of religion in this country ten years ago; but the results have not equalled expectation, and many judicious men have intimated, with great probability of its truth, that the church is now suffering a decline. A little work has been just published by Dr. Chaplin, assigning the causes which have produced this condition of things; and amongst others, he notices the following: "The prevalence of the opinion, that religious principles cannot be expected, in most cases, to be steady and constant." We have no doubt, that genuine revivals have taken place in some particular churches, during the last ten years, some of which have been of a very peculiar and glorious kind; for small and feeble churches,—churches, too, that were, in a great measure, dead and inactive,—have, by what we cannot more appropriately designate than as a special interposition of divine influence, been rendered large, active, and prosperous bodies. But the doctrine of religious revival has been misunderstood and misapplied. Attempts have been made to substitute occasional and excessive excitement for the regular and systematic operation of Christian principle. Reaction has ensued; false principles have been engendered; the sober, every-day duties of religion have been neglected; churches have been discouraged; and the *plain* preaching of the gospel has been shorn of its power. A large amount of intellectual and moral energy has been wasted, in consequence of misdirection; and hence, as we have already intimated, many churches and private Christians are suffering from exhaustion and paralysis. Many persons, also, have been introduced to the churches, under the influence of temporary excitement, who had not really passed from death to life, and are now, in consequence, diffusing their deadly leaven through the entire mass.

Besides, preachers and others have very generally adopted the sentiment, that churches and individual Christians are responsible, not for the performance of their duty to the unconverted, but for the salvation of the unconverted. It has consequently come to be an article of their creed, that whenever sinners are not converted, the church, or individuals belonging to the church, are to blame for it. They are most assuredly to blame, for not using the means requisite to secure the conversion of sinners; but we are yet to learn, that they are responsible for the results, after having thus used the means. And that this may be done, and yet no conversions ensue at specific times and in specific places, is a fact abundantly proved by experience. How can we account for the want of such success on the part of the Saviour, when, having preached the gospel to many cities and villages, it is said, "he wondered at their unbelief?" How can we account for the failure of stupendous miracles and divine teaching, in the case of Chorazin and Bethsaida; or for what the Saviour says of them,—"Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they would have repented!" We can account for these things, not by blaming the preacher or the church, but by referring it to the excessive obduracy of those hearts, which could resist such appeals. But the opposite has been very generally taught from our pulpits, and cherished by our churches; and the consequence is, sinners have been hardened in their

impenitence, while good and holy men, as well as true gospel churches, have been perplexed, discouraged and weakened.

But to return from this digression, we remark, that a single church is revived, when, after a season of deadness and declension, Jehovah is pleased to pour out his Spirit,—Christians take a higher stand, in point of faith, love, and obedience,—and sinners are converted from the error of their ways, and added to the church. It is, however, not absolutely essential to a revival, that there should be accessions of converts to the church; although this will be a very frequent result of such a revival. The main thing is, that the church itself, or the individuals composing that church, should be aroused and sanctified; that they should become more holy, more happy, more useful. This will generally produce its appropriate effects upon the unconverted. It will naturally call their attention to the subject of religion, and may become the means of their eventual salvation.

From these remarks, it will be readily perceived, what we understand by a revival of religion. It is not an excitement upon the subject of religion, in which there may be much feeling, much bustle, much talking, much preaching, and many prayer meetings, and during which, we may add, there may be many conversions and additions to the church, but the results of which are not permanently beneficial. In such a scene, there may be much of what is good; the truth may be preached and felt; Christians may be happy; and some sinners may be converted to God; but relaxation, exhaustion, and inactivity are the result; and an observant looker-on may be led to doubt whether the church is permanently benefited.

It is not a state of outward religious prosperity, in which the preaching is good, the hearers numerous and attentive, and the people of God confident as to final success; because success may never come; and amid external prosperity and high hope, piety and virtue may actually decay.

It is not a condition of progressive improvement in the church, during which christians are growing in grace, and though liable to many fluctuations of personal feeling and experience, "to wars within and fightings *without*," are, upon *the whole, advancing in faith* and hope, in meekness and obedience, and during which there is also a gradual accession of converts from the world. This is not, properly speaking, a revival of religion, but it is a most desirable and delightful state of things. In fact, though this is not a revival, it is by far the best state in which a church can be, and infinitely to be preferred to a periodical and occasional excitement, even of the best kind.

A revival of religion must take place in a church comparatively dead, where, in consequence of a special and powerful divine influence, the dry and inanimate bones of "the valley of vision" are supplied with life and energy; or, in other words, where professors of religion are aroused to a sense of their vast responsibilities, their glorious privileges, their immortal hopes, possess higher affections and more powerful energies in the cause of God, and, as a consequence of this, individually and unitedly "come up to the help of the Lord, to the help of the Lord against the mighty."

Such a revival is permanent in its results, at least with reference to those who have been its subjects. They have attained a higher elevation in the divine life. They have become more holy, more like to Christ, more detached from the world, and more submissive to the will of God. They have become more humble and more happy, more devoted and more consistent, more prayerful and more watchful. They have acquired higher views of truth and duty; and their hearts burn with a purer, more godlike affection. And the remembrance of it "will never die;" the effect of it will be perpetuated through life, and be felt in the entire subsequent history of the church.

As a natural effect of this, the gospel, at least in its practical bearings, will be invested with greater power over the unconverted world around, and, generally speaking, sinners in large numbers will be converted to God. Still, it ought to be remarked, that the conversion of sinners is not a revival of religion; it is merely an accompaniment or a result of a revival, not a revival itself. A revival can only take place among Christians; although its effects will seldom be confined to them. "In unconverted men, there is nothing to revive but sin;" and to speak of a revival among them is an abuse of language. Nay, more, we can conceive of a revival, in which there are

no sinners converted; and a revival, too, which will be followed by permanent results, in the improvement of individual Christians, and "the edification" of the church.

Hence, every revival must begin in the church, and with individual Christians; although it will generally result in the conviction and conversion of the ungodly, and the consequent extension of the Redeemer's kingdom.

The church is constituted with a view to the salvation of the world; and while a revival is to be desired, for its delightful effects upon individual Christian character, yet its principal design is to supply the church with increased energies and facilities for the promotion of the Saviour's cause.

Thus it is usually followed by earnest desires and fervent prayers, on the part of the church, for the conversion of souls. It is also followed by a greater willingness to support the gospel, and maintain the institutions of Christ; by increased liberality and benevolence, and a deeper interest in the salvation of the whole world. In one word, it is followed by increased practical effort and prayer for the benefit of our fellow-men.

A revival of religion, then, is a great and glorious transition from a state of religious depression and dearth to one of life, energy, and hope. It consists in the permanent improvement of individuals and churches in faith, love, and obedience. It is followed by increased stability and strength in the church, and an accession of converts from the world. It glorifies Christ, renders Christians happy, and confers great benefit upon the world.

We are now, in the second place, to consider the conditions upon which a revival of religion will be enjoyed, and the means by which it is to be secured and promoted. These are so intimately connected, and run so much into each other, that it will probably be best to consider them together. We shall also be under the necessity of being exceedingly brief, upon this part of our subject, having room only to indicate great general principles.

Two things are especially necessary, in order to a revival of religion in any Christian church, or in the church generally. First, that Christians be prepared for it. Second, that God in heaven exert an influence to produce it.

It depends upon God and the church, but depends upon them in different senses; upon God as the fountain of influence,—upon the church as the recipient of that influence.

An influence may be exerted, but the church may not be in a state of suitable preparation to receive it; nay, more, may repel the means of revival. If this is not the case, we do not understand the meaning of the following injunctions: "Grieve not the Holy Spirit;" "Quench not the Spirit; despise not prophecyings."

The Spirit is beautifully and appropriately compared to a dove. And how often does that celestial dove hover above a Christian church, looking as it were, for a spot upon which to rest; but finding none, takes his departure for heaven!

"He flies from scenes of noise and strife."

Preparation, then, on the part of the church, is necessary to a revival of religion. There must be a perception of her melancholy condition, induced by the preaching of the gospel, the perusal of the Scriptures, the dispensations of divine providence, or other means of grace. The church must avail herself of such means as God has put within her power, for ascertaining and feeling her state of declension and ingratitude. Her guilt must be acknowledged, penitence must be felt, and humility cherished before God. Solemn prayer must be offered, and a new dedication to God made. There must be a willingness to do the will of God; a meeting God, so to speak, not in pride, not in self-sufficiency, not in jealousy and distrust, but in meekness, fear, and faith. This must be done, just as a child, returning to the home from which he had wandered, meets his mother; as the exile, coming back to the land of his birth, meets the friends of his early days,—of his happier years.

Above all, there must be special influence from heaven. This is required, in consequence of the deceitfulness of the human heart, and the fearful power of outward temptation. It is promised in answer to prayer; it is given with the greatest possible freeness; and it is given just in that precise measure and mode which our exigencies require.

God and the church always go together in this interesting and delightful work. God is the giver, and the church

the humble and grateful recipient. Hence, while the church is active, most active, in the promotion of revival, all the glory of it redounds to God.

As to the metaphysics of this relation, we cannot at present touch them. Perhaps the subject is somewhat beyond our grasp. It is well, at all times, to keep ourselves within the province of ascertained fact, and leave modes and relations, which in many cases are too high for us, just where we find them. It is, however, perfectly certain, that God is both able and willing to revive his work in any heart or in any church; and all that remains for us to do is, to lay open that heart and present that church to the sacred, the sanctifying influence of his Holy Spirit.

RETIREMENT, MEDITATION, AND PRAYER.

BY THE REV. DANIEL KATTERNS.

THERE is something in solitude peculiarly suited to the distressed circumstances of the human family—amid the various perplexities of the world it forms a sweet and unfailing source of consolation, and thus proves itself as much the friend of solid happiness as of genuine piety. The only moments of human existence to which in declining age or on the bed of death the memory reverts with unmingled satisfaction, are not those which are passed away in the hurry of business or the glare of dissipation, but those in which the soul held converse with herself. These are the "cool and sequestered scenes of life," the bowers, so to speak, in which the traveller through the world's wide wilderness sits down to repose from the labours of the past, and to recruit his failing energies for the efforts of the future.

To say nothing of religion, the hours which we spend in solitude are not only the happiest but the purest of our lives. The vicious man may be firm and resolute as long as he is supported by the applauses of the multitude, but let him come into his closet and suffer conscience to speak, and his firm built purposes are instantly unnerved, and all the machinery of iniquity stands still. In the pure air of the closet virtue flourishes, but wickedness expires. And will not experience attest the influence of solitude in seasons of adversity? If perplexities have harassed, if reverses have defeated, if death has snapped asunder the tenderest of earthly ties, no comfort can be found in occupation or in pleasure; but let the closet be tried, and when the first burst of sorrow has subsided, the calm though mournful pleasure which succeeds it shall bind up each aching wound, *and pour into the bleeding spirit the balm of consolation.*

If such be the influence of solitude considered in itself, what must it be when sanctified by the presence of God! If it be so delightful to retire from the bustle of the world into the closet, how will that rapture be increased when Jehovah descends and cheers it with his smile! The christian closet is better than the palaces of a king—a temple thrice holy, the threshold and vestibule of heaven. The flame of devotion here burns bright and unrestrained. The emotions of christian feeling are checked in the sanctuary by the presence of the profane, but here it has no tie. The whole heart lies naked and prostrate before God, and here its most secret fears and wishes may be breathed, with no other listener than the King of kings.

Without the habit of solitary reflection there can be no extensive acquaintance with self, nor any useful knowledge of the world. The most eventful life will be but a barren register of facts, possessed indeed of the sternness of reality, but destitute of moral order, harmony, and connexion. The man who "ponders the path of his feet," and "makes each day a comment on the last," turns his very follies and afflictions to a good account, and on a retrospect of his existence will not find a page which he could wish to blot; while on the other hand, he who has proceeded without once stopping to review his course, will exhibit a life full of occurrences, it is true, but without the comment of experience. The difference in the lives of two such men will be like that between a shapeless mass of stones, and the very same materials wrought by the hand of the architect into a solid and beautiful fabric.

It is reflection alone which stamps a value upon every lesson of wisdom and

piety: else they are only the materials of knowledge, and will exert no influence on our practice and behaviour. The Bible itself is but a sketch of Divine things which must be filled up by constant meditation. A man might be able to repeat it from the commencement to the close, and yet be spiritually a fool. The heart, not the memory, is the seat of religious knowledge; if, therefore our stores are to be increased, it will only be by the habit of serious and prayerful reflection. This must be fostered by retirement, since, though profitable thoughts may often arise while we are pursuing our worldly avocations, yet improvement can only be systematically and extensively sought in the solitude of the closet.

Nothing will tend so much as this to arm the soul against the shock of temptation. "The adversary the devil goeth about as a roaring lion seeking whom he may devour." Can that day be successful which is not begun with God? What an unspeakable advantage will the tempter gain to find the christian without this important piece of his defensive armour! Before venturing into the conflict the plan of the day should be marked out, the peculiar temptations that may arise should be calculated, and with these in full view divine assistance should be sought. To neglect these precautions would be to "rush as the unthinking horse into the battle," and it must surely argue great ignorance of the importance and difficulty of the contest, to enter upon it without forethought, without preparation, without design.

What would be thought of the general who should lead his troops to battle without having surveyed the position of the enemy, or exercised any judgment in the selection of his own? Would he not be censured as a mean and reckless pretender unworthy of the high trust devolved upon him? and yet that very line of conduct which in earthly things would be deemed rash and extravagant, has intruded into matters which involve, not indeed the safety of a kingdom, but what is of infinitely more importance, the salvation of the soul.

The examples of good men in all ages teach us a far different lesson. Daniel, with all the terrors of the lions' den before him, made his supplication three times as before; and even our blessed Lord himself exemplified the practice. *How* often did he retire from the multitude *to the solitary* mountain, or to the shades of Gethsemane! It was thus he fortified himself against the designs of his enemies, and armed his courage for the final agony. By such conduct he has written our duty and interest in characters which cannot be mistaken; for if it were necessary and useful for Him who had all the resources of wisdom and power in himself, how much more important for those whose characters are made up of weakness, imperfection, and folly!

It may be added that the examples recorded in scripture are accompanied with peculiar proofs of their acceptance with God, who has in various ways testified his delight in these secret acts of worship. The most interesting scene in Jacob's life is introduced by this preface, "Jacob was left alone." What followed was too sacred for the indiscriminate gaze even of his own household. There the patriarch prevailed with God, and obtained the name of Israel. How did God honour the faithfulness of Daniel in his miraculous preservation in the den of lions! and can it ever be forgotten that the extension of christian privileges to the heathen world was first announced to Peter, not in the sanctuary, but in his private devotions on the housetop? There the apostle learned that important lesson that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him," and from thence by Divine direction he came down to instruct and welcome into the fold of the Gospel the first convert of the gentiles. What does all this prove but that God has peculiar blessings in store for them who are willing habitually and perseveringly to seek them in the closet?

Here too is a sweet and never-failing resource for the soul that is harrowed up by reiterated woes. If it be delightful to pour our sorrows into the bosom of a friend, how much better to communicate them to him that "sticketh closer than a brother!" He is full of sympathy, for he has endured sorrow in its darkest form, and hence he can be "touched with the feeling of our infirmities." "He careth for you" is the declaration of one who had been with him in the flesh, and had doubtless experienced many proofs of his affection and kindness. But where can the Saviour be so fitly sought as in retirement? Here cares may be forgotten the roving thoughts may be recalled and shut out from every distraction; the

orld may be left behind, and heavenly oughts and sentiments may be realized low.

But secret meditation and prayer have t only their benefits upon earth, they ve a vast reversion of glory in the rld to come. "Thou, when thou pray-, enter into thy closet, and when thou st shut thy door, pray to thy Father ho is in secret, *and thy Father who seeth secret, himself will reward thee openly.*" ow there may be discouragements. e Christian's petitions may be appa-ntly disregarded, but not so in reality. Blessings may indeed, for wise reasons, be withheld; we often ask for things which, if bestowed, would prove curses to our souls; yet if God, in denying these gifts, consults our advantage more than our wishes, *the prayer itself* shall not be cast aside, but recorded and perpetuated in heaven, and when secret wickedness shall be held up to the scorn and detestation of assembled worlds, the secret supplication shall meet with a public approval and an everlasting reward.

Hammersmith.

MEMOIR OF THE REV. JOSEPH HOWLETT.

BY THE REV. GEORGE BAILEY.

The late Mr. Joseph Howlett, who was irty-seven years Pastor of the Baptist urch of Stretham in the Isle of Ely, parted this life, April 22nd, 1837, in e 73rd year of his age. He was born Cottenham in Cambridgeshire, Janu-y 29th, 1765. His parents were res-ctable and probably pious, for they ictly watched his morals, and constant-led him to the worship of God at the rish church. His natural disposition is amiable and artless, and the ruling tues of his childhood were simplicity d obedience.

As a youth but little contaminated, at elve years old he was sent upon the mmon to keep his father's sheep, where was daily in the company of those ho were much depraved. He incau-usly imitated their example, and soon came sportive, vain, and wild. He glected the sabbath, he frequented the e-house, and sung with much delight eir wanton songs. He despised his achers, he disturbed the neighbourhood, grieved his parents, and contracted a gust of religion, and even a dislike of professors. He suffered occasionally om the remorse of a guilty conscience, it he struggled against restraint, and terwards plunged more fearlessly into , as if determined to secure his eter-l condemnation. Such was the pro-ess of his wickedness, but he was af-wards made to eat some of the bitter uits of his own ways.

His *conversion* was produced through my painful circumstances. At the age twenty-two he sustained the loss of father, when a funeral sermon was eached *at the Baptist meeting house: e he attended for the first time.* He was impressed by the event, and his convictions became more powerful, permanent, and deep, till he recoiled at many of his former practices. He continued to visit the house of God, and wished to be like the Lord's people, and though he sought their society secretly, it became known to his companions, and procured him their taunts. These were often repeated with great wantonness and acrimony, and were long borne by him, till being wearied with reproach, he determined to be free. He purposed to change his condition. To effect this completely he made overtures of marriage to a respectable female; he succeeded, and was soon united to her; but God, who knew the way he had taken, by a sudden stroke, within eight short weeks, took away the desire of his eyes. He now became harassed with fresh instances of guilt and horror. He meditated his own destruction, but mercy prevented the horrid deed. He was one day sitting with the Bible in his hand in a state bordering upon despair, when the thought impressed him that to return to the world would be the last and only remedy for his present distress; this aroused his terror, and dismay at the consequences, and he instantly rose, wringing his hands, saying "I cannot, I will not, what must I do!" He opened the Bible and immediately read that passage, "seek and ye shall find;" he attempted to pray and wrestled in prayer—peace entered his mind, and such was his freedom from guilt, and communion with God, that for ten years after he never experienced a barren opportunity in prayer.

In the following year he joined the Baptist church at Cottenham, then under

the pastoral care of Mr. Thomas Barron, and having married a second wife, by whom he subsequently had twelve children, he removed to Cambridge, and entered into the communion of the Baptist church under the pastoral care of the Reverend Robert Hall, who encouraged him to enter into the ministry. Accordingly in the year 1799 he became the pastor of the church at Stretham. His previous trials had partly fitted him for his work. He showed with considerable effect the obligations, impotency, ruin, and danger of the sinner, whilst he urged upon his hearers a cordial acceptance of the Saviour and his grace, as the only remedy for human transgressors. He was useful in the conversion of many in the early part of his ministry, and his mode of thinking and the phraseology of his sermons showed that whilst he gratefully remembered his teachers, he was no servile imitator. He had many troubles in the church, but by his judicious conduct and peaceful spirit, he quelled the troubled waters. His family trials were numerous and such as are rarely experienced, but they were borne with patience, prayed over in meekness, and God was esteemed righteous in them all.

In the month of August, 1836, he was heavily afflicted; the disease lay chiefly in his head and much affected his memory. He experienced short reliefs during which he preached several times. Returning from the meeting-house after preaching the last time, he was taken with a severe shivering, and death was soon apparently impressed upon his countenance. His memory now appeared restored, his thoughts were coherent and vigorous, and his mind serious and happy. As his pains increased, his affectionate and sympathising wife repeated the words of the poet,—

> The pains, the groans, the dying strife,
> Fright our approaching souls away;
> Still we shrink back again to life—

when he stopped her, saying "oh no! no! let me go forward, go forward, I cannot go back, I cannot go back, I long to see my Jesus's lovely face." He then addressed his wife, his daughter, his friends, and his domestics, with the dignity and solemnity peculiar to a dying christian; and as a dying minister he said to his deacons, "take care of the little flock;" so great were his solicitudes for all, that he seemed to be blessing all. After this he enjoyed a little sleep, but upon awaking he discovered some surprise, and said, "I thought I had been in heaven, but I have to die again; oh, what emanations of the divine glory I have enjoyed, I cannot express it." He repeated, "I thought I had been in heaven, but I have to die again." In a few moments he said "ah, I have had a sharp conflict, but I have overcome through Jesus Christ." Being entreated to select a passage as a motto for the improvement of his death in his congregation, he replied "I love the whole Bible, but if I must say, 'I know in whom I have believed:' let that be it." He grew worse, and for a short time each spectator seemed waiting in solemn silence to see death complete its mournful work, when he suddenly lifted his dying eyes, and directing them to his servant, said "oh Ann, 'tis a heaven worth dying for, to see a smiling God." The next day he finished his labours and his sufferings, changing earth for heaven in perfect peace. His consistent and useful life proved the truth of religion for nearly fifty years, but his death perfumed the whole. Precious in the sight of the Lord is the death of his saints.

ANECDOTE OF THE DUKE OF SUSSEX.

At a meeting recently held in Edinburgh to hear the Report of the deputation from the Voluntary Church Association, the following statement was made by Dr. Heugh, in referring to the interview which they had had with the Duke of Sussex.

"There is one anecdote of his Royal Highness which I would wish the meeting *to hear, for I* am sure they would long remember it. He said to us,—"Gentlemen, I am sixty-five years old. Thirty-five of these years have been spent in indisposition; that sobers a man; that makes him think; that corrects many of the opinions which he might have entertained in former years. It has done so with me. I have been accustomed every morning alone to read for two hours in the Bible before break-

id if a man reads that book as he
o do, he in some measure be-
ıspired by it." His Royal High-
:n went on to give some com-
n different passages of the Scrip-
He is a distinguished linguist;
: first thing we did when we
him in Kensington, was to go to
ry, which consists of 1500 copies
ible in all languages and editions,
ıe most perfect collection cer-
: this kingdom, and perhaps the
:rfect in the world; its cost is
d at £40,000 or £50,000. His Royal Highness commented on a passage quoted from Isaiah by the apostle in his epistle to the Corinthians, "Death is swallowed up in victory." The root of the word victory, he observed, ought properly to be translated eternity; so that the more correct reading of the passage would be, "Death is swallowed up in eternity." I mention this to show that his Royal Highness is not a mere cursory or formal reader of the Bible, but that he thinks deeply of what he reads."

DIALOGUE SUPPOSED TO HAVE BEEN HELD :EN THE CELEBRATED EARL OF ROCHESTER AND HIS PAGE, AT THE TIME OF HIS CONVERSION.*

PAGE.

, the sun peeps o'er the hill,
ıg hounds bay the morn,
ls are at the palace gate,
ınter winds his horn.

EARL.

rthee go, my little page,
d them speed away,
;hts are sad, my heart is sick,
not ride to day.

PAGE.

ey are fled, my noble lord,
night with his lady fair,
glorious sight, so glad, so bright,
d that thou wert there.

EARL.

ıy, last night, I had a dream,
of darksome woe,
ance drinks my cup of joy,
ırns my aching brow.
ıt I toss'd in flames of fire,
th hell's damning pains,
ngeance flung around my soul
rk eternal chains.

PAGE.

Shall I run for the leech, my noble lord,
That he may bring relief?
He knows to heal the wounded man,
And will assuage thy grief.

EARL.

Oh no, my pain is at my heart,
That secret cave of care,
And no physician ever lived
To heal the bruises there.

PAGE.

Shall I fetch thy lute, my noble lord,
Whose magic notes can bring,
Joy to the fairest of the fair,
And pleasure to the king?

EARL.

'Twill not untwist the serpent, boy,
That clings fast round my breast,
Nor will it quench the raging flames
That scorch my peace and rest.

PAGE.

Shall I go send the peerless fair,
With bosom white as foam,
Whose eye shines brighter than the star
That guides the wanderer home?

ıe of our readers may not be sufficiently acquainted with the history of this nobleman to enspirit of these lines, it may be proper to state that he was one of the most licentious and e profligate companions of Charles II. In the thirty third year of his age, his career was ' a disease, which proved fatal; and his last illness afforded a remarkable display of the sovereignty of divine grace. These verses refer to a portion of his experience which his Bishop Burnet, describes thus: "But now, the hand of God touched him: and, as he told not only a general dark melancholy over his mind, such as he had formerly felt, but a most , cutting sorrow. So that, though in his body he suffered extreme pain for some weeks, yet of his mind sometimes swallowed up the sense of what he felt in his body. He told me, and in charge to tell it to one for whom he was much concerned, that, though there were no- *me after this life, yet, all the pleasures* he had ever known in sin, were not worth that torture

Her soft embrace was wont to change,
Thy sorrow to delight;
And make thee happy as the day,
And merry as the night.

EARL.

Be still,—in that dread dream I saw,
Her wanton form in hell,
Her voice, that once was soft and sweet,
Then pierced me with its yell;
Her silken hair was bound with snakes,
Her breast was black as death,
She clasp'd me in her withered arms,
To blast me with her breath.

PAGE.

Shall I fill the cup with choicest wine,
That the memory of thy dream,
May fly away like the mist of night,
When it feels the sun's bright beam?

EARL.

Oh no, the drunkard, too, was there,
And his veins with the fire had burst,
And he called in vain, for one watery drop,
To quench his burning thirst.

PAGE.

O then, shall I catch the fairy bird,
That charms the midnight vale?
Her song would make thy heavy heart
Forget its heavier tale.

EARL.

O hush thee, boy, thou knowest not
The bitter pangs I feel;
Not all the music of the skies
My sinful soul can heal.

PAGE.

O noble sir, if thou dost fear
The Lord's avenging rod,
Let me read of him who reconciles
The sinner unto God.

EARL.

Ah me, had he ten thousand worlds,
Its wealth would not suffice,
To ransom my poor soul from hell,
'Twould be a paltry price.

PAGE.

My lord, it says, it was not gold,
Appeased an angry God;
It was a spotless sacrifice,
Of groans, and tears, and blood.

EARL.

Then haste thee, for thy life, my boy,
Bring me a man of God,
One that can tell my guilty soul,
Of Christ's redeeming blood.

R. W. TAYLER.

Bristol.

---

he had felt in his mind. He considered, he had not only neglected and dishonored, but had openly defied his Maker, and had drawn many others into the like impurities: so that he looked on himself as one that was in great danger of being damned." At a subsequent interview, however, he gave an interesting account of the manner in which he had obtained relief. "He said, Mr. Parsons, in order to his conviction, read to him the fifty-third chapter of the prophecy of Isaiah and compared that with the history of our Saviour's passion, that he might there see a history concerning it, written many ages before it was done, which the Jews that blasphemed Jesus Christ still held in their hands, as a book divinely inspired. He said to me, that as he heard it read, he felt an inward force upon him, which did so enlighten his mind, and convince him, that he could resist it no longer, for the words had an authority which did shoot like rays or beams in his mind; so that he was convinced, not only by the reasonings he had about it, which satisfied his understanding, but by a power which did so effectually constrain him, that he did ever after as firmly believe in his Saviour, as if he had seen him in the clouds. He had made it be read so often to him, that he had got it by heart, and went through a great part of it in discourse with me, with a sort of heavenly pleasure, giving me his reflections on it." Before he died, he evinced his penitence in various ways; among others, by signing solemnly, in the presence of witnesses, the following declaration: "For the benefit of all those, whom I may have drawn into sin by my example and encouragement, I leave to the world this my last declaration, which I deliver in the presence of that great God, who knows the secrets of all hearts, and before whom I am now appearing to be judged, That from the bottom of my soul, I detest and abhor the whole course of my former wicked life; that I can never sufficiently admire the goodness of God, who has given me a true sense of my pernicious opinions, and vile practices, by which I have hitherto lived, without hope, and without God in the world; have been an open enemy to Jesus Christ, doing the utmost despite to the Holy Spirit of Grace; and that the greatest testimony of my charity to such, is to warn them, in the name of God, and as they regard the welfare of their immortal souls, no more to deny his being, or his providence, or despise his goodness; no more to make a mock of sin, or contemn the pure and excellent religion of my ever blessed Redeemer, through whose merits alone, I, one of the greatest of sinners, do yet hope for mercy and forgiveness.—Amen."—ED.

REVIEWS.

The Sacred Writings of the Apostles and Evangelists of Jesus Christ, commonly styled the New Testament. Translated from the original Greek, by Doctors George Campbell, James Macknight, and Philip Doddridge. With Prefaces, various Emendations, and an Appendix, by ALEXANDER CAMPBELL, of Bethany, U.S. From the fourth American edition. 1838. pp. lx. 456. xxx. Price 4s. 6d. cloth.

Honour to the memory of William Tyndale! To no uninspired man is Britain so much indebted. At the peril of his life, which was eventually sacrificed, he gave the inhabitants of this land an intelligible, printed, English Testament, and thus imparted stability to an excitement which would otherwise most probably have died away, and diffused a light which no earthly power could extinguish. Honour to the memory of William Tyndale, the learned, the pious, the diligent, the self-denying friend of our country, whose translation is in many cases beautifully expressive, and every where perspicuous and faithful.

Yet it would have been great weakness in our ancestors to confine themselves pertinaciously to the words of Tyndale, and refuse to avail themselves of the corrections which superior erudition and superior facilities supplied. To act in the spirit of Tyndale was in some cases to reject his renderings; for the spirit of Tyndale inclined the possessors of his mantle to make plain whatever was obscure, and rectify whatever was erroneous. Many entered into his labours; and many rendered some service, while they acquired a celebrity which they never would have attained had he not cleared the way before them, and left them the results of his industry and genius. But it was a great advantage to the investigators of truth, at the time when the spirit of religious inquiry was most prevalent, that they had in their hands a variety of translations, and opportunity to compare one with another. Of this advantage King James directed the compilers of the standard version to avail *themselves, specifying Tyndale's, Coverdale's, Matthewe's,* Whitchurch's, and the Geneva, as the translations which they should follow when they agreed better with the text than the Bishop's Bible. And to this advantage they properly refer in their preface, saying, "Truly, good Christian reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad one a good one; (for then the imputation of Sixtus had been true in some sort, that our people had been fed with gall of dragons instead of wine, with wheal instead of milk;) but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against; that hath been our endeavour, that our mark." They bear testimony, also, to the benefit which readers may derive from consulting more than one translation, and comparing the renderings of different translators. This they assign as a reason for giving, with their version, marginal readings; saying, "Therefore, as St. Augustine saith, that variety of translations is profitable for the finding out of the sense of the scriptures; so diversity of signification and sense in the margin, where the text is not so clear, must needs do good; yea, is necessary, as we are persuaded. We know that Sixtus Quintus expressly forbiddeth that any variety of readings of their vulgar editions should be put in the margin; (which, though it be not altogether the same thing to that which we have in hand, yet it looketh that way;) but we think he hath not all of his own side his favourers for this conceit. They that are wise had rather have judgments at liberty in differences of readings, than to be captivated to one, when it may be the other." It is an unhappy thing that many persons, resting in an ignorant carelessness upon the bare text of the common version, have become quite indifferent to those marginal readings which the translators themselves thought necessary to the completeness of their work; and it is to be regretted that so many copies of the Bible, comparatively, are published in that bald, imperfect state, which deprives the reader of so valuable a part of

the translators' labours. We grieve to think how much external attractions are preferred to intrinsic worth, whenever an octavo or quarto Bible, elegantly bound, is placed before us, which we perceive, on opening it, to be devoid of marginal readings and references. It is equally to be lamented that the generally-conceded excellence of what is called the authorized translation has thrown previous versions in so great a degree into oblivion; which is just as unreasonable as it would be, in a court of justice, to refuse to hear the testimony of several witnesses respecting an important and intricate series of transactions, because one of their number was an intelligent and respectable man.

It is a curious fact, that the persons who make the least use of a diversity of translations are the very persons who need them most. Learned men avail themselves freely of their aid. Greek and Hebrew scholars of the first eminence examine and compare with the originals the translations of ancient and modern times; while men who understand no language but their own, intent on discovering the true meaning of the sacred oracles, sigh over their inability to read the originals, and yet neglect to avail themselves of what is incomparably the best substitute for a critical acquaintance with the original languages. Thus their attention becomes fixed on words rather than thoughts; they repeat phrases, the sound of which is so familiar, that they never think of their meaning; they view the inspired statements but in one light and from one point of observation; they derive mysteries from particles and expletives; and, too often, if conversed with on the subject, they seem inclined to give an affirmative answer to the pointed interrogatory of King James's translators, "Is the kingdom of God become words or syllables?" Many devout but timid Christians are apprehensive that if they were to consult different versions of scripture it would unsettle their faith, and produce universal uncertainty. From the days of Jerome to the present time this has been sincerely urged, and amply refuted by appeal both to reasoning and to fact. So far is this from being the case, that a comparison of translations will confirm every intelligent reader in the general correctness of each; just as a comparison of *the evangelists* confirms our faith in the *general history*, though it may occasion some perplexity about details. Who would wish, in order to avoid the difficulty of harmonizing some parts of the gospels, to lay aside three of them, and confine himself to one? He might escape some inconveniences, but his loss would far exceed his gain. The mere English student will find that a comparison of different respectable translations dissipates a host of suspicions that were lurking in his mind, and sheds on the representations of inspired men a new and unexpected lustre.

About twenty years ago, a volume was published in this country, which gave the text, without the notes, of Dr. George Campbell's Four Gospels, of Dr. Macknight's Apostolical Epistles, and of the remaining two books of the New Testament from the Expositor of Doddridge. The volume before us does the same, with this exception, that the editor has occasionally departed from the language of his authors, when it has appeared to him to be susceptible of improvement. Some of his emendations are judicious, particularly in the epistles; but the propriety of some is questionable. The substitution of the second person plural in dialogue, for the second person singular, though conformable with modern usage, seems to us unfavourable to the solemnity of the narrative. One alteration, which we must mention, is, that Mr. Campbell has thrown overboard King James's beloved "ecclesiastical words," more completely than any of his predecessors. Dr. George Campbell renders the word *baptize*, immerse, in some cases, but not when it refers to the initiatory ordinance. Thus he renders Luke xii. 50, "I have an immersion to undergo, and how am I pained till it be accomplished;" and Mark x. 35, "Can ye drink such a cup as I am to drink, and undergo an immersion like that which I must undergo?" but adheres to the word *baptize* in his account of ritual transactions. The reasons of that eminent critic for this adherence were not, however, philological, but prudential. He says, "We have deserted the Greek names where the Latins have deserted them, and have adopted them where the Latins have adopted them. Hence we say *circumcision*, and not *peritomy*; and we do not say *immersion*, but *baptism*. Yet when the language furnishes us with materials for a version so exact and analogical, such a version conveys the sense more perspicuously than a foreign

name. For this reason I should think the word immersion (which, though of Latin origin, is an English noun, regularly formed from the verb *to immerse*) a better English name than *baptism*, were we now at liberty to make a choice. But we are not. The latter term has been introduced, and has obtained the universal suffrage: and, though not to us so expressive of the action, yet as it conveys nothing false, or unsuitable to the primitive idea, it has acquired a right by prescription, and is consequently entitled to the preference." Mr. Alexander Campbell, however, writes boldly, "John the Immerser;" tells us that he said, "I indeed immerse you in water," and informs us that Jesus said to his disciples, "Go, convert all the nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all the things which I have commanded you."

This work has, therefore, special claims to the good will of those Christians of our own denomination who have desired the publication of an English New Testament in which the word baptize should be translated, instead of being transferred. We confess that we have no appetite for sectarian translations, or translations having any object more specific than the manifestation of truth, impartially and completely. We should deprecate the publication of a version of which it should be the chief purpose to exhibit more clearly to view our own sentiments on any particular topic. There have been too many controversial translations already. If we must have controversy, let us have it in any form rather than that of translation of the holy volume. But if in a version, issued on general principles, we find renderings conformable to our own views, we do not hesitate to say that we like the book the better for it. We quite agree with the editor of this work when he says—

"It is much more likely that we shall find a faithful and perspicuous translation coming from individuals, who, without concert or the solicitations of a party, undertake and accomplish it, having no national or sectional cause to abet; than to expect to find one coming from those surrounded by a king and his court, and paid for their services out of the public treasury: convened, too, from one part of those elements of discord, which had distracted and convulsed a whole nation."

The Prefaces and Appendix *condense into a small compass a large quantity* of instructive matter, which will repay the attention of every cultivated mind, but will prove especially valuable to those reading and thinking men who lament the want of a classical education. We do not know any work, of so low a price, which would render a diligent inquirer into the meaning of the apostolic writings one-tenth part of the assistance which is afforded in this small volume.

Exposition of the First Epistle of Peter, considered in reference to the whole system of Divine Truth. Translated from the original German of WILHELM STEIGER. *By the Rev. Patrick Fairbairne.* 2 vols. Edinburgh. Price 10*s.*, cloth.

These volumes constitute the thirteenth and fourteenth of the Biblical Cabinet, a work which has highly approved itself to all those who are anxious to obtain a critical knowledge of the Scriptures. The commentary of Archbishop Leighton on Peter is entirely different in its whole construction and character; but both Leighton and Steiger are eminent, each in his own way. The former, which is so well known and so deservedly estimated, is devotional and practical, calculated to promote elevated views, and to inspire heavenly affections; so that we can fully sympathise with the declaration of a distinguished divine, who said that he could never read a page of Leighton without receiving some spiritual benefit. To awaken holy feeling, to rouse, sanctify, and instruct in the mysteries of religion, were evidently the purposes of the good archbishop; and he has succeeded to the admiration and joy of thousands, whose spirits have been refreshed by the living water he has drawn from the fountains of inspiration.

The commentary before us is, however, of another kind; not less important, though not at all experimental. Its object is to ascertain the meaning of the sacred original, and to explain with accuracy its doctrinal peculiarities. For this purpose, every phrase is carefully examined, and every word of the original subjected to a strict philological analysis. The opinions of other critics are adduced, so that the real sense is believed to be accurately fixed. But while this is one great and primary object, the author has been careful not to suffer the spirit of the original to evaporate in mere verbal correctness, but has

most assiduously aimed, and, as we think, most successfully, to trace the connexion of doctrine and sentiment through the channel of exact words, and of a significant phraseology; and we entirely agree with the translator that the exact and careful diligence which this commentary applies to ascertain and settle the foundations of Christian truth, the precision which it consequently gives to our knowledge of the original expressions, the nicety with which it distinguishes between their full and proper import and what is often improperly ascribed to them; the satisfactory clearness with which it elucidates the connexion of one part with another, and the untrammelled scriptural form in which it presents to our apprehension and confirms to our belief the several portions of that faith "which was once delivered to the saints," render it highly deserving public attention and patronage. While it is obvious that the necessity for works of this description is peculiarly urgent in countries where every thing has been unsettled by a falsely renowned criticism—it is very important here; for although the orthodox faith has not been successfully undermined by hetorodox writers and commentators, yet some of the institutions of primitive christianity have been concealed or perverted by the ignorance—in some cases, the wilful ignorance—of professed scholars, and the unhallowed artifices of a prejudiced misinterpretation.

We need not furnish extracts from a work so minutely critical, as we hope those to whom it is especially applicable, that is, all diligent students in biblical literature, will procure it; but shall only add that it is worthy of standing on the same shelf (and this is no mean praise) with Ernesti, Tholuck, and Plancke.

BRIEF NOTICES.

The Deity of Jesus Christ essential to the Christian Religion: a Treatise on the Divinity of our Lord Jesus Christ. Written originally in French by JAMES ABBADIE, D.D., *Dean of Killaloe, in Ireland. Revised, corrected, and in a few places abridged, By Abraham Booth.* 24mo. pp. 336. Price 2*s.* boards.

The fact that it was republished by the late venerable Abraham Booth, with a preface in which he extols it very highly, will be, to most of our readers, a sufficient recommendation of this work. It illustrates in a popular style the following propositions: 1. If Jesus Christ be not the true God, of the same essence with his Father, the Mohammedan religion is preferable to the Christian religion, and Jesus Christ inferior to Mohammed. 2. If Jesus Christ be not the true God, of the same essence with the Father, the Sanhedrim did an act of justice in causing him to be put to death; and the Jews had sufficient reason to reject the preaching of his apostles, when they called them to believe on him. 3. If Jesus Christ be not the true God of the same essence with his Father, he and his apostles have led us into a complicated and pernicious error. 4. If Jesus Christ be not of the same essence with his Father, there was no harmony between the prophets and the apostles, or between the Old and New Testaments. 5. If Jesus Christ be not the true God, neither the ancient Jewish, nor the Christian religion is attended with sufficient criteria to distinguish it from imposture. Some objections to the doctrine are answered in the last section, and "some considerations adapted to relieve the mind respecting the difficulties which attend this great mystery" are adduced.

Conversion of Dr. Capadose, of Amsterdam, a Portuguese Israelite. Written by Himself. Published by the Neufchatel Society of the Friends of Israel. Translated from the French. London, Price 6*d.*

A very interesting piece of Auto-biography. A touching account is introduced of the author's anxious endeavours to win to the faith of Christ, a brother, whose language on one occasion was, "You are happier than I am, I admit, in having faith; but, as for me, I say it with sincerity, I cannot get myself to believe that there has ever been an immediate revelation from God." At the close of an illness, however, during which no satisfactory results had appeared, a few hours before his death he exclaimed, "Call, call my mother, call my sister; I die, but, I believe in God the Father, Son, and Holy Ghost; I believe in Jesus Christ, my Saviour; he is Master, King of kings, all must come to him; Europe,

, and America, are his; he must
ie whole earth: let it be announ-
nagogue that I die in his name."

*Hear. A correspondence be-
ompiler of "What? And who says
he Editor of the Christian Observer;
dication to the conductors of that*
· JOHN SEARCH: London, 1838.
64. price 1s. 6d.

hlet owes its origin to the man-
the previous production of "John
referred to in the Christian Ob-
s a calm, but spirited exposure of
enuousness on the part of the
it periodical. What answer he
re know not, but surely a regard
haracter will not suffer him to
silence. When shall we see our
erature purged from the foul stain
it, and consecrated to the ad-
f truth and charity alone?

*n Visitor: or Select Portions of the
ls, with Expositions and Prayers.
o assist the Friends of the poor
d.* By the Rev. WILLIAM JOW-
., *Late fellow of St. John's Col-
ridge.* 1838: Post 8vo. pp. 214.
id., cloth.

r published a volume previously,
e Christian Visitor," the subjects
re taken from various parts of the
testaments: in this he has con-
to the four gospels, which pre-
the most suitable materials for
"The design of the work is to
of the poor and afflicted; who,
s of imparting the knowledge of
e truth, may yet find it difficult,
on alone, to fix the attention of
they are visiting." A prayer re-
subject of the address is append-
It may afford assistance in the
the difficult work of conversing
or and afflicted," and in many
advantageously lent.

noe. A tale. By ELIZA PAGET,
*' the Young Disciple." "Village
ls." "Rose Talbot," &c. &c.*
838. pp. 331. Price 4s. 6d.

the characters of this tale are
consi.erable skill, and display
edge of the human heart. A
aits the roof of an enlightened
ite governess, secure in the firm-
principles, and looking forward
ce to a life of exemplary devot-
t Master whose service she has
feeling not her own weakness,
o seek aid from above, and con-
ls easily into the snares of the
ils, *becoming lax in her duties,*

and gradually imbibing the spirit of the world. Happily, she is at length led by the hand of affliction, to perceive her error, and to mourn over her sins and self-deception, expressing her conviction, "that in religion there can be neither firmness nor consistency amongst those, who trust to the stedfastness of their own resolves, whilst God will give in fulfilment of his promise, both wisdom and strength to the humblest and most fearful of all who choose him for their dependence."

Sunday Afternoon Lectures: or Sermons preached in the District Church of St. Mark, Pentonville. By the Rev. JOSEPH JOWETT, M.A., *Rector of Silk Willoughby, Sunday Afternoon Lecturer of St. Mark's, and Domestic Chaplain to the Right Hon. Lord Barham.* London, 1838. Price 5s. cloth.

Simplicity, piety, and sound sense characterize these discourses. They are well adapted to an afternoon's congregation, and may be safely commended as favourable specimens of plain, evangelical preaching.

Poems of a Traveller. By the REV. JOHN HARTLEY, M. A. *Author of "Researches in Greece and the Levant."* 24mo. pp. 157. Price 3s. cloth.

Mr. Hartley's former works will secure a favourable reception for this. It contains about forty short pieces of poetry, the subjects of which seem to have been suggested to him generally by scenes with which he became conversant in Greece, Switzerland, and France. The greater part of them are introduced by explanatory notices of the incidents to which they refer. A Christian spirit pervades the whole.

The Fear of the Lord the Guardian of Youth; including a Series of Counsels and Warnings to twelve distinct Classes of the Young. By JOHN MORISON, D.D. *Author of "Counsels to Young Men on Modern Infidelity, and the Evidences of Christianity," &c. &c. &c.* London, 1838. 24mo. pp. 96. Price 1s. 6d. cloth.

If every young person were to imbibe the principles inculcated in this little book, and live according to the advice which it offers, more than half the evils which afflict society would be extirpated in less than twenty years.

The Nature, Power, Deceit, and Prevalency of Indwelling Sin in Believers; together with the ways of its working, and means of prevention, opened, evinced, and applied. With a Resolution of sundry Cases of Conscience. By JOHN OWEN, D.D. 24mo., pp. 264. Price 1s. 6d. cloth.

We are happy to see that this valuable piece of experimental theology is republished at a low price, and by a society which has extensive means of promoting its circulation.

INTELLIGENCE.

PRUSSIA.

FORMATION OF A BAPTIST CHURCH IN BERLIN.

The Baptist Missionary Magazine, published by the board of Managers of the Baptist General Convention in the United States, contains the following interesting extract, from a letter addressed by a Missionary, Mr. Oncken, to the American Baptist Board of Foreign Missions. It is dated, Hamburgh, August 10th, 1837.

"Whilst we have to record the Lord's continued blessing to the church at Hamburgh, we rejoice to point you to a new field, which, in his gracious providence, has been opened to us. My tour to the capital of Prussia has been highly interesting, and has filled our hearts with joy and gladness. In it you will richly participate, when I inform you, that a little church, composed of six of God's dear children, previously baptized according to the rule of God's house, has been organised. A glorious triumph, indeed, of the truth of God, in the heart of a country, where everything is calculated to keep men from taking so decided a step. I need hardly observe, that these beloved brethren and sisters must have had severe struggles, before they took a step which may be attended with most serious consequences to their liberty and property: nothing but the full conviction derived from the word of God, that they were doing the will of God, could have induced them to take this solemn step.

"My stay at Berlin has been indeed a blessed time to me;—beside the formation of the church, and the administration of the Lord's ordinances in their primitive simplicity, I was permitted to preach the unsearchable riches of the gospel to numerous assemblies. I was still very weak in body, but enjoyed such an abundant measure of grace, that my infirmity was not felt; and while breaking the bread of life to others, my own soul was filled with the power and love of God, my Saviour. Though all these acts were unlawful, according to the laws of the Prussian Government, the Lord was a wall of fire around us, and so no one molested us.

I have been favored with several letters from one of the brethren at Berlin. They are exceedingly happy in their new relation to the Lord, and each other. One of the brethren has exercised his gifts to the edification of the church, and meets with much encouragement. They are amply rewarded by their Lord for the odium cast upon them, *on account of their* profession. Beloved brethren, I commend this little band to your constant and warmest prayers. I have assured them of this, and they feel themselves happy in the consideration, and will derive rich blessings from its accomplishment. I shall have to visit the frontiers of Prussia as soon as I can, to baptize a young man, who will then constitute a part of the church, with another young man, from Oldenburg, baptized last autumn. The church at Berlin will then consist of eight members."

HOLLAND.

CONTINUED PERSECUTION OF DISSENTERS.

The "*Archives du Christianisme*" gives the following extract from the journal "*La Reformation*," which shows, that notwithstanding the appeals made to the King of Holland, and the clergy of that country, the persecution of dissenters is unabated. It now appears that the established clergy are not merely accessories to the crime, but that they are the instigators of the secular authorities, and actually prompt them to seek out officially for those who worship God illegally, when they are not accused by unofficial informers.

"The persecution still continues. Our brethren remain in prison on account of unpaid fines, which already amount to several thousand francs, but they enjoy peace in the Lord their God. The judiciary persecutions also are still carried on. During the last month, the high Court of Justice at the Hague have again annulled the decisions of the court at Amsterdam, which had acquitted our brethren. On the 14th of December, the tribunal of Fiel were to pronounce sentence concerning the worship celebrated on the 28th of October at Zuilichen, when our pastor, Mr. H. P. Scholte preached twice, baptized thirty-one children, and ordained seven elders and deacons. As the accused could not appear, we do not at present know the amount of the fines to which they were condemned. The tribunal of Amsterdam adheres firmly to their principle, that the articles of the penal code cannot be applied, and that according to the fundamental law, religious liberty must apply to religious meetings; consequently, it acquits all those who are accused of performing public worship. Nevertheless, the administrative authority continues violently to oppose these judgments. At Ouldoosdrecht and Bunschollen the quarterings of soldiers are continued. The police of Utrecht disperse by force all the meetings which they can discover. The dwelling of our pastor, Mr. Scholte, is guard-

ed before and behind by sentinels, who act in the most arbitrary way towards those who wish to enter, preventing them from doing so when there are two strangers in the house, and frequently when there are none. The complaints made on this subject to the commandant of the town, as well as to the officer of the guard, have not prevented a repetition of these insults, so that the domestic liberty of the citizens appears no longer regarded. Notwithstanding, the preaching of the gospel pursues its course, and is blessed in most of the provinces.

"In our last number we gave copies of the letters and addresses of the Swiss churches; and since, they have also been published by the *Nederlandsche Stemmen*, and the *Olyflak*; and the *Journal de la Haye* having mentioned them also, we may suppose that many pastors of the Ecclesiastical Reformed Society have seen them. It is not perhaps so well known, that it was the Synod of the same community, who first, in 1834, excited the persecution against our religious meetings, as may be seen by the report of the Synodal Commission among its acts, pages 38, 39, where we read the following:—

"'The commission has judged, first, concerning the existence of illegal religious meetings, which give place to disorder and schism in the neighbouring provinces; also, that it should importune his Excellency the Minister, charged with the general direction of the reformed church, to employ his intervention and most powerful efforts with his Excellency the Minister of Justice, that he may send a decided command to the officers belonging to his department, namely, in the provinces of Groningen and Drenthe, to labour by every means in their power to maintain articles 291 to 294 of the penal code of the kingdom without any information of a breach of the laws being laid before them. A copy of this request, accompanied by a dispatch from his Excellency, has been forwarded to his Excellency the Minister of Justice.

(Signed) H. H. DONKER CURTIUS,
President.
J. J. DEKMONT, Secretary.'

"On Sunday, December 10th, the church of Utrecht met in the garret of a poor sister, a member of the church, to hear Mr. Scholte preach. (They had before been accustomed to assemble in a very convenient place with the permission of the authorities, who gave tickets of admittance; but these the church has renounced, because preaching, and the administration of the sacraments were prohibited, since which, the entrance has been guarded by soldiers.) Mr. Scholte was preaching in the garret on Heb. x. 23, 24, when Mr. Van Loenen, commissary of police, came with his agents to disturb the worship and disperse the *persons present*. Mr. Scholte and Mr. Fakke, the elder of the church, alone remained. The commissary desiring them to go also, Mr. Scholte told him that his duties as commissary were fulfilled; that the meeting having retired, he did not consider himself bound to leave a place where there was evidently no possibility of his committing an act, which it was thought proper to term illegal; that, besides, the competent judge had acquitted him of crime, and he therefore besought the police to respect the sentence of the judge, but especially personal liberty. But all was useless; every one was driven from the garret, the soldiers came up, and our pastor was thrown with violence to the foot of the stairs. A Roman Catholic, who lives below, received Mr. Scholte into his room, and the commissary after reckoning if more than twenty persons had been present, set out with his agents and the Soldiers. The crowd which had assembled before the house contented themselves with some abuse. Our pastor left without difficulty, and in the evening continued the preaching, which had been interrupted in the morning, in another house, without disturbance. The following Sabbath, the sacrament of baptism was administered in the same church. On the 19th December, Mr. H. G. Klyn, elder of the church at Utrecht, and the wife of Mr. Van der Horst, were condemned by the tribunal to a fine of sixteen francs each, on account of a religious meeting held in the house of that lady. On the 27th of December, three of our brethren, inhabitants of Zalk, were set at liberty, after passing six months in the prison of Zwolle. Brother Van Unen, who was imprisoned some weeks after, remains there still, but the Lord will not leave himself without witness towards him."

ANNUAL MEETINGS OF RELIGIOUS SOCIETIES.

WESLEYAN METHODIST MISSIONARY SOCIETY.

April 30.

The General Meeting was held in Exeter-Hall, John Hardy, Esq., in the Chair. The Report, which was read by the Rev. Dr. Bunting, stated that the principal or central stations occupied by the Society are one hundred and eighty-six. The Missionaries are three hundred and seventeen, eighty-eight of whom are employed in the West India colonies. The total number of communicants on the Mission Stations, according to the last regular returns, is sixty-six thousand and seven, being an increase of four thousand two hundred and four on the number reported last year. This total does not include the number under the care of the

Missionaries in Ireland. The returns of the children and adults in the Mission schools are as follows:—Ireland and other European Missions, 5,343; India and Ceylon, 6,512; South Sea Missions, 9,881; South Africa, 2,145; Western Africa, 1,365; West Indies, 16,946; British North America. Including the Chippewa and Mohawk Indians, 7,088; —total 49, 280; being an increase of 2,174 on the number reported last year, including Missionaries and their wives forty-six persons have been sent out by this Society since the last Anniversary. Intelligence has been received during the year of the death of the following much-lamented Missionaries:—The Rev. Edward Maer, and the Rev. Benjamin Crosby, Sierra Leone; the Rev. George O. Wrigley, and the Reverend Peter Harrop, Cape Coast; the Rev. Henry Wilkinson, St. Mary's; the Rev. James D. Jackson, Jamaica; the Rev. William Ellis, Newfoundland. The ordinary income of the Society for the past year, besides sums amounting to more than £8000, received for Special purposes, or from sources merely occasional and casual, has been £73,875—an increase of £5,891. The Expenditure of the year has, however, greatly exceeded the Income; and the Society is actually in debt to the Treasurers on the Balance-Sheet for 1837.

CHURCH MISSIONARY SOCIETY.

May 1.

At the thirty-eighth Anniversary of this Society, which was held in Exeter Hall, the Earl of Chichester presided. The Report was read by Mr. Jowett, and contained statements of which the following is an outline. Since their last Anniversary, the income of the Society in donations, subscriptions, contributions from Associations, and legacies, had amounted to 83,447*l.* The Society's income during the preceding year had been 71,727*l.*, being an increase in this year of 11,720*l.* The Society was becoming daily more and more spread throughout the country, for the increase in donations had amounted to nearly 2,000*l.*; legacies, 4,000*l.*; contributions from Associations, 7,000*l.* Great as was the increase in the past year, it had been exceeded by the expenditure, which amounted to 86,540*l.* This large outlay has been occasioned by the sending out twenty-five more missionaries than had been sent out since the formation of the Society. In west Africa a new missionary who had been sent out, had met with a most favourable reception. From south-east Africa, the Rev. Mr. Owen had transmitted the most favourable accounts of the progress of *the mission. In the Zoolu country, the King had at length* been induced to give the missionary a most favourable reception, and had, with several of his people, heard the missionary preach, through an interpreter, Jesus and the resurrection. In the Mediterranean Mission, and those of Asia Minor, Calcutta, and northern India, the accounts of the progress of the Society were most favourable. In mentioning the statements transmitted as to the Madras and Southern India mission, the Report expressed the deep regret which the committee felt at the loss sustained by the Society in the death of that excellent prelate, Bishop Corie, to whose usefulness they were much indebted for promoting the objects of the Society. In Madras, as in other parts of India, there had of late sprung up an extensively increased desire amongst the people for the benefit of education, In Tinnevelly, the Committee regretted to state, there had arisen some differences and troubles which had tended to retard the missionary progress; but still notwithstanding, it had pleased Almighty God to bless the labours of some by the addition to the faithful there of 200 from Heathenism. From the Bombay and Western India Mission, the excellent Bishop of that district had forwarded the most favourable accounts. The Report next stated that the Committee had presented memorials to the directors of the East India Company, and also to the Board of Control, respecting the Abolition of the pilgrim-tax, and there was reason to hope that these applications would be attended with a favourable result. In Ceylon, the mission had derived most important advantages from the increased knowledge, experience, and ability, of the native agents. In China, the Committee regretted to state, that the systematic opposition of the Chinese Government had created great obstacles to the progress of the mission. In New Holland some obstacles had arisen. as also in New Zealand, from intestine wars among the aborigines. In some of their recent sanguinary contests, 500 had fallen, and been followed by the most horrible and revolting scenes of cannibalism; thus showing what man is without the light of the Gospel, and showing also the effects and evil influence of some who were Christians only in name. Yet in some of those districts the missionary cause had made considerable progress. In the West India mission, the Committee had to acknowledge the receipt of 1,000*l.* from Government, towards the promotion of negro education; yet the Society had to expend immense funds in following up that object. In Jamaica they had six missionaries and twenty-five catechists; and their exertions had been blessed with very great success. The North-Western American mission had received signal proof of the divine aid on its labours. In conclusion the

Report stated, that the Committee, in surveying the different missions in connexion with the Society, had to rejoice and give glory to God for the success with which, on the whole, he had been pleased to bless their labours.

CHRISTIAN INSTRUCTION SOCIETY.

May 1.

The Thirteenth Annual Meeting of this important Institution was held on the Evening of Tuesday, in Exeter Hall, Sir Culling Eardley Smith, Bart. took the Chair.

The Rev. J. BLACKBURN read the Report. It commenced by detailing the state of the eighty-seven associations of visitors found in different parts of the Metropolis, of which the following is a summary :—

	Associations.	Visitors.	Missionaries	Prayer-Meet.	Families.
London . . .	11	241	2	19	7,664
Finsbury . .	12	286	2	12	7,090
Mary-le-bone .	4	70		2	2,351
Westminster .	2	85		2	1,406
Tower Hamlets	23	637	3	43	14,692
Southwark . .	11	286	2	24	6,578
Lambeth . .	9	114	1	4	3,066
Greenwich . .	3	72	1	3	2,313
Suburban . .	12	107	4	15	4,679
Thus presenting the gratifying total of . .	87	1898	15	124	50,639

By those operations upwards of 252,000 individuals were brought under the influence of the Society. More than 3800 cases of distress were relieved during the past year, either with money, food, clothing, or medicine. By the voluntary agents, 143 copies of the Scriptures have been circulated; 2927 children were obtained for Sunday and day-schools, and there had been sent to the families under visitation not less than 1,800,000 religious tracts. At the commencement of the last summer, the committee renewed their arrangements for field and street preaching with more than usual energy, having been much encouraged by the truly liberal donation of Sir Culling Eardley Smith, who presented the Society with two elegant and commodious tents, which cost him more than £80. Besides these, the Committee purchased a third, at the expense of the Society, which, with three others already in their possession, enabled them to pitch six of these Christian tabernacles in different suburban stations. At the six stations there were, during the season, 240 religious services, each of which was on an average attended by 230 persons. 240 religious services were held in the *open air*, at which an *average audience of 120* hearers was obtained. Four courses of lectures had been delivered in different parts of the metropolis. The committee had continued, by correspondence and the grant of tracts, to encourage the formation and to aid the support of similar associations in the towns and villages of the United Kingdom. They had voted supplies of covered tracts, and such other publications of the Society, to 14 associations.

THOMAS CHALLIS, Esq. the Treasurer, then presented his account; from which it appeared that the expenditure of the Society during the year had amounted to £1525, but the receipts to £1347 only, leaving a balance due to him of nearly £200.

BRITISH AND FOREIGN BIBLE SOCIETY.

May 2.

Lord Bexley, the President, presided over the Thirty-Fourth Anniversary of this Society.

An abstract of the Report was read by the Rev. A. BRANDRAM, assisted by the Rev. G. BROWNE (by whom it had been drawn up :) from which it appeared, that the issues of the Year had amounted to 594,398; being 369,764 issued at home, and 224,634 from Depots abroad; being the largest number of copies circulated from the Foreign Depots of the Society in any year since its commencement. The total number of copies issued by the Society since its commencement was 10,888,043.

The Receipts of the Society during the year had amounted to £97,237. 1s. 11d.; of this sum, the principal item was £31,892. 16s. received in free contributions from auxiliary societies, being an increase of £1258. 16s. 4d. over the amount received from the same source in the previous year. The legacies had amounted to £11,911. 15s. 3d.; being £1916. 4s. 7d. more than in the preceding year. The amount received in donations had been £4,480 5s. 7d. The Total Expenditure of the Society, during the year, had amounted to £91,179. 14s. 11d. and its engagements on the 31st of March exceeded £68,000.

Two Bishops of the Established Church who were present, the Bishop of Chester and the Bishop of Norwich, distinguished themselves by the liberal tone of their addresses. The latter, in referring to the infancy of the Society, said, "I will candidly confess, that in those early days, I was led, by the persons with whom I lived, by the companions with whom I associated, to look with some little degree of prejudice upon the Bible Society. I was told, and I thought, that it might be a dangerous instrument; that it would upset the Church; that it would derange the order of things; in fact, I did

not exactly know what I thought—which, I believe, is the case with a great many. But I am indebted to the Bible Society, perhaps, for what I conceive to be the most valuable principle which I hold; I am indebted to it for this principle, that of laying aside prejudice, and looking at a case on both sides. I was told that the Bible Society was dangerous; that it would do this, that, and the other; that it would overthrow the Church; that it would excite infidelity, and I cannot tell what: but at the same time there was, in the violence and the acrimony of the charges brought against it, something which induced me to see if nothing could be said for it. I did so; and I hope and trust, that to the end of my life, as in earlier days, I shall adopt nothing in haste, from ignorance, or from prejudice, but calmly and carefully look on both sides of every question. I may be wrong—some people may think me so; but that which is called the fundamental principle of the Bible Society, and which I once thought, and some still think, extremely dangerous, I now believe to be a most valuable principle; and that is, that on this platform, and in this room, people of all persuasions and sects meet together: here we meet, not as Churchmen, not as Dissenters; but, if I may be permitted to use a homely phrase, we pocket our differences, and meet as Christians. Our object is one and the same; we are to go forth, all in the name of the Lord; we fight under the same banner; that banner is the CROSS OF CHRIST; and we may let our motto be, *In hoc signo vinces!*"

No allusion appears to have been made on this occasion, by any speaker, to the lamentable departure of this Society from its original course, of which our denomination especially has reason to complain, or to Mr. Hinton's impressive and unanswered pamphlet on the subject.

SUNDAY-SCHOOL UNION.

May 3.

The large room at Exeter Hall was thronged soon after the doors were opened.

Mr. WATSON announced to the assembly, that he had received a letter from Sir Culling Eardley Smith, regretting the worthy Baronet's inability to take the chair. Circumstances had arisen which rendered it necessary that he should leave town that morning. In his absence he had great pleasure in stating that their treasurer, W. B. Gurney, Esq., would take the chair.

The services having been commenced by singing and prayer,

The Chairman said, It was unnecessary to offer many remarks previous to the reading *of the report.* The Society had now been established thirty-five years. He saw but one individual present, with whom he was accustomed to associate at its commencement; they had all passed to their reward. Much had been done, but much yet remained to be effected. He trusted that no Sunday-school teacher, that no friend of this Society, would be content with what they had accomplished, so long as there was a single child in their neighbourhood which needed instruction. The report would be of an encouraging character. The present assembly knew little of the difficulties experienced in carrying on this work forty years ago. They were then told, that they ought to pay masters to teach the children, that it was beneath them as ladies and gentlemen to teach the poor. Many, however, overcame those difficulties, bore the reproach with which they were assailed, and set an example which had since been nobly followed by thousands of their countrymen and countrywomen. He rejoiced to find so many engaged in this duty; he hoped that their number would be increased. He considered himself as addressing Sunday-school teachers, but there were, no doubt, those present who were not engaged in that important field of labour. He trusted that the remarks made on the present occasion would be such as to induce them to enlist themselves in the service, and that in future years of their life, they would be carrying on the good work, and beholding the triumphs of the Redeemer in the children who, through their instrumentality, had been brought to the knowledge of Christ.

Mr. WATSON then read the report, which commenced by detailing the foreign and colonial operations. Grants had been made to schools in Denmark, France, Portugal, Corfu, and South Australia. From Van Dieman's Land the accounts were very encouraging. Throughout the West Indies, an ardent desire for education was evinced by the negroes. Great efforts had been made by the American Sunday-school Union to establish schools in every part of the United States. The report then adverted to home proceedings. It stated that, through the indisposition of their highly esteemed secretary, Mr. W. F. Lloyd, he had been compelled to tender his resignation of office as secretary; at the request, however, of the committee, he continued to hold the office, the other secretaries engaging to undertake his duties. Twelve grants had been made in aid of the expenses of erecting school-rooms, amounting to £172. The total number of grants made up to the present time was 135, amounting to £2947. Mr. Wilson, the travelling agent, had held his usual meetings, which had been well attended. The number of grants made to Sunday-school lending libraries this year was 201, making the total number of grants

365. Application for libraries still continued. The number of children taught in the schools which had received libraries was 58,139, of whom 29,917 were able to read the Scriptures. Grants of money and other contributions had been made during the year, to the amount of £149. 6s. 5d. The following was a summary of the return of the four London auxiliaries:—

	Schools.	Teachers.	Scholars.
South	115	1,682	15,020
East	121	1,935	20,542
West	240	2,880	30,520
North	101	1,950	18,283
Total	577	8,447	84,365
Being an increase of	11	77	1,625

The sales of the publications at the Depository during the past year amounted to £10,321. 2s. 2½d. being an increase of £1,246. 11s. 1d. over the preceding year.

The Union tune-book had been completed, and the demand for it continued unabated. Several new works on education had been published during the year. The attention of the committee had been directed to the exertions making to enable the blind to read. The first-class book had been printed for them, and a considerable number had been sold. Several donations had been received in the course of the year. The present number of subscribers to the library and reading-rooms was 160. Several books had been added to the library, and lectures had been delivered which were well attended. The total amount of grants made for benevolent purposes during the year ending 31st of March, 1838, was £1540. 11s. 11d.

RELIGIOUS TRACT SOCIETY.

May 4.

The thirty-ninth anniversary of this excellent Institution was held at Exeter-hall, and the large room was crowded by a most respectable audience. Samuel Hoare, Esq., took the chair.

The Report referred to the operations of the Society in China, Malacca, Penang, and Java, and the grants made for the publication of religious tracts. In Burmah the paper sent out by the society had been found most useful; but though the missionaries had three presses continually at work, they could not meet the demands of the natives for religious tracts.

The society has made a special grant of 1,000*l.* for the publication of books for native Christians in India, and for supplying with libraries the colleges established by the Calcutta Committee of Public Instruction; in addition to which, 1,678*l.* had been voted to the different societies *labouring in that country.*

Upwards of 116,000 publications have been sent to Australia, and the missions in New Zealand have been supplied with printing paper. The Rev. John Williams, on his departure for Polynesia, received from the society 24,000 copies of ten works for young people, in the Tahitian and Rarotonga dialects.

The society has continued its efforts for South Africa, Madagascar, and Spanish America. Upwards of 80,000 tracts have been sent to the West Indies, and 216,632 to the British American Colonies. In France a variety of useful works are in progress, particularly a Commentary upon the Scriptures, and translations of Dr. Wardlaw's Lectures on the Socinian Controversy, the Life of the Rev. Henry Venn, and the Reformed Pastor. In Spain and Portugal a considerable number of tracts have been distributed, and the societies in Germany and Russia are actively engaged in the diffusion of scriptural truth.

The grants made to Scotland, Ireland, and other home objects, amount to 2,075,168, in addition to 513 libraries of the society's work voted to Day and Sunday-schools, Union-houses, and other important objects. The publications circulated during the year amount to 15,939,567. The total benevolent income of the society is 5,721*l.* 18s. 10d.; its grants, 8,184*l.* 9s. 9d.; being 2,462*l.* 10s. 11d. beyond the amount of such benevolent income. The sales in the year were 49,284*l.* 9s.; the society's total receipts 62,054*l.* 9s. 2d.

A resolution having been proposed, approving the exertions of the society to promote the diffusion of Divine truth in China, the Rev. W. Medhurst said that the Religious Tract Society had devoted several thousand pounds for the printing of tracts in China, and half a million of tracts had been printed. The members of the Protestant mission there had composed upwards of 100 tracts of from 30 to 50 pages each, several thousands of which had been circulated through the whole of the Malayan Archipelago, and along the coast of China itself. They were not tracts for this time or that time, but for eternity. In writing tracts for China it was necessary to consider the views, feelings, and sentiments of the Chinese. He therefore sat down to study their character and opinions. He found that they had a number of religious festivals among them, which the people followed with the greatest avidity. He wrote tracts against the feast of the tombs, which the Chinese were in the habit of celebrating every spring, and against feeding hungry ghosts, to which they were much addicted. They imagined that the future world was like the present, and as in the present world they needed food, so in another state spirits needed it also, and therefore they sacrificed various

estables. The missionaries felt deeply for the famishing souls of China; they were solicitous that the Lamb in the midst of the throne might feed them and wipe away all tears from their eyes. With that view they had written tracts to counteract the prejudices of the Chinese against Christianity. One of the Chinese was much exasperated at the efforts of the missionaries, and wrote a tract against the tracts. The writer said that it was preposterous for barbarians to think of teaching the inhabitants of the Celestial City morals, particularly when they were so deficient themselves of the five cardinal virtues. Those virtues were, benevolence, wisdom, justice, propriety, and truth; and the barbarians possessed but one of them. Where, he asked, was their benevolence when they came with opium to their shores, and poisoned the people by thousands? With regard to justice, where was their equity, when they sent armies and navies to conquer undefended people? As to propriety, that was out of the question, when men and women ate together and walked side by side. As to wisdom, they dis-esteemed the ancient Chinese sages; they would not read the books of their philosophers, and, therefore, how could they get wisdom? Truth appeared to be the only quality which the barbarians possessed. In that way the Chinese endeavoured to overturn the efforts of the missionaries. But there were instances of a different kind. In the town where he had resided, a Chinese entered the house with a serious countenance, and asked a conference with him in private. He was introduced into his study, and the man requested that he might be admitted to the ordinance of baptism. He (Mr. M.) had never seen the man before, and asked him how he could think of being baptized? The man replied, "Though you know not me, I know you; I have not seen your countenance before, but I have your tracts, and they have brought me to a sense of my condition." He found that the man's notions on the subject of religion were correct and clear, and he spoke with a feeling which was seldom witnessed in sceptical and hard-hearted Chinese. The rev. gentleman then related several anecdotes illustrative of the avidity with which the Chinese received the tracts, and expressed his opinion that the same disregard would be paid to the edicts of the emperor against Christianity as to those against the importation of opium.

BRITISH AND FOREIGN SCHOOL SOCIETY.

May 7.

At the thirty-third anniversary of this society, held also in Exeter-hall, Lord John *Russell, in opening* the business of the *meeting, made some* interesting and important statements. He said, "I have on various occasions ventured to assume the chair, when it has been proposed to me to have that honour, at meetings of the British and Foreign School Society; not so much because I supposed that any qualifications of mine fitted me for the discharge of that high duty, but because I happen to be nearly related to one who, at the commencement of this society—now thirty years ago—took a prominent part in founding and establishing this association. When we look back to that period—when we consider how much in those days men's minds were occupied with other, and, to them, more stirring matters—it is a question of the greatest interest now to consider whether, in establishing this society, and laying down the principles upon which its proceedings were to be conducted, those who took that prominent part laid down principles which are fit and worthy to be adopted, or whether subsequent inquiry and subsequent facts should induce us either to abandon or to materially alter those principles. When I say the principles upon which this society was established, I do not now allude to the various improvements made in what may be termed the mechanical part of education; but I allude to two principles which I think were laid down at the commencement—that, in the first place, lessons from the Bible should form a great part of the occupation of the schools—that the minds of the young should be taught, not only the path and the duties of morality, but that those duties should be enforced and elevated and pervaded, by giving them in the words of scripture truth. The other principle which the society laid down was, that, without deciding, or pretending to decide, among various religious bodies in this country—that while they gave, in the words of the Bible, truths which all communities in this country, with small exceptions, allowed, and, with no very considerable exceptions, in the same words which they allowed, yet that catechisms, whether drawn up by the church or by other religious bodies, should not be enforced as a necessary part of that education. Now, upon considering these principles—upon reading what has been said on both sides both against the one and the other of them—I at least must declare, that nothing which the experience of those thirty years of practical teaching has produced—has in the least altered my opinion that they are principles conformable to sound reason—conformable to the opinions of the majority of the people of this Christian land, and conformable to those great lessons of religious freedom which are implanted in every part of our Lord's word, and in every part of our constitution. But at this time, when, as I say, the question of education has assumed a new and increasing interest, it behoves us likewise to consider what means can be found

to enlarge and extend the sphere in which education is given to our people, because there is no need of shutting our eyes to the fact that, whether in point of extent, or whether in point of quality, there does not prevail, even in this enlightened country, that general and sound education of the people, of all classes, which ought to prevail, and which I hope will prevail, and which I hope that we may be spared in our life-time to see accomplished. I do not propose to enter here into the modes in which that education may be extended, in what manner the aid of the Government, in what manner the sanction of legislation, can be best given to promote this great object; but this I may say, being connected with that Government, that I must beg of you to believe that the abstinence which has hitherto taken place of bringing forward any large measure upon that subject was not the consequence of indifference to the cause of education, but the reverse. That which is enacted in this country is not the decree of an arbitrary sovereign, or the hasty and ill-considered decision of the multitude; the enactments of this country ought to be the result of enlightened discussion and dispassionate investigation, and of the general conviction of the people that such enactments tend to promote their happiness, and are suitable to the condition in which they live. Now, it is our opinion that by attracting attention more and more to this great subject, by allowing discussions to take place without interposing any strict rule of our own which might at first meet with opposition, we are more likely to come to a decision in which various parties, various religious bodies will agree, than if we were to begin in the first place before the public opinion was matured, and before the public mind had come to an agreement on this subject. It is therefore that I look with peculiar anxiety to this meeting more than those that have usually taken place. No doubt it is consolatory to those who in other times took a deep interest in this question to see that that interest has now nearly pervaded the whole community; undoubtedly it is satisfactory to think that while the triumphs of our enemies were exciting the applause and the gratitude of the nation, there were there laying the foundation of those sentiments of peace and good-will which might end in future, as I think all sound and general education will tend, to put an end to those barbarous conflicts in which nations have long indulged. And now, therefore, that that time has arrived when this subject does excite that pervading interest, it must be still more agreeable to find, as I think we shall find, that whatever may now be done, whether by public bodies, or whether by Parliament itself, that those principles which you have adopted, that *of those principles* which thirty years ago you laid down for guidance, you have no need now to be ashamed of, you have no cause now to retract; but that by adherence to those principles, founded on just conviction, mixed with no passion, mixed with no foolish wish to preserve particular rules merely because you have laid them down before—by a steady adherence to those great principles, and by a wise and temperate concession as to detail—you are likely to advance the education of this great people, and to promote their happiness—you are likely to diminish crime—you are likely to make them fit both for the duties which they have to perform in their mortal stage below, and for that immortal character which belongs to the souls of men. And now, having stated thus much to the meeting, I will only say, further, that although the relation, the parent to whom I have alluded, is now distant from this country, and although his health has not enabled him for some time to attend a meeting of this kind, I cannot omit to state, as a duty to him and to you, that he feels the liveliest interest in all your proceedings. I may state, having spoken of that which is more my personal duty, I may go much higher, and say, that the daughter of that illustrious prince who took so deep an interest in the first commencement of the society—that the illustrious princess who now fills the throne of these realms, has no greater desire than to see that every society, every body of men who are now occupied in this sacred task of education, may prosper and speed, and that while you are improving the character of the people, you will increase the happiness and satisfaction of the sovereign."

The Secretary then read the report. It stated, that her Majesty had become the patroness of the society, and had announced her intention of subscribing 100*l.* per annum towards its funds. It then paid a tribute to the late Duke of Kent, who was one of the founders of the society. The model-schools, and the schools generally throughout the country, were never in a state of greater efficiency. 752 boys and 450 girls had been admitted into the Borough schools during the past year, making the total number received in a single establishment alone, 48,241. The examination of the girls' school, which took place a short time ago, was very satisfactory. The Earl of Chichester, on that occasion, took the chair. The committee had introduced into the higher classes the study of the philosophy of common things. Attention had been particularly directed to the training of suitable young persons for teachers, and it was therefore proposed to detain the candidates for a much longer time than had hitherto been customary. But the state of the funds had, to a great extent, prevented the committee from carrying their

intentions into effect. There were in training, at the date of the last report, 44 teachers; since then, 196 had been admitted. Of these, 83 had been appointed to boys' schools, and 68 to girls' schools; 21 had been agents either of the Missionary Society, or of the London Society for Promoting Education in the East; 26 had withdrawn from ill health, or in consequence of proving unsuitable; and 42 were now in training. Notwithstanding the efforts which had been put forth in the cause of education, England was still, to a great extent, inhabited by an uneducated people. The connexion between ignorance and crime had been pointed out in a remarkable manner, by the criminal returns of the metropolitan police. In 1837, 28,496 persons had been taken into custody who could neither read nor write; 28,141 who could only read and write imperfectly; 6,715 who might be said to read and write well; and 1,063 who had received a good education. While of the two former classes, 2,099 were sent for trial and convicted, only 204 of those who could read and write well, and only 23 of those who had received a good education, were found guilty of violating the laws of their country. Mr. Horner, in his report of the factory children, stated, that above 13 years of age there were 49½ per cent. of the boys who could not read, and 57 per cent. who could not even write their names; 57 per cent. of the girls who could not read, and 88 per cent. who could not write their names. Applications had been received from 47 places for schools, by which provision had been made for the education of 12,510 children. The erection of these buildings had cost 18,519*l.* The amount granted from the Treasury was 6,090*l.* Memorials for 51 additional schools remained undecided. The report detailed at considerable length the progress of education in the West Indies, and went on to observe that the financial state of the society was still unsatisfactory. Nothing short of additional annual subscriptions to the extent of 1,000*l.* could sustain the committee under the heavy load thrown upon them in consequence of the enlargement of a training establishment. The annual receipts, irrespective of auxiliary associations, only amounted to 700*l.*, while the training alone cost the committee 1,280*l.*

LONDON MISSIONARY SOCIETY.

May 10.

The large room of Exeter-hall began to fill at an early hour, and long before the time appointed for the commencement of the proceedings every seat was occupied. At half-past nine o'clock, Mr. Baines, M.P. for Leeds, took the chair.

The Rev. W. Ellis read an abstract of the *report, from* which it appeared that the South Sea mission had been favoured with many proofs of Divine compassion and support. The Chinese still excluded the ministers of reconciliation from their country. In India, the revival of piety at some of the most important stations encouraged to perseverance. The progress of the Siberian mission, as compared with former years, was satisfactory. In the Ionian isles, education was vigorously advancing; and the interests of religion, especially at Corfu, appeared to be taking deeper root. In Southern Africa the peace of the colony continued unbroken. The mission in the West Indies partook in the general advancement, though some of the most valuable labourers, including the Rev. John Wray, father of the West Indian mission, had been removed by death. The darkness which hung over Madagascar at the last anniversary still remained. The following was the number of missionary stations and out-stations belonging to the society, in different parts of the world, missionaries labouring at the same, &c. &c.:—

	Stations and Out-stations.	Missionaries.	Assistants, Native, &c.
South Seas	50	29	74
Ultra Ganges	5	7	4
East Indies	319	49	368
Russia	3	3	1
Mediterranean	1	1	—
South Africa and African Islands	36	28	23
West Indies	41	18	15
	455	135	585

The Directors had sent forth, during the past year, to various parts of the world, missionaries with their families, amounting, exclusive of their children, to sixty-one individuals. The number of churches was 93, communicants 7,347, and scholars 36,954, being an increase on the year 1837 of 9 churches, 932 communicants, 2,732 scholars. In relation to the funds, the directors had to report that the amount of legacies received during the year had been 3,740*l.* 6s. 8d., being 4,037*l.* 5s. 8d. less than the amount of legacies received during the preceding year. The contributions for the ordinary and special objects of the society, of which the items would be specified in the larger report, had been 66,514*l.* 16s. 1d., making, with the legacies, a total of 70,255*l.*, being an increase beyond the income of last year of 5,882*l.* 3s. 7d. The expenditure of the year had been 76,818*l.* 16s. 11d., being an increase beyond the expenditure of the previous year to the amount of 13,658*l.* 7s. 9d., and an excess beyond the income of the past year of 6,563*l.* 16s. 11d.

LONDON CITY MISSION.

May 14th.

The third Annual Meeting of this institution was held in Exeter Hall, and numerously attended. The platform was occupied by

sters and influential laymen of the Estab-
d Church, and other Denominations.
r singing and prayer, the Chairman, T.
uxton, Esq. made an effective address.
are told upon authority, said he, that
in eight miles of this spot there are two
ons of human beings. Take every church
every Episcopal chapel within those
s, and suppose all of them to be filled.
further. Take every place of Dissent-
worship, and suppose them to be filled.
urther, and take every place of worship,
ther christian or otherwise, and suppose
to be filled, not once but twice upon
abbath. These will contain, at the very
st, supposing them to be, which they
ot, entirely filled, 700,000 persons. We
withdraw them from the multitude of
millions; we will withdraw also 700,000
for those who do not need accommoda-
—for the infirm and sickly, for the very
g and the very old, for all those who
any apology for not attending. Then
have withdrawn from the two millions
000 of those who are provided for, and
000 who need no provision. So far
; but 600,000 yet remain for whose
ious instruction no provision whatsoever
ny description is made. Now to my
l this is a very fearful fact in a christian
try, and furnishes an irresistible de-
stration of the necessity of institutions
is kind. According to the ordinary
putations of life, ere the sun shall have
round one revolution, 40 of that 600,000
be gone for ever; ere a month passes
, 1200 of that multitude will have per-
l; before the next anniversary 15,000
have escaped from all that we can do
hem; and I do think it is a very awful
ideration that they should be going away
out a tract, without an invitation, with-
warning, without the charity of a word
wed upon them. Happy are those who
the ability to visit the poor and to in-
t the ignorant, and to feed their own
while affording nourishment to the
of others; but if from whatever cause,
must not be, and we are debarred that
lege, then may we at least do by proxy
we cannot do by person. This society
in and provides a substitute, a man
wants nothing more than to ascend into
garrets and plunge down into those
s, and to make those abodes of wretch-
ss and wickedness, may I presume to
hem, temples in which the word of God
be read, and word of prayer may be
l. It has been found an objection
st the Society, and one which I am
to say has deprived us of many good
conscientious coadjutors—that we are
all of one mind—that others besides
bers of the Establishment belong to this
ntion. Now, if I *were to speak only* my own mind, I should say it is true, and glad am I that it is true. I do confess it irregular, and happy am I that there has been so glorious an irregularity. I think, whatever reproach may be uttered against this age by future historians, it will never be reviled because Christians of different denomination took too favourable an estimate of those who differed from them. For my part, I think worse things might be conceived than that which takes place to-day. The distinguished members and ministers of the Established Church and of Dissenting congregations are here assembled, forgetting their minor differences, and uniting together heartily in the cause of pouring a flood of divine light and a stream of divine truth upon this parched wilderness. No man stands on punctilio when his neighbour is burning in the fire or drowning in the flood. Let the Establishment—let Dissenting congregations—let those who are of one way of thinking, and those who are of another, form a flood of light on these regions of darkness. Let the people be taught by somebody who will take the simple truths of the Bible to their souls. Do not let them be abandoned. The time for nicer distinctions may come hereafter; but, to my mind, it matters little who ushers them to the banquet, supposing only their famishing souls are fed with divine truth.

The Rev. R. Ainslie then read the report. It stated that during the year the society had been steadily pursuing its object: it had been more efficiently sustained by the people of God than at any former period of its labours, and promised, by the divine blessing, to be permanently beneficial to the metropolis. An unbroken spirit of kindness and christian love had been in full operation, and had marked every meeting of the committee. Great care had been taken in compiling statistical details of the church and chapel accommodation of the metropolis. The total number of places of worship of all denominations in 137 parishes, within and without the walls of the City of London, and in the city and liberties of Westminster, amounted to 422. The total provision of sittings was 273,613 for a population of 909,417. The average attendance did not occupy more than about five-eighths of the seat-room provided. At the last meeting, 63 missionaries were announced as engaged in the service of the society. At no period up to that time was there support for more than twenty. The committee, therefore, felt themselves under the necessity of reducing the number. The vacancies which occurred were not filled up; in addition to which nine missionaries received notice that their services could not be continued beyond November last; so that the present number was 42. Two of the missionaries had died in the course of the

year, and others had been seriously ill, occasioned by contagious diseases which they had imbibed while attending to the sick and necessitous poor. The whole of the missionaries were worthy of the fullest confidence of the religious public. Domiciliary visitation had been steadily and successfully pursued during the year. The visits paid had been 205,987, of which 23,771 had been to the sick and dying; making a total since the formation of the society of 471,718, of which 58,203 had been to the sick and dying. There were 50,000 families in the metropolis destitute of even a page of scripture; 959 copies had been either lent or given by the missionaries, making a total of 2,074 from the formation of the Institution to the present time. The fact that five-eighths of the church and chapel accommodation was unoccupied proved that no amount of accommodation would avail till the people were taught to sanctify the sabbath, to recognise the claims of God, the value of their souls, and the excellency of the gospel of Christ. The number of meetings held during the year had been 5,475; making a total of 10,999. In nearly every instance the poor furnished their rooms gratuitously, the committee only paying for candles. The religious tracts distributed during the last twelve months were 229,809; making a total of 596,154. The tracts entitled, "The Dying Thief," "A Dying Saviour," "The Sin of Drunkenness," and espcially, "The False Hope," had been very useful. Craven chapel had engaged to support three missionaries, whose spheres of labour were Broad-street, Seven Dials, and St. Giles's, many of the inhabitants of which were as ignorant as the heathen. Petitions had been prepared against the Hippodrome, which the Bishop of London had engaged to present on the second reading of the bill. The committee were thankful to state that God had raised them up an unexpected supply of funds. They were as follows:—

Years.	Receipts.	Expenditure.
1 . . .	£2,714 9 8 . . .	£835 6 5½
2 . . .	3,107 11 11 . . .	4,527 1 1½
3	3,887 16 4½ . . .	4,297 1 1½

being an increase of income over the last year of £780. 4s. 5½d. Such was the state of the metropolis, that instead of 42 missionaries, 400 were required, and instead of £3,000., at least £30,000. per annum. The report concluded by an eloquent and cogent appeal for increased efforts.

The SUB-TREASURER then read the accounts, from which it appeared that there was a balance in favour of the society of £375. 2½d.; but there was £500. due to the bankers; so that the Society was in reality £124. 19s. 9½d. in debt.

HORTON COLLEGE, BRADFORD.

The examination of the students in this institution took place on Wednesday, May 23rd. It was principally conducted by the Rev. Messrs. T. Steadman, J. E. Giles, and W. Fawcett, who, with the other examiners, expressed themselves highly gratified with the results of the session. The number of students during the past year has been eighteen; but the committee are exceedingly desirous, on account of the pressing demands of the vacant churches, considerably to increase the number, which they are now prevented from doing by want of funds, and unwillingness to incur debt.

The Annual Meeting of the institution will be held on the first Wednesday in August, when the committee will feel gratified by as large an attendance of their friends as possible.

NEW CHURCHES AND ORDINATIONS.

SHALDON, DEVON.

On Tuesday, June 5th, Mr. James Cragg was set apart to the pastoral office over the Baptist church at Shaldon, when the following ministers kindly engaged in the services: Mr. Robert Pyne, of Kenton, commenced by reading the usual Scriptures, and prayer. Mr. E. H. Brewer, the late pastor, now of Dartmouth, described the nature of a gospel church, and asked the usual questions, to which Mr. Cragg gave satisfactory answers. Mr. William Wreyford (Indep.) Kingsteighton, offered up the ordination prayer; and Mr. William Cross, of Newton, delivered the charge to the minister, founded on 1 Tim. iv. 16. In the evening Mr. Brewer commenced by reading and prayer; and Mr. R Skinner (Indep.), of Newton, delivered an impressive and judicious charge to the people, founded on Deut. i. 38. The congregations were large and attentive, and our prayer is, "Lord, we beseech thee, send now prosperity!"

TONGWYNLAIS, GLAMORGANSHIRE.

On Tuesday, June 12, 1838, services were held at the Baptist meeting-house, Tongwynlais, near Cardiff, Glamorgan, to form a church, and ordain a pastor. The Rev. J. James, Bridgend, delivered the introductory discourse. The Rev. J. Edmunds, Bethesda, put the questions to Mr. Morgan Evans, of Caerphilly, invited by the newly-formed church to take its oversight, and offered up the ordination prayer, with the imposition of hands. The Rev. D. Rhys Stephen, of Swansea, delivered the charge to the newly-ordained minister, from 2 Cor. viii. 21, and closed with prayer. In the afternoon, the Rev. W. Jones, of Cardiff, addressed the church, from Phil. i. 27, and the Rev. D. Davies, of Swansea, preached from Eph. iv. 12.

NEW CHAPELS.

BRABOURNE.

We are informed that the chapel at Brabourne, the opening of which was recorded in our last, is not intended for the use of the Baptist church in that neighbourhood which is in connexion with the East Kent Association, but for a body totally distinct. Of the original church, Mr. Thomas Scott is the respected pastor.

HEREFORD.

A new Baptist chapel was opened for divine worship in this city, on Good Friday, April 13, 1838, on which occasion three excellent and impressive sermons were preached by the Rev. Messrs. Smith, of Cheltenham, Blackmore, of Kington, and Jones, of Leominster. The devotional parts of the service were conducted by the Rev. Messrs. Claypole, of Ross, Franklin, of Hereford (Countess of Huntingdon's Connexion), Lewis, of Pembridge (Indep.), Stanley, of Peterchurch, Woodward, of Hereford (Indep.), and Freer, of Upton-on-Severn. The Congregations were large and overflowing, and manifested the deep interest they felt in the success of this rising cause, by liberally contributing, in the course of the day, upwards of £40, towards the expenses attending the erection of the building.

The whole expenses of the chapel with a large piece of freehold land, are under £1100. The members of the church are principally poor; but by the kind and generous assistance of some friends to the cause of Christ in Hereford and the neighbourhood, £530 have been already raised; making about one half of the amount already expended, and they affectionately and earnestly appeal to the Christian public in general for their prompt assistance in paying the remainder, to prevent the burden of a heavy and protracted debt.

BARNWELL.

On Wednesday, June 6th, the new Chapel, called Zion Chapel, situate on the east road, Barnwell, was opened for divine service, when three sermons were preached to very numerous and attentive congregations; that in the Morning by the Rev. F. A. Cox, D.D., L.L.D, of Hackney; in the afternoon, by the Rev. R. Roff, of Cambridge; in the Evening by the Rev. E. Steane, of Camberwell. The collections amounted to upwards of £40. The day was altogether most truly gratifying to those who are desirous of the moral and spiritual improvement of their fellow-men. Many prayers were offered, and many hopes entertained, that the ministry of Mr. Balliscombe may be made a blessing to a neighbourhood which so much requires Christian sympathy and effort.

NORTHAMPTON.

It having been deemed desirable, in 1834, to attempt the formation of another Baptist Church in this large and increasing town, in compliance with the long-expressed wishes of many eminent ministers, and other pious individuals, the ordinances of the gospel were regularly administered in a large room at its eastern extremity; but this place soon becoming too contracted, in March, 1835, a range of store-rooms were engaged in the parish of St. Sepulchre, at a rental of twenty guineas per annum, and converted into their present place of worship. This building, although in many respects inconvenient, is capable of containing nearly 400 individuals; but even this has for some time been too small to afford sufficient accommodation for the increasing congregation. The ministration of the word is eminently attended with the Divine blessing, so that the church, originally consisting of thirty members, has more than doubled its number, and many others are anxiously inquiring "the way to Zion." The Sabbath-school contains about ninety children; and would soon consist of twice that number, if adequate accommodation could be obtained.

An eligible piece of ground, whereon to erect a plain, substantial chapel, capable of accommodating seven hundred individuals, with a school-room and vestry underneath, having offered itself in the parish of St. Sepulchre at the commencement of the past year, a purchase was effected, and a considerable portion of the purchase-money subscribed by the church and congregation, with the assistance of many kind friends in the town and neighbourhood. A suggestion having been subsequently made, that the desired object might be more readily attained by procuring a number of promises to a certain amount (the money not to be required before the laying of the foundation stone,) it has been partially acted upon, and promises or money to the amount of upwards of £200 have been realized, in addition to the money actually paid on account of the ground. Conceiving that they should not be justified in beginning to build until they have obtained promises or money to the amount of about £1,000, they now hope to receive the kind assistance of their Christian friends in their endeavours to promote the spiritual welfare of their fellow-creatures. The parish of St. Sepulchre, it is computed, contains a population of between seven and eight thousand, and will in all probability soon reach ten; and it is a lamentable fact that, before the present attempt to establish a Dissenting interest, there were only a small Episcopal Church and a Catholic Chapel within its limits.

The case is recommended by the pastor

and deacons of the church in College street, and by many well known neighbouring ministers.

RECENT DEATH.

REV. R. HYDE.

Died, on the 10th of May, at Salendine Nook, Yorkshire, in the 82nd year of his age, the Rev. Robert Hyde, 42 years the venerable and beloved pastor of the Baptist church at that place.

REV. F. GARDNER.

Intelligence has just been received from Jamaica of the death of our valuable missionary brother, the pastor of the Baptist church in East Queen Street, Kingston. Mr Gardner died in the thirty-first year of his age, and the eighth of his missionary labours.

CORRESPONDENCE.

To the Editor of the Baptist Magazine.

CLAIMS OF INDIA.

DEAR SIR,—Our annual festivals of charity and benevolence have just terminated, and the interest excited on behalf of our missionary operations has been highly satisfactory and pleasing. But perhaps the attention of our friends has not been called in a manner sufficiently direct to that part of the world on behalf of which a special appeal has recently been made. The claims of *British India* upon British Christians and upon our denomination in particular, *must be kept before the attention* of the members of our Churches.

It is acknowledged on every hand that India is at the present time a highly interesting and important part of the Missionary field. The millions of India enveloped in superstition, and in a state of gross darkness, have always made it to appear as deeply necessitous; but the loosening in some degree of the chains which have so long fettered the Indian mind, the yielding of Brahminical influence to enlightened philosophy, the abrogation of some of those inhuman rites and customs which prevailed among the natives, and the direct influence of the Christian Missionary, have produced a manifest change in the state of India, and those who are best acquainted with that country as it now is, and as it once was, concur in representing the present period as highly momentous with regard to the moral condition of its immense population.

A view, somewhat similar to this, has been taken and acted upon by all our Missionary Societies; and among the rest, the body of Christians with which we are identified, in accordance with the interest it has always displayed on behalf of India, is engaged in a special effort for the country where it obtained its first Missionary triumphs.

Many of our friends are aware, that the first Protestant Missionaries who entered on the work of Evangelization in India, were Ziegenbalgh, and Plutscho, who commenced their labours in the year 1706. It is well *known* what eminent success attended this Mission in the South of India, and the names of some of their successors, Schwartz and his coadjutors, will long continue to be held in honourable remembrance; their memories are blessed wherever zeal and devotedness in the cause of God are commended and admired.

Nothing beyond this Mission was attempted by British Christians, until the year 1792, when it was reserved for our denomination to show an example which was speedily followed by those of other communions.

The steps preliminary to the departure of Dr. Carey for India, are too well known to be referred to. It is honour enough for that devoted man by his example to have awakened a slumbering Church, and by his own labours to have laid a very wide foundation for the labours of his successors in future years.

Our Missionary Society, according to the means entrusted to its disposal, has continued to foster its Mission in India with much solicitude, and we have at the present time about 40 Missionaries in India, together with some Native Teachers, and through their agency many souls have been added to the Church of Christ.

It is to be feared, however, that many amongst us are not sufficiently alive to the call made upon us by the immense population of India, under the peculiar and critical circumstances in which it is now found. Indeed, there is not enough known about India, with reference to those points which would tend most to awaken our sympathy, and stir us to exertion. We have heard, it may be, of the luxuriance of its natural productions, the splendour of its oriental princes, we have heard too of the abominations of Indian idolatry, and we likewise know something about the Churches which have been planted by our Missionaries, and of individual instances of conversion to God, but it becomes us to endeavour, at least, to take a more steady and continued gaze upon the immensity of the field ripe for the harvest; and to realize, if we can, the fact that

here are above 120 MILLIONS, at least, under British influence, upon whose ears the sound of salvation through Jesus Christ has never fallen.

The population of India is supposed to be about 130 millions, and to meet the spiritual wants of this immense multitude the Missionary enterprise of our own land has only raised 165 Missionaries among them. But what are 165 Missionaries in so destitute a region? The harvest truly is great, but the labourers are few. These Missionaries with all their exertions cannot preach the gospel to more than two millions, and there are thus left more than 120 millions on whom the light of the gospel has not shone, but who are sitting in the region of the shadow of death. The number of Baptist Missionaries in India is about 40, and the denomination has not hitherto avowed itself able to do more than maintain these missionaries at their stations; but by a noble resolve, our missionary band in the East is to have an accession of ten missionaries more, and God will assuredly smile on such an act of faith, if it be attended with corresponding works.

But the denomination must manifest a missionary spirit in a far greater measure. The cause of Christ in the world must be more dear to us than it has been. A more *paternal* interest must be taken by our body in missionary operations. Our members who have hitherto done nothing must lay the matter to heart, and as in the sight of God must realize the blessedness of giving something to Christ and his cause. And those who have done something must do more. Those whom God has blessed with affluence must consecrate large sums to the carrying on of his cause in the earth.

Then the additional ten Missionaries will be readily supported, and their number increased, and then will the denomination contribute its due proportion to those exertions which, under the blessing of God, shall cause "the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose." I am, Dear Sir,

Yours truly,

A BAPTIST.

To the Editor of the Baptist Magazine.

17 *Cornhill, June* 22, 1838.

Dear Sir,—Knowing the interest you take in all that concerns the welfare of the Dissenting ministry, I forward the accompanying circular in the hope that you will give it a place among your correspondence. It has been issued by the Directors of the "Dissenters' and General Assurance Company," with a view of calling the attention of the deacons and other leading members of our churches to the claims which the families of our ministers have *upon their sympathy* and support.

The Company is now firmly established; deposits have been paid on upwards of nine thousand shares, and agents are appointed in most of the principal towns of the kingdom.

Trusting the benevolent suggestions of the directors will be generally acted on, and that much good will hence result to our ministers and their families,

I remain, Dear Sir,

Yours truly,

THOMAS PRICE.

17 *Cornhill, London.*

GENTLEMEN.—YOU are probably aware of the recent formation of "THE PROTESTANT DISSENTERS' AND GENERAL LIFE AND FIRE ASSURANCE COMPANY." This Institution has originated in a sincere regard to the Dissenting Body, to whose interests, it is hoped, it may in many ways be rendered subservient. The great advantages of a well-regulated system of Life Assurance have led to the recent establishment of several Companies; and their success places beyond doubt the increasing disposition of the public to avail themselves of this mode of providing for the future wants of their families. This disposition is rapidly extending, and is now found among classes, from which, till lately, it was wholly banished. The Society of Friends formed an Institution of the kind some years since, and the result has been a greatly augmented attention to the subject among the members of that community, and a large increase in the number of the Assured. With the hope of effecting a similar good, the Directors of the Protestant Dissenters' and General Assurance Company have originated the Institution which bears their name. Most of them would instantly have declined to take part in a merely commercial undertaking, but the prospect of benefitting a body to which they are warmly attached has overcome their reluctance, and induced them to incur the heavy responsibilities of their station. It was their impression that an Institution, free from Sectarianism, yet bearing the name, and conducted by well-known Dissenters, would be more likely to secure the attention and confidence of the body than other Offices previously existing. Under this impression they have acted, and the degree of support already obtained strengthens their conviction.

In conformity with the general design of the Company, it has been determined to appropriate a portion of its profits to the special benefit of the families of Dissenting Ministers. This is made an integral part of the Constitution of the Company, by being inserted in the Deed of Settlement, and can never, therefore, be departed from by the future Managers of its affairs. Among other ways of appropriating such profits, it is designed to apply them to the reduction of the premiums payable on the policies of Ministers. By this feature of their plan the annual payment will be gradually dimi-

ished, and the sum ultimately required will in consequence, it is hoped, be so small as to bring the advantages of the Institution within the reach of a greatly extended class. It is the hope of the Directors that many Congregations and Churches will thus be induced to assure the lives of their Ministers. Hitherto little attention has been paid to this subject, and the evils which have followed are familiar to all who are acquainted with the Dissenting Body. It is well known that the income of Dissenting Ministers, with few exceptions, is barely adequate to the maintenance of their families. The wants of the passing moment may be met, but it is utterly out of their power to make provision for their families, when the Divine Disposer of events shall have summoned them to their reward. Cases of extreme distress are in consequence frequently occurring. The last hours of many Ministers who have laboured diligently, and with success, in their high vocation are embittered by a foresight of the privations and penury to which their dearest relations will be subjected, and from which they see no earthly escape. Men of whom the world was not worthy, have sighed in deep bitterness of heart at the utter destitution to which they were leaving their weeping widows and their helpless orphans.

The continual occurrence of such cases has long been felt to be a serious evil. It has grown with the extension of the Dissenting Body, and is now universally admitted to call for some vigorous, comprehensive, and speedy remedy. Such a remedy, it is believed, the present Institution will in part supply; and the Directors therefore solicit your zealous co-operation.

A few individuals attached to the ministry and person of their pastor may easily realize a sufficient sum to effect an Assurance on his Life. This sum will be reduced from time to time by an appropriation of a portion of the profits of the Company; and the effort which might otherwise in the course of years prove burdensome, will thus be gradually diminished. Little need be said to enforce such an appeal. The voluntary seclusion of many of our Ministers from those paths of honorable pursuit which their talents would enable them successfully to prosecute, gives them and their families a powerful claim on the sympathy and gratitude of their people. If they minister spiritual things, as in many cases they do to the cost of their families, it surely becomes such as are benefitted by their labours to do every thing in their power to free them from anxiety, and to protect their dying hours from the bitterest earthly anticipations which can distract a husband's or a father's heart.

Allow us, then, Dear Sirs, to commend this *subject to your grave consideration. It would be indelicate* in us to do more than *lay the case before* you. In doing so, we have discharged our duty, and shall be amply recompensed for whatever trouble we may incur, if the Deacons, and other leading members of our Churches, are induced to carry out our suggestions.

We remain, Gentlemen,
Yours, respectfully,

THOMAS CHALLIS,
JOSEPH FLETCHER,
THOMAS PIPER,
THOMAS WILSON.

EDITORIAL POSTSCRIPT.

The suspension of business occasioned by the Coronation having rendered it necessary, in the judgment of the principal London publishers, that the periodical works for July should be issued several days earlier than usual, Correspondents who may have sent late in the month will perceive that their communications could not be inserted, or even acknowledged.

For our account of the Annual Meetings of the Religious Societies, we are indebted, in various degrees, to the Patriot, the Christian Advocate, the Record, the Watchman, and to the official Reports which some of the Societies have issued.

A copy of the Falmouth Post (Jamaica) has just reached us, containing an advertisement issued in the name of the deacons, members, and congregation of the Baptist church, Montego Bay, and its subordinate stations at Shortwood and Bethel Hill, under the pastoral care of the Rev. Thomas Burchell, comprising between three and four thousand of the prædial apprenticed population, giving a series of resolutions passed at a meeting held in the Baptist chapel, Montego Bay, signed by Mr. Burchell and Israel L. Lewin, Esq., as chairman, expressing their indignation at the report that it was the intention of the prædial apprentices in that parish, in common with others of that class of labourers throughout the island, not to comply with the laws affecting them after the first of August ensuing. The following resolution, the third, is the most important: "That whenever it suits the wisdom and policy of our legal rulers to grant us a perfectly equal and just participation in the laws, we shall hail the day as one of our brightest in human prosperity; and although we feel that we are entitled to all the immunities of free subjects without distinction, yet we are determined not to be betrayed by the schemes of our adversaries into acts of insubordination, but to pursue our course industriously and peaceably, in obedience to the laws of the land, agreeably to the word of God, and according to the instruction we are constantly receiving, founded upon the doctrines and precepts of the Holy Bible."

MISSIONARY HERALD.

CXXXV. JULY, 1838.

Subscriptions and Donations in aid of this Society will be thankfully received at the ıptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the inisters or Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

EAST INDIES.

Our readers are aware that the Mis-ınary stations and agents which, for ·eral years past, have been directed d supported by the Serampore Union,) now transferred to the care of the ciety, and have become dependent on funds. Of these stations we subjoin ›rief account, principally taken from ' tenth number of the "Friend of lia."

CALCUTTA.

Missionary—Mr. W. Robinson.
Assistant Missionary—Mr. W. Thomas.
Native Preachers—Gunganarayun, Ram-muree, Ram-soondur, Ram-jee.

At Calcutta, Mr. Robinson is chiefly oc-ied with the care of the church meeting he Lall-Bazar Chapel, which consists of) equally important parts, requiring the distration of the gospel both in English Bengalee. In the latter he is assisted Mr. Thomas and the native preachers;) are, however, more generally employed ngst the native converts, who have n brought into the fellowship of the rch from a number of villages lying to south of Calcutta, at the distance of a miles, and have now the gospel, with ts ordinances, dispensed amongst them heir own homes. The last report men-s that the number of members in these ages was nearly *fifty;* and that about hundred and thirty persons were con-ed with the station altogether as mem-and inquirers.

DUM DUM.

Missionary—Mr. W. B. Symes.
Native Preacher—Soobhroo.

Dum-Dum is a military station about en miles north-east of Calcutta, and the d-quarters of the Hon. Company's Ar-y, both *European and native. It is rounded with a dense native population;* and so both within and without the cantonments it furnishes an extensive and interesting field of evangelical labour. The church consists both of European and native members, and therefore requires both an English and native ministry. The total number at present in communion is forty-two.

JESSORE.

Missionary—Mr. J. Parry.
Native Preachers—Neelmunee, Shurun, Bungshee, and Ramdhun.

The district of Jessore lies in the very centre of Bengal, and is of great extent and agricultural wealth. It is one of those portions of the country in which there are no other missionaries besides the above, although its population amounts at least to a million and a quarter of souls.

Mr. Parry, always assisted by one of the native preachers, resides with the principal part of the church, all the members of which are natives, at the chief town of the district, the seat of the functionaries of government, and of their courts of law and revenue, which is called indifferently Jessore, Sahebgunge, Kusba, and Moorley. Badpookereeya, one of the subordinate stations, lies about forty miles to the northward, and Bhursapore, the other, about fifty-six miles to the southward of the central station; and the former is occupied by one native preacher, and the latter by two, one of whom also teaches a school for the education of the youth, both Christian and heathen, of the station.

The following is part of Mr. Parry's report for 1836: "With regard to the conversion of the heathen, I am happy to add —thanks be to God for his rich mercy and grace—that six poor blind sinners have this year been turned from the error of their ways. One gave up caste, a Hindoo, and has been residing with our brethren at Bhursapore for some months past. He has made some progress in Christian knowledge. He has begun to learn to read. When I saw him last he knew his letters, and I dare say by this time he is able to

read. He is about forty years of age, and has no family but a son, who has forsaken him since he came amongst us.

"Aradhun, another Hindoo, who has for many years past been in the habit of reading our tracts and visiting our Christian friends, has discarded the whole system of Hindooism, and admires the purity, consistency, and divine origin of the Christian religion. Formerly, he used warmly to oppose the truths of the gospel. He had often before wished to embrace Christianity, but an aged mother, who is deaf and extremely ignorant, threatened to destroy herself if he did so, which hitherto prevented him. About eight months ago, he happened to attend the court of this place on business, and took opportunities of calling on me frequently. I warned him most seriously of the danger of delaying to come to Christ, and told him that he required us to give up all, even parents, for his sake; exhorted him to prefer Christ to all things else; heaven to all earthly joys; holiness to sin. Shortly after he left this, he called on our friends at Bhursupore, and, for the first time, voluntarily ate with them, and told them he would no longer delay in making an open profession of Christianity. He is much respected by his neighbours, can read, and has got through the greater part of the Bible. His sister-in-law seems willing to embrace Christianity also. He has a grown up son, a young man, who is quite indifferent about his salvation. The poor mother of our brother is so perfectly deaf, that it is quite impossible to convey to her any idea of the gospel.

"Jeebun-Krishna, an old Hindoo, of about fifty, heard of the Saviour through some of his neighbours. Many years ago he embraced the tenets of the Hindoo sect, called *Vyshnubs*, thinking that by being a follower of Krishna he might obtain salvation. But still he was dissatisfied, as he could not believe that one sinner could save another. He hailed with joy a Saviour who was holy, and had given his life a ransom for sinners. Old as he is, he has commenced learning his letters, and I suppose by this time he is able to read.

"Besides, there are three other Hindoos under conviction, viz., Kebul-ram, Saphul-ram, and Ram-Krishna. I have built them a place of worship in their village, at their own request, where they all meet as often as they can on week-days, but regularly on the Sabbath. They do no kind of work on that day. This testimony was borne before me by their heathen neighbours; and they also added, that these who were about embracing Christianity were good and respectable men, their conduct being blameless. *On my last visit*, I was delighted to hear such things of my new converts.

"At Badpookureeya, three candidates for baptism were proposed at our last church meeting there, the wife and brother of Ramdhun, the native preacher, and a poor old widow. She has been attending on the means of grace for a year. She and her daughter were favoured with the light of the gospel about twelve years ago, but they never sought to walk in the way of life. The poor daughter, about a year and a half ago, was suddenly overtaken by death, and, I fear, quite unprepared. This event, through the mercy of God, has been made instrumental to warn her of her danger. The whole number who appear to have received the grace of God are *ten*; and, if it please God, in a short time we hope to receive them into the church, to the praise and glory of that blessed Saviour who shed his blood for us all."

DINAGEPORE AND SADHAMUHAL.

Missionary—Mr. H. Smylie.

Native Preacher—Bhoodoo.

The district of Dinagepore, lying towards Bootan, in the northern part of Bengal, is of great extent, and has a population of no less than three millions. It is likewise one of the districts in which there are no other missionaries, and is that which enjoyed the early labours of Carey and Thomas, soon after their arrival in India. The church here was raised by the instrumentality of the late Mr. Fernandez, who had residences both at Dinagepore, the chief town of the district, and at Sadhamuhal, a village about twenty-four miles to the north-east, which he bequeathed to the mission. Mr. Smylie resides statedly at Dinagepore, and visits Sadhamuhal occasionally; whilst Bhoodoo, the native preacher, resides chiefly at Sadhamuhal.

Mr. Smylie and his wife have suffered greatly from the inhospitable climate of the district, and have met with severe discouragements; but they continue faithful and zealous in their labours, and appear now to be reaping abundantly the fruit of them. In the report for 1837, Mr. Smylie remarks,

"The church here and at Sadhamuhal," he says, "are enjoying much, and we have about fifteen who wish to be baptized. Some of these were Hindoos but a few months ago, and others Moosoolmans, and some the children of Christians; but mostly Moosoolmans. I would have baptized them before this time, but my health has been very poorly, and my means for going to Sadhamuhal so scanty, that they have not received that instruction I could wish before they are baptized."

BURISAUL.

ries—Mr. S. BAREIRO, and Mr. J. SMITH.

Preachers—VISHWANATH, GORACHAND, and PANCHOO.

ıl is the civil station of the district rgunge, which is a great rice coun- to the south-east of Jessore, and population of about a million of t is also one of the districts in ere is no missionary, except those ere by the brethren at Serampore. able success has attended the la- he brethren, which are very abun- l a small church is under their

---

DACCA.

sionary—Mr. O. LEONARD.

strict of Dacca, lying on the east Bengal, has also a population of million of souls, amongst whom no other missionaries. The city Mr. Leonard resides was once the great Mohammedan viceroyalty, ll a place of much commercial im- The attention of Mr. Leonard is between an extensive system of attended by more than 900 boys girls, the proclamation of the gospel indoo and Moosoolman population, instruction of a small church and tion in the English language. In ree members were added to the by baptism, none of whom were One native member had died y in the faith of the gospel; and nard, at the close of the year, was by the decision of a Brahmin, who d the word of God for a series of ıd studied the Scriptures daily, to y his idols, abandon caste, and give to the Lord Jesus Christ. A few o appeared to be inquiring the way

---

CHITTAGONG.

issionary—Mr. J. JOHANNES.
Preacher—GUNGANARAYUN, Jun.

district of Chittagong forms the stern extremity of Bengal, and is d from Dacca by the intervening of Tipera. It also has no mission- cept from Serampore, although its on is calculated to be about a mil- l a quarter. The time of Mr. Jo- is very much devoted to an English *containing about 100 boys, chiefly nguese extraction, and partly also but he likewise preaches abroad to* the native population, and Gunganarayun does the same to a greater extent. Mr. Johannes has also an English congregation, to whom he ministers the word of life. The church consists of nine members; and, at the date of the last report, there were three inquirers, and two candidates for baptism.

The stations above named are all in the province of Bengal; the three following are found in large and populous cities in north-west Hindoosthan.

BENARES.

Missionary—Mr. W. SMITH.
Native Preacher—SIVA-DAS.

Benares, it is generally known, is reputed among the Hindoos to be a place of peculiar sanctity. Hence it is resorted to by multitudes from all parts of India, and great numbers of Brahmins reside there. Mr. Smith has been engaged in the work of the gospel here for a considerable time. The following incident respecting him is mentioned in the report of the Serampore mission for 1836: "During the year Mr. Smith has baptized two persons, one at Chunar, and the other at Benares; the latter is a case of much interest. He was a Hindoo. Fourteen years ago he was under the care of brother Smith, but left him; and during all these years he has been wandering about, seeking rest to his guilty conscience from the Hindoo gods, but, of course, was unable to find it; he therefore returned to brother Smith, and avowed his determination to give himself to Christ. After being satisfied with his sincerity and piety, he was baptized in the name of the Lord Jesus. Several members of the church have been removed to other places, but there are still thirteen members in full communion."

ALLAHABAD.

Missionary—Mr. L. MACKINTOSH.
Native Preacher—BHUGUWAN-DAS.

The brethren at this station have continued faithful in their labours, but heavy domestic affliction has prevented Mr. Mackintosh from furnishing any very recent accounts of them.

DELHI.

Missionary—Mr. J. T. THOMPSON.
Native Preacher—DEVIGIR.

In this imperial city, Mr. Thompson has laboured for many years, and has been much in the habit of making extensive journey in various directions, for the purpose

preaching the gospel, and distributing portions of the holy Scriptures and tracts. Recently, he has been, and now is at Serampore, engaged in carrying through the press a new edition of the Scriptures in the Hindee, and in supplying the place of Messrs. Mack and Leechman, now in this country. Hence, for the present, the labours of the station at Delhi have devolved entirely on the native preacher, Devigir.

We now turn to those branches of the Mission which lie on the eastern frontier of the British dominions in India.

ARRACAN.

Missionary—Mr. J. C. Fink.

Native Preachers—Khepoong, Kullapkee, Ong-gee-jying, and Kyo-jo-rhee.

Arracan is a maritime province, forming the eastern shore of the bay of Bengal, which was added to the British dominions at the close of the Burmese war. During its subjection to the Burmans, their tyrannical oppression drove multitudes of the people from the country, and the population now is said to be only about 200,000. The inhabitants speak the Burmese language, with some provincial peculiarities in their pronunciation; and the scriptures and tracts translated by Dr. Judson and his colleagues serve equally well for Arracan as for the Burman empire.

Mr. Fink resides at the provincial capital, Acyab, a sea-port; and the three subordinate stations of the mission are all within about forty miles of his residence. For many years there was no other missionary in the province; but of late the American missionaries have been able to establish another station, to the south of those occupied by Mr. Fink and his fellow-labourers.

The prospects, both as to the extension of the gospel in this province, and the progress of education, are stated to have been very gratifying; but we apprehend the unsettled state of political affairs between the British government and the Burmese empire may interpose some difficulties in the way of Mr. Fink and his native assistants.

ASSAM.

GOWHATTEE.

Missionary—Mr. W. Robinson, Jun.

Native Preacher—Nundu.

The province of Assam was likewise added to the British dominions by the Burmese war. It consists of the great valley of the Brumhapootra, from its issuing from the distant mountains to its appearance on the plain of Bengal at Goalpara. It was also cruelly devastated by the Burmans, but its population has again risen to full 600,000 souls.

The principal station occupied by the mission in Assam is Gowhattee, the provincial capital, where six individuals were baptized in 1836, and a little church was formed of twelve members. For some time much prosperity was enjoyed by the church; but at the close of the year two of the members were suspended from communion, and the prospects of the mission were clouded. A second station has lately been formed at the principal town of one of the great districts of the province, *Nougong*, where Mr. Robinson has been urgently solicited to establish an English school.

On the north-eastern frontier of India, the Himalaya mountains bend round to the south, and break into several important ranges, which are inhabited by a number of very interesting tribes, which have only lately been brought to our knowledge. No fewer than thirty such tribes have been enumerated, varying in extent from 20,000 to 500,000 each. Amongst one of these tribes, the Khassias, has been established the station of

CHERRAPOONJEE.

Missionary—Mr. A. Lish.

Mr. Lish (son of Mrs. Robinson, of Calcutta) makes the following statement in his report for 1836: "In the course of the past year the schools, translations, and village preaching have occupied the greater portion of my time, whilst, during the latter part of it, I have been called to the pleasing duty of resuming English preaching twice on the Sabbath, in consequence of an increase in our congregation. A boarding-school has been established for the support and instruction of indigent children. A small bungalow, adjoining the mission premises was purchased by the school-funds here for forty rupees, and appropriated to the residence of the boys, and the school-room on the ground has been enlarged for their accommodation, in consequence of the addition made to the original numbers by the boarders. There are fourteen boarders three of whom provide their own food and clothing, being of wealthy connexions, and the remaining eleven are supported entirely by our local funds. The object of the school is to remove these poor children from mixing in the bad company, and witnessing the immoral conduct of the people and to place them entirely under religious instruction.

"Village preaching has been contin

on the Sabbath, and on market ughout the year, except when the is or my own illness has prevented ; out. The attention which the s received by the people of Mus strangers who have come to the Cherra, has been very pleasing; nough I have been prevented by ements at home from making any distant preaching excursions, the word of God has been taken to different parts of the country by those who have heard it here. Within the last few weeks I have gone out once a week to some distant villages, and preached to the people with much encouragement; and as long as the fine weather lasts, I hope to continue these visits, besides preaching as usual at the markets."

tations which have now been enumerated require an outlay of about per annum, to maintain them on the most economical scale. When to lded the expenditure arising from the re-inforcement of new missionaries t out, and about to proceed both to the East and the West, it must be vident that a correspondent enlargement of the resources of the Society is sable. The Committee have felt that they were discharging a duty in mpting that which, viewed in connexion with their means, may well be reat things;' and the warm approbation which the churches throughout have expressed warrants them to indulge the cheerful hope that, in the iberal contribution, they may '*expect* great things.'

SEWRY.

Mr. Williamson to Mr. Dyer, wry, 25th Oct., 1837:—

glish school, in which I have been for the last five years, and from have been anticipating gratifying is afforded me very little encou- for some time past. The youth t class who, having made consider- ess in their studies, had become ting class, and who had all along able assistants to me as monitors, ous causes left the school. We wo severe visitations of the cho- h carried off some, and consider- ned the general attendance for onths. Nor ought I to omit to he fact, that an unsuccessful, and ther imprudent, attempt to intro- reading of the Scriptures, with ntributed also in some degree to he scholars. The introduction of a , too, entitled, Scripture Extracts, ce, and still continues to do so. anding, I do not intend to yield heir prejudices as to withdraw it, lved either to conduct the school an principles, or relinquish it alto- hope, however, it will not be ne- resort to this latter alternative. he school is already beginning to more favourable aspect. Some gone away have returned, and expected, not excepting two or he highest class, whose loss I had etted. Sometime ago we had an istance from the Education Com- hich, being only *on the condition luding Christianity, was declined*,

It has pleased God, I am happy to say, to revive our native church a little this year. Two persons have been baptized, and several members, who had long been excluded, and whom I had little hope of ever seeing in the church again, have been restored to Christian fellowship. I trust their repentance is sincere, and that they will prove it to have been so, by a steady Christian deportment to the end of their course. Two or three Hindoo families, amounting to about twenty persons, have lately come amongst us. Some of the children and youth have been received into our Christian boarding-school, and the rest are maintaining themselves by their own industry, while they attend worship and receive suitable instruction daily.

JAMAICA.

SALTER'S HILL.

From Mr. Dendy, dated 23rd April, 1838.

On Friday the 13th inst., we held the second anniversary of the opening of Salter's Hill Chapel. In the morning of the day, in an adjoining river, eighty-two persons were baptized. Brother Dexter kindly assisted in the service. The spectators were numerous, and conducted themselves with the greatest degree of order and decorum. At half-past ten o'clock our morning service commenced, when the chapel was completely filled; the school-room was also full; even then many were obliged to remain outside. The estimated number present were two thousand six hundred. Brother Dexter preached from Ps. cxlvii. 12—14, 'Praise the Lord, O Jerusalem

praise thy God, O Zion; for he hath strengthened the bars of thy gates, he hath blessed thy children,' &c.

'After the morning service, I availed myself of the opportunity afforded to the people of rebutting the charge that had been made against them, that they would not work after the 1st of August next.

"It was resolved without a dissenting voice,

"That this report is a false and malicious libel upon us, as we never had such thoughts or intentions, but are willing to work as usual for our masters so long as the present law continues in force, although we would rather be free.*

"In the afternoon of the same day the newly-baptized persons were received into full communion by the church, and sat down to the ordinance of the Lord's supper; and thus closed the services of the second anniversary of the opening of Salter's Hill Chapel. We trust we found the day a day of refreshing from the presence of the Lord.

"The collections amounted to seventy-five pounds.

"In a former letter, I mentioned that I had visited the mountain district of St. Elizabeth's parish, bordering on the parish of St. James. I now continue to supply the station, in connexion with my esteemed assistant, Mr. Pickton, once a month. The station is to us of difficult access, being about twenty-five miles from Salter's Hill, over bad roads and through an extensive forest; but it promises to be a field of much usefulness. The last time I went I was informed that, in consequence of my former visits, seven couple who heard me preach were induced no longer to live according to the custom of the country, but entered into the honorable state of matrimony."

* We learn from the *Falmouth Post*, of the 25th of April, that at this meeting the following important questions were put to the apprentices by Messrs. Dendy and Dexter.

1. Have you ever heard from the Baptist Missionaries that you would all be free on the 1st of August next? (cries of *no, Sir, we never did.*)

2. Have they ever told you that you were to sit down and do no work after the 1st of August. (*No, Sir, they never did.*)

3. The papers say that you will not work when entirely free: will you be willing to work for fair and equitable wages? (Loud cries of *yes, Sir, we will.*)

4. Is there any prædial apprentice here who does not mean to work as usual? If so, let him lift up his hand that we may know what we have to expect. (A gentleman stood up, and emphatically observed, *not one.*)

5. If any one should be so wicked as to try to fill up your minds with the thought that you are all to *be free in* August next, will you take him, whether *he be white, brown, or black*, to the Special Magistrate, *that he may be punished*? (Loud cries of *yes, yes will.*)

MONTEGO BAY.

Our brethren Messrs. Burchell and Knibb have held the first anniversaries of the opening of their new chapels. The following account of the service at Montego Bay is copied from the Falmouth Post of April 25th last:

"On Saturday last, was the first anniversary of the opening of the Montego Bay Baptist Chapel, under the pastoral care of the Rev. Thomas Burchell. Early in the morning, the various schools established by the Rev. Mr. Burchell, assembled with their teachers in different parts of this town. The British, the Infant, the Sabbath schools of Montego Bay, met their teachers, Mr. Andrews and Miss Cumming, and assistant teachers, at the premises in Union-street. The Mount Carey Schools, with their teacher, Mr. Hayles, met at the Old Chapel premises. The schools, at present conducted at St. Andrew's, by Mr. Vaughan, met at his residence. The Montpelier School, under the care of Mr. Chambers, met at the residence of that gentleman; and the Shortwood and Bethel Hill Schools, superintended by Miss Scott and the Miss Reids, assembled at the new chapel. Many of the children, some so young as four years, had travelled a distance of twenty-five miles to be present on this festive occasion.

"At ten o'clock the schools, that were arranged in the other places already mentioned, moved in processional order to the chapel; and certainly, greater decorum and propriety could not exist in the best organized system of school management than seemed to prevail amongst the children of these schools."

The service of the day was commenced by the children singing the hymn from Willcock's Selection, 393,—

"Beyond the glittering starry skies," &c,

and Mr. Andrews, of the Montego Bay schools, engaged in prayer, and read a portion of Scripture.

Mr. Vaughan, of the school at St. Andrews, read from one of the Sunday Collection hymns, 133—

"Come, children, hail the Prince of Peace," &c.,

and read part of the 4th chapter of Proverbs.

Mr. Hayles, of the Mount Carey schools, engaged in prayer, and Mr. Chambers, of the Montpelier school, gave out the 12th hymn in the Selection, sung at the opening of the chapel last year:—

"Yes, we hope the day is nigh," &c.,

which was sung by the children to the tune of "Hosanna," and after the 67th Psalm was read by Mr. Chambers, and the children had sung the "Amen Chorus," in the Surrey

Chapel Collection, the Rev. Mr. Burchell addressed the schools separately (the pupils standing while he spoke) with encouraging and appropriate remarks upon their conduct and the goodly number present, and stated the schools and their numbers to be thus:—

Montego Bay Day-school, 167—Infant-school, 80—Sabbath-school, 710; Mount Carey Day-school, 139—Infant-school, 81—Sabbath-school, 750; Shortwood Day-school, 65—Sabbath-school, 221; Bethel Hill Day-school, 75—Sabbath-school, 330; Montpelier Day-school, 73; St Andrew's Day-school, 81—Sabbath-school, 184; Eden Estate Evening-school, 101; Bethel Hill Evening-school, 17; Catherine Hall Evening-school, 73; and Spring Garden Evening-school, 137. Making in Day-schools 600.—In Infant-schools, 161, which are also Day-schools.—In Evening-schools, 328;—and in Sunday-schools, 2201; giving a total of 3290 souls, receiving moral and religious instruction, under the patronage and through the instrumentality of Mr. Burchell. Upon the subject of Evening-schools, Mr. Burchell said that the people owed a debt of gratitude to George Gordon, Esq., for the assistance he rendered in the establishment of them; and otherwise spoke in pleasing terms of that gentleman's efforts in the cause of education, and the interest he manifested in the welfare of the people, from which means, principally and efficiently, are the advantages of the country to be derived and secured. He mentioned that the children from Montpelier had been accommodated by the overseer of that property with the means of conveyance to bring them to the festivities of the day; and he said he felt himself called upon to tender him his thanks publicly for his act of kindness. The Rev. gentleman also referred to a school to be established at Rose Mount,* at the request, and with the assistance, of Doctor Roper, and that the school would be under the management of Mr. Bryan.

At the conclusion of this narration, Mr. Bryan led the children with the hymn "Joyful," commencing,

"If we the Saviour seek by prayer," &c.,

which was sung, as well as the other hymns, with much grace, accompanied by the chapel organ, played by Mrs. Bennett, lately from England, in a tasteful manner.

Mr. Burchell then delivered a comprehensive and solemn address to the children and their parents from Matthew, xi. 14, "Suffer little children," &c. The principles and doctrines of pious, religious, and moral guardianship, were explained and enforced in their different bearings and connexions, in such a manner, that while the admonitions roused the imagination and warmed the affections, they were of a description to carry conviction to the heart, and, it is hoped, will never be effaced from the memory of those who heard and were affected by them.

Mr. Burchell engaged in prayer, and the children concluded with singing the two last verses of the Epistle of Jude, to the tune "Adoration."

The different schools then repaired to the places in which they had assembled in the morning, where each pupil was presented with a book, or some other token of reward, by their respective teachers.

It is worthy of remark that all the teachers of the schools, except Miss Scott, Mr. Andrews, and Mr. Hayles, are natives, trained and instructed for educational purposes, by the direction and under the especial patronage of Mr. Burchell. One of these teachers is a black man of very promising qualifications, and who, with piety, humility, and application, the writer of this account hopes yet to see following in the steps of his esteemed and benevolent exemplar.

The next day, Sunday, Mr. Burchell preached to a very numerous congregation, from the 6th chap. of Zechariah, parts of the 12th and 13th verses, "Behold the man whose name is THE BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even He shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne."

Before Mr. Burchell began his discourse, he alluded at some length to rumours that had gone abroad intended to disturb the peace and quietude of society, which he said were to the effect, that the apprenticeship of the Prædial, as well as the Non-Prædial class, was to terminate at the first of August ensuing. He denied in very explicit terms that these rumours were correct, and guarded the people against believing them. He explained the difference, which the abolition law meant should be for the advantage of those who had to serve six years. He told them that the responsible administration of that law was placed in the hands of government officers, and to them were they to look for protection, and from them they had a right to expect justice and support, when ill-treated or oppressed. He said, some persons who wished to do evil to the apprentices, would endeavour to trouble their minds with false information, and he enjoined them therefore, that whenever they heard any report whatever, on the question of the termination of the apprenticeship, to mention it at the earliest

* *This school is now in operation.*

possible time to the Special Magistrates, who are bound by their official duty and character to tell them the truth, whether it was favorable or unfavorable, and who were equally bound to guard them against imposition. They had borne patiently, he said, more than one half of the apprenticeship, and had done well the duty that had been assigned to them as apprentices under the law; and nothing would give him, and their friends here and in England, greater satisfaction, than to know that they will do better, if possible, during the remaining two years; he told the apprentices to be particularly careful how they conducted themselves, as many people would endeavour to excite their feelings so that power may be used against them; and the Rev. gentleman advised them for these reasons, and others which he strenuously enforced, to believe no report affecting their interest in the apprenticeship laws, other than what the Special Magistrates told them, to whom in all cases he recommended them to refer whenever any report was made to them.

The congregation listened with great earnestness, and not a word of discontent was expressed; but all seemed rather to respond to what Mr. Burchell had emphatically said was their duty, namely, to obey the laws of the land; because such obedience was commanded by God, and was the more particularly expected from every pious and christian citizen."

BROWN'S TOWN.

Extract from a letter of the Rev. J. Clarke.

"Yesterday I visited the part of Clarendon bordering on this parish: nearly thirty miles distant. The people in the neighbourhood are in general very ignorant and superstitious. Upwards of two hundred assembled to hear the word, under a neat thatched shed erected for the purpose by some free settlers and apprentices. I addressed them from Acts xvii. 30, "The times of this ignorance God winked at, but now commandeth all men every where to repent." The discourse was listened to with great attention; and many expressed their gratitude for my coming. I returned to Bethany, and preached in the school-room in the evening. I regret the distance being so great, that I shall seldom be able to visit this destitute part of the island, but purpose going as often as I can, for great as the distance is, I cannot feel reconciled that so many should be living in unconcern, and almost total ignorance of the things which belong to their peace, without any attempt being made to show them their danger, and point them to the Saviour of sinners. My good friend, Mr. Wallbridge, of the Mico institution, is willing to commence a school that the young there may be taught to read the Word of God."

Another Extract, dated Brown's Town, January 2, 1838.

"In my last, I mentioned that the chapel is much too small. It contains, densely crowded, about 1000 persons. There is no room for the sabbath-school children, (from three to four hundred in number.) They are partly kept in the school-room, and a part, I am sorry to say, cannot be in any way accommodated. In addition to these, there are generally two or three hundred persons, anxious, but unable, to obtain admission: who, after coming many miles to hear the Word of life, are obliged to return disappointed to their homes. Part of the congregation was drawn off by the formation of the new station (Bethany), which bids fair to equal this; but the vacancies were soon filled up, and again 'the place is too strait for us;' so that we are compelled to say, 'Give place that we may dwell.' To meet the exigency, we must either enlarge the chapel, or form a third station, in the opposite direction of Bethany. The latter would, for many reasons, be preferable. It would take the gospel means to the doors of many who now have to travel eight or ten miles to attend Brown's Town Chapel, and it would enable us to bring hundreds under the means of grace who are living in carelessness and in sin. But it is impracticable (unless you would consent to send another missionary to share with me the cultivation of this large and promising field of usefulness), as my strength would not enable me to give three stations the attention they demand. * * * I rejoice to say that God has not left us without witness of his power and willingness to save and to bless. I have baptized during the past year 57 persons. There are now nearly 50 candidates for baptism, to whom I hope soon to administer the ordinance, and many others I have reason to believe are under serious concern about their souls."

LIST OF LETTERS LATELY RECEIVED.

EAST INDIES.—Rev. James Thomas, Calcutta, Jan. 11; J. Lawrence, Digah, Nov. 6, Feb. 3. J. Williamson, Sewry, Nov. 25. H. Beddy, Patna, Oct. 9. W. Carey, Cutwa, Dec. 18; E. Daniel, Ceylon, Jan. 16; A. Leslie, Monghyr, Jan. 16.

WEST INDIES.—Rev. W. Knibb, Falmouth, Jan. 30, Feb. 5, 10, 24, March 13, 30; *April 12; T.* F. Abbott, St. Ann's Bay, Jan. 27 (two), Feb. 5, 20, March 2, 8; Mrs.

lis, Port Maria, Feb. 5; T. Burchell, Montego Bay, Jan. 30, (with others at Lucea) ch 8, 27, April 2; F. Gardner, Kingston, Feb. 7; J. M. Phillippo, Spanish Town. .—, 28, April 5, 26; W. Dendy, Bethtephil, Feb. 6, (two), April 10, 16, 23; B. B. ter, Stewart Town, Jan. —; S. Oughton, Lucea, Feb. 20, March 19; John Clarke, cho, Feb. 2, April 19; H. C. Taylor, Old Harbour, Feb. 24, April 23; W. Whitee, Mount Charles, March 2; Joshua Tinson, Kingston, Feb. 6, April 29; J. King-Manchioneal, March 21; J. Hutchins, Sav. la Mar, March 7; D. Day, Port Maria, ch 24, Lucea, April 24; J. R. Andrews, Montego Bay, April 3; J. Clark, Brown's n, April 2, 22; T. E. Ward, Falmouth, April 3; W. G. Barrett, Four Paths, April 17.

AHAMAS.—E. F. Quant, Nassau, Jan. 1, 26, March 4; J. Burton, Nassau, Feb. 1, 12, ch —; Thomas Applegate, Feb. 13; T. Leaver, Feb. 5; Members of Church at au, Feb. 12; Messrs. Applegate and Leaver, Nassau, March 12.

ONDURAS.—A. Henderson, Belize, March 14, 23.

HOME PROCEEDINGS.

Wednesday, March 28, Mr. Joseph is was designated to the work of a mis-ry at the Baptist Chapel, St. Albans, e presence of a numerous and deeply esting assembly. The business of the was commenced with reading the scrip-and prayer, by the Rev. Henry Burgess, ton; the secretary of the Baptist Mis-ry Society delivered the introductory urse, and asked the usual questions; J. W. Wayne, of Hitchin, offered the nation prayer; the Rev. W. Upton (Mr. is's pastor) addressed to him a suitable ffectionate charge from Acts xxvi. 18; he concluding prayer was presented by ev. Edmund Hull, of Watford.

r. Harris, with his family, has since d for Ceylon, in the Herald, Captain t, being the second of the ten mission-whose passage has been provided for e subscriptions raised by Mr. Pearce.

NORTHAMPTONSHIRE.

e county of Northampton was visited, ng the month of May, by Messrs. J. human and W. W. Evans, as a deputa-from the Society. We are happy to that they were very kindly received, that the collections have been conside-y increased. An increased interest in welfare of the Society appeared to be ened, and we are led to expect great s from our Northamptonshire friends ture years. The amount received, in-ng the Ladies' Bazaar at Northampton, was £400, 13*s.* 3*d.*, of which the particulars will be found amongst the list of contributions. An auxiliary society has been formed for the county, and also associations for collecting weekly subscriptions, in connexion with each place.

EAST KENT.

We noticed, in our Herald for July last year, the resolution of our friends composing the East Kent Association, to raise their Missionary contributions to an amount at least equal to one penny a week from each member belonging to the associated churches. We perceive with much pleasure, that this resolution has been carried into effect. The number of members in the eleven churches is 976, and the sum required £211. 9*s.* 4*d.*, but the contributions, as announced in the following list, amount to £220. 14*s.* 11*d.* "Having redeemed our pledge," says our esteemed friend and brother, the Secretary of the Auxiliary "we are now anxious that this should not be regarded as an extraordinary effort, but rather as the point of depression, below which the churches will never sink."

WILTS AND EAST SOMERSET.

A considerable increase, we are happy to learn, has taken place in the receipts of this Auxiliary at the recent anniversary meetings. The sum of £269. 13*s.* 6*d.* has been received from the Treasurer, Benjamin Anstie, Esq., full particulars of which will be duly inserted in the Annual Report for 1839.

CONTRIBUTIONS

ived on account of the Baptist Missionary Society, from April 22 to June 8, 1838, not including individual subscriptions:

t St. Auxiliary, by G. Morris, Esq.	45	0	0	Liverpool Auxiliary, by W. Rushton, Esq.	90	0	0
Auxiliary, by Rev. W. Norton	24	17	7	Aldborough, by Rev. J. Swindell.....	5	10	0
Park St. Auxiliary, by Mrs. Evans..	11	6	8	Lutterworth, by Rev. J. G. Hewlett.....	5	0	0
Boys' School, for W. I.....	2	0	0	Westgate Juv. Society, Bradford, Yorksh..	10	0	0
ious Friends, by Mr. Worley	2	6	7	Oakham, Collected by Mrs. Crate	1	14	6
on, Friend by a card, by Do.	0	13	0	Collection at Risca, Monmouthshire	2	15	0
l Auxiliary, by Robt. Leonard, Esq.	200	0	0	Luton, Union Chapel, by Rev. J. S. Enight.	[illegible]		
r Auxiliary, by Mr. Commins	42	15	6	Ashford and Brabourne, by Rev. J. Davis	[illegible]		

Church Street Auxiliary, by Mr. Hunt ...			24 13 4
Children in Mico Charity School, Kingston, Jamaica, by Rev. J. M. Trew			2 10 0
Colchester, by Rev. J. Leechman.....			20 6 10
Voluntary Donations of Pupils in Baptist Free School, by Mr. Kendrick			3 1 8
East Kent Auxiliary, by Rev. J. M. Cramp:			
Ashford	14 16 7		
Bethersden	0 10 6		
Brabourne	3 2 6		
Canterbury.....	39 2 4		
Deal	14 0 0		
Dover	61 7 0		
Eythorne.....	15 5 6		
Folkestone	7 18 6		
Margate	14 9 2		
Ramsgate	1 0 0		
St. Peters.....	29 2 10		
	220 14 11		
Previously acknowledged and expenses	156 16 4		
		63 18 7	
Bucks, by Rev. P. Tyler:			
Chesham	23 6 11		
Haddenham.....	6 16 10		
		30 3 9	
Northampton Auxiliary, by Rev. Messrs. J. Leechman and W. W. Evans:			
Aldwinkle	7 0 0		
Brayfield	3 0 4		
Brington	5 4 0		
Bugbrook.....	8 3 6		
Burton-Latimer	6 0 0		
Braunston	6 0 10		
Clipstone.....	29 7 0		
Hackleton	12 2 0		
Kislingbury	13 3 7		
Kingsthorpe	5 10 0		
Lamport Missionary Box	0 7 6		
Long Buckby	7 11 6		
Milton (including 16s. for T.)	14 8 6		
Morton Pinkney	3 7 6		
Northampton, College Street, (£90 6 7 for India)	217 14 2		
Northampton, Church Lane	3 15 4		
Roade	10 0 10		
Ravensthorpe	4 7 0		
Thrapstone	16 0 0		
West Haddon	2 1 6		
Woodford	4 6 6		
Weston by Weedon.....	7 6 8		
Towcester	13 13 0		
		400 13 3	
North of England Auxiliary, by Rev. R. Pengilly.....			12 10 0
Jersey & Guernsey, by Rev. J. Dyer, jun.			27 4 4
Lesness Heath, Collection			1 4 0
Dunstable, Collections and Subscriptions by Rev. D. Gould.....			103 7 3
Battle, Weekly Subscriptions, by Rev. E. Steane			1 11 0
Aston Clinton, by Mr. Amsden.....			1 17 6
Suffolk Society in aid of Missions, by S. Ray, Esq.			14 6 0
Beech Hill, Collection by Rev. J. Rodway			1 18 6
Dorman's Land, Subscriptions by Rev. G. Chapman			4 0 0
Manchester, York Street Sunday School, by Mr. Culverwell			4 0 0
Eythorne, Subscriptions and Collection by Rev. W. Copley			15 4 6
Burnham, Collection, by Rev. John Garrington..			1 11 4
Collected by Mrs. Elvey.....			6 4 4
Little Alie Street, Sunday School, by Rev. P. Dickerson			2 14 0
Wallingford, Collections & Subscriptions, by Rev. J. Tyso			22 3 11
Brighton, Collection, by Rev. W. Savory			7 0 0
Harlington, Prayer Meeting, by Rev. J. George (moiety)			2 18 6
Margate, Subscriptions, &c., by Rev. G. Pledge			14 14 0
Mill End, Rickmansworth, ...			2 11 0
Maze Pond, Ladies, for Female Education, by Mrs. Haighton			15 1
Datchet, collected by Mrs. Bailey			3
Earls Colne, Subscriptions, &c., by Rev. J. D. Reynolds			7
Chepstow, by Mr. Slade.....			1
Norfolk Auxiliary, by John Culley, Esq. Treasurer:			
Aylsham	6 3 10		
Dereham	21 6 2		
Fakenham.....	9 12 1		
Foulsham	19 1 10		
Ingham	24 10 0		
Lynn (including donation of £100 from Mrs. Ayres)	116 19 0		
Norwich, St. Mary's.....	61 5 3		
——— St. Clement's	38 18 4		
——— Oxford Hill	28 17 0		
Neatishead	3 7 8		
Salehouse.... ..	1 13 6		
Swaffham	5 3 6		
Yarmouth	10 16 1		
		347 1	
Oxfordshire Auxiliary, by S. Huckvale, Esq.:			
Naunton.....	10 11 10		
Coate and Bampton	3 10 0		
		14	
West Kent, by Rev. W. G. Lewis:			
Chatham, Zion Chapel.....	16 8 6		
Smarden	2 18 5		
Grafty Green	1 1 9		
Tenterden	7 4 0		
Sandhurst	8 4 9		
		35 1	
Wilts and East Somerset Auxiliary, by Benj Austin, Esq., Treasurer:			
Bradford	14 5 6		
Beckington	2 15 7		
Chippenham	20 1 0		
Corsham	11 7 0		
Devizes	62 7 2		
Melksham	77 4 6		
Shrewton.....	0 16 8		
Trowbridge	49 17 0		
Warminster.....	8 1 1		
Westbury Leigh	22 18 0		
		329	

COLLECTIONS, April 29th.

Old Brentford, ...	Rev.	C. Robinson..	4
Stepney College,.....	—	Dr. Murch....	4
Battersea.	—	J. M. Sowle ..	8
Salter's Hall.....	—	S. J. Davis....	29
Waterloo Road,.....	—	G. Francies....	4
Clapham, ...	—	J. Edwards....	8
Greenwich, ...	—	Wm. Belsher..	6
Ditto, Bunyan Chapel,	—	Joseph Belcher	1
Henrietta Street, ...	—	W. A. Salter..	15
Horsley Street, ...	—	R. G. Lemaire	8
Devonshire Square,..	—	J. H. Hinton,	40
Homerton Row, ...	—	D. Curtis	7
Unicorn Yard, ...	—	D. Denham....	9
Keppel Street, ...	—	P. E. Butler ..	6
Bow, ...	—	W. Norton....	10
Ilford, ...	—	D. Hammond..	5
Petter Lane, ...	—	J. Elvey.....	3
Little Alie Street, ..	—	P. Dickerson ..	13
Prescot Street, ...	—	C. Stovel	14
Windmill Street, ...	—	W. Jones, M.A.	5
Highgate, ...	—	Edward Lewis	4
Kensington, ...	—	John Broad	13
Hampstead, ...	—	J. Castleden ..	5
Shakspeare's Walk,	—	T. Moore	5
Hammersmith,.....	..	D. Katterns ..	1
Mitchell Street.....	..	W. Miall	1
New Park Street, ..	..	Joseph Angus ..	2
Eagle Street, ...	..	R. W. Overbury	2
New Brentford, ...	..	J. Gunning	1
Romney Street, ...	..	S. Hewett	
Shacklewell, ...	..	J. Cox	
Horston Street, ...	..	James Smith ..	
Camberwell, ...	..	Edward Steane	8
Tottenham, ...	..	J. J. Davies....	3
Peckham, ...	..	T. Powell	
Church St. Blkfriars	—	J. Davis.....	
Loughton, ...	—	S. Brawn	2

e following instances, the Collection s included in the amount paid in m the Auxiliary Society:

.....	Rev. James Upton..	11	12 0
ond, ...	John Aldis....	58	19 0
y, ...	Dr. Cox	70	8 8
Place, ...	J. Peacock	16	19 9
., Walworth { ..	J. Chin..... }	48	0 0
	.. S. Green .... }		
John Street, ...	J. H. Evans ..	140	0 0
Trinity Chapel, ...	B. Lewis.... .	15	0 0
Collection at Surrey Chapel, after Sermon by Rev. John Birt		56	16 2
Collection at Finsbury Chapel, Annual Meeting.....		155	18 8

DONATIONS.

. Norton, ...T	2	0	0
mes Boyce, *Bristol*	1	0	0
er, *Bexley Heath*	5	0	0
t *New Mill*.....	2	0	0
.....	0	10	0
ouglas, Esq. *Cavers*	100	0	0
. Wingfield, *Abbeytirus*	0	10	0
ley, by Rev. C. Stovel.....	0	10	0
Mr. Wightman.....	4	0	0
ons.....	2	0	0
nan Vines, by Dr. March	10	0	0
for Jamaica	10	0	0
Blackmore, *Wandsworth*	10	0	0
Thomas Bickham, Esq. *Chitpur*	5	0	0
Mr. Wardon, *Grendon*	10	0	0
Mrs. Carter..	5	0	0
Mr. Harrison, *Luton*	1	10	0
Friend, by Mrs. Cox.....	5	0	0
Sarah Hughes	0	10	0
Joseph Crosier, Esq.....	28	0	0
Mrs. Eason and Pupils, for Chitpur.....	5	0	0
Mr. Cole, by Rev. J. Burton	1	0	0
"Of thine own have I given thee"	0	10	0
Sible Hedingham, Friends by Rev. R. Langford	2	0	0

LEGACIES.

rs. Mary Jennings, late of *Camberwell*, (Mrs. Foster and Mrs Dyer, Executrixes) ..	42	2	4
ary Tritton, Esq. late of *Battersea*, (D. Barclay, Esq., Rev. R. Tritton, and H. Tritton, Esq., Executors)	90	0	0
ev. James Turquand, late of *Milford*, (John Whitmore, Esq., and Rev. James Millard, Executors)	18	0	0

Contributions towards sending out ten additional Missionaries to India.

Messrs. Casion and Livermore	10	10	0
Addlestone Friend, in farthings	0	10	0
A. B.	0	10	0
Rev. D. Wassell and Friends, *Bristol*.....	2	0	0
Rev. J. Jerard, *Coventry*.....	1	0	0
Mr. Whittem, *Do.*	2	0	0
Mr. Porter, *Do.*	0	5	0
Mr. J. Gammon, *Wallingford*	0	10	0
J. L. Phillips, Esq., *Melksham*	10	0	0
Mrs. Swinscow	2	0	0
Mrs. Gardiner, *Cheltenham*..	10	0	0
Dr. Bell, *Do.*	1	0	0
Mrs. Page, Trowbridge, *second donation*	30	0	0
R. B. Sherring, Esq., *Bristol*	20	0	0
Rev. T. S. Crisp, *Do.*	5	0	0
Edward Wells, Esq., *Slade End*	5	0	0
Harlow, Collected by S. B.	1	12	6

Miscellaneous Contributions for Special Objects.

Of Central Negroes' Friend Society, by Miss Stacey, For Schools at Spanish Town, by Rev. J. M. Phillippo	50	0	0
——— Salter's Hill, by Rev. W. Dendy.....	25	0	0
——— Brown's Town, by Rev. John Clark	20	0	0
——— Stewart Town, by Rev. B. B. Dexter	30	0	0
Mr. Young and Friends, Taunton, for Rev. J. M. Phillippo.....	31	0	0
Mrs. Mary Robinson, Dulwich, for Rev. T. Burchell	2	0	0

Collections remitted from the Churches in JAMAICA.

Montego Bay, (on account), ...Rev.	T. Burchell.....	61	0	0
Kingston, Hanover Street, ..	J. Tinson	20	0	0
——— East Queen Street, and Port Royal, ..	F. Gardner	51	1	8
Falmouth, ..	W. Knibb	100	0	0
Mount Charles, ..	W. Whitehorne ..	16	13	4
Stewart Town, and Rio Bueno, ..	B. B. Dexter	50	0	0
St. Ann's Bay, ..	T. F. Abbott	45	0	9
Old Harbour, ..	H. C. Taylor	25	0	0
Spanish Town, ..	J. M. Phillippo....	100	0	0
Brown's Town, ...	J. Clark	50	0	0
Salter's Hill, ..	W. Dendy	100	0	0
Manchioneal, ...	J. Kingdon	10	0	0
Port *Maria, and Oracabessa,* ..	T. F. Abbott	50	0	0
Jericho	John Clarke..... ..	50	0	0

Towards the Debt owing by the Society.

Already acknowledged	874	9	1
Friend at *Watford*	20	0	0
Mr. W. Hawkins	2	2	0
Rt. Hon. Lord Holland	20	0	0
Mr. Harrison, *Hadlow*	10	0	0
Mrs. Priestley, *Buckingham*	25	0	0
F. B. Long, Esq. *Blackheath*	20	0	0
Rt. Hon. Lord Seaford	50	0	0

TO CORRESPONDENTS.

The Annual Report is now in the press, and will be ready for distribution in a few days.

The thanks of the Committee are returned to Messrs. E. and J. Hemming, of Astwood, for a package of needles for distribution by Mr. Knibb; to Mrs. Fernie, Tottenham; Mrs. Stanley, Wokingham; and Mr. Wm. Foster, Hebden Bridge, for books and magazines.

A box of fancy articles for Mrs. Phillippo has been received from the Misses Rust, of Greenwich; another from Ladies at Guilsborough, by the Rev. James Clark, for Mr. Burchell; and another from Alice Horne, near St. Peter's, for the Jamaica Schools.

Mrs. Dexter, of Stewart Town, desires us to acknowledge the receipt of a box of useful and fancy articles, from kind friends at Ashford; and Mr. Hutchins, of Savanna la Mar, for similar favours from Ladies at Ipswich, and at Badcox Lane, Frome.

We regret to announce that the health of our beloved brother, the Rev. W. H. Pearce, has suffered so greatly from his recent exertions, restricted as they have been, that he is strictly enjoined by his physicians entire abstinence from all engagements whatever. This is inserted, not merely for the information of those friends who, unaware of his weak state, may wish to be visited by him, but also to prevent disappointment on the part of his correspondents, it being necessary that he should abstain from writing, as well as from oral intercourse.

ERRATUM—In our last report, the collection at Sutton-upon-Trent, page 49, was, by an error of the printer, stated to be four *shillings*, instead of four *pounds*.

IRISH CHRONICLE.

JULY, 1838.

---

riptions and Donations received by the Secretary, Rev. S. GREEN, 61, Queen's Row th; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. D, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; iny Baptist Minister, in any of our principal towns.

---

e time that this number of our Chronicle is in the hands of many of our readers, thren Hinton and Stovel will be on their way to Ireland. May we hope they ccompanied by the prayers of the friends of religion in that country, that it may od, not only to have them under his holy keeping, but to render their visit emi- seful in converting sinners, and strengthening the things that remain among Of these last, unhappily they are not likely to meet with many. That there are ous people in Ireland we do not question; but we fear that over the district which our brethren will chiefly travel, not many such will be found. The valley ery full, like that which Ezekiel saw, but they are dead; "there were very many pen valley, and, lo! they were very dry." That God can raise them to new life, l question; that he is likely to do this by means of his gospel, is equally admitted. rse therefore is clear, to go and preach the gospel, and to ask earnestly, humbly, lessing; "breathe upon these slain, that they may live."

y be interesting to our readers to have a general idea of the route marked out for hren. At the city of Waterford and its neighbourhood they are likely to spend their first days in Ireland, from whence they will proceed by different courses to ıfter spending a few days there, they are to go in different directions to Limerick, ough Queen's County, King's, Meath, and Kildare to Dublin. They will preach -houses, school-houses, in fields, and under trees, as they can get opportunity; them once per day, perhaps oftener. The effort, so far as we are concerned, is a ; it has been made for some time past by the Church Home Missionary Society, ow discouraged among Conformists, as opposed to canonical regulations. Hap- h Dissenters such regulations are of no weight. Should this effort be successful, to repeat it as the means may be afforded, convinced that we must look to such nuch more than to the operation of established churches, or the influence of for the overthrow of the Man of Sin, and the acceleration of the triumphs of the it is in Jesus. Would that we could find a few men, thoroughly imbued with t of Christ, who would employ every energy in making known to all classes the f salvation.

ommittee have already stated their earnest wish to receive the overtures of two men of missionary zeal, who may be permanently stationed in certain places in loudly calling for their labours. This wish is being responded to. They still the more especially as many of our churches, amid an increasing attention to ry work among the heathen, are determined that Ireland shall not be overlooked. ıt ye there are yet four months, and then cometh harvest? behold I say unto t up your eyes, and look on the fields; for they are white already to the harvest. that reapeth receiveth wages, and gathereth fruit unto life eternal." Many years devoted Samuel Pearce said of Ireland what is still true, "Most of the rich are

by profession Protestants; the poor are nearly all papists, and strongly prejudiced against the reformed religion. Their ignorance and superstition are scarcely inferior to that of the miserable Hindoos." Nevertheless, many of them will hear the word of life, especially when presented by ministers against whom ecclesiastical prejudices cannot lie. Be it ours to place that word before them, so that hearing it, they may be brought to believe and obey, and have everlasting life.

From recent correspondence the following extracts are taken:—

Under date of May 10th, Mr. M'Carthy writes thus:—

My dear brother,

I have this day received the Patriot, containing the excellent and appropriate speeches made at the Finsbury Chapel, in behalf of the Baptist Irish Society, on Tuesday, the 1st inst.; and while I embrace so suitable an opportunity for expressing my thankfulness to God, for giving such a munificent spirit to our friends and brethren in England, as he has poured upon them this year, allow me also to congratulate you and the Committee on the success which has already accompanied your labours.

"When heaven regards the deed,
Some special good is nigh."

I could give many cogent reasons why the church is so very indisposed to arise up from the dust, and help herself, and why so much activity has been in operation on the other hand, to extinguish every effort made to carry the benevolent objects of your Committee into effect. Your agents stand between great obstacles, obstacles greater than any but those located in this country can possibly conceive, party prejudice, and moral darkness. Could they, like Samson, take hold of these two mighty pillars, and demolish the hideous fabric supported upon them, even suppose they were to perish in the enterprise, I think they would die in peace, being inspired with the hope that the labours of their successors would then be crowned with abundant success.

From the 25th of March last, when I sent my last letter, I continued with regular and constant course preaching at my fixed stations and other places till Thursday, the 29th, when I received a joint letter from brother Berry and our friends at Dunnoughmore, inviting me to assist him at the baptism of some candidates; to which call I instantly responded. The next day I arrived at Clankilly, and to the place of my destination the next evening. Here were mingled feelings of joy and regret; joy that two of the family had heartily embraced the gospel, and regret that their murdered brother was not there, to participate in the bliss of the approaching day. And this was exceedingly so to me, as I doubt whether more genuine regard existed between Jonathan and David, than that which *glowed in our bosoms* to each other. Lord's *day, April 1st*, a temporary tent was erected contiguous to the water; and after the usual routine of singing, praying, and exhortation had been gone through, brother B—rry baptized two Miss Frazers, Miss Powel, and Mr. Henry Dunn. I have no doubt but the untimely death of this fine, manly, and unparalleled young fellow, under God, has been the means of rousing the whole of this large and lovely family to the consideration of their eternal welfare. But he is

Snatched from all earthly care,
To gain immortal bliss.

We returned to the house, refreshed and blessed; and after having preached as appropriate a sermon as I could on the occasion, the newly-baptized persons, with five or six others, commemorated the Redeemer's bleeding love. I was induced to expatiate much on this exhilarating subject, while at the table, and to explain the constitution and the government of the church of Christ, which seemed to be a word in season. The sweet savour of that day is indeed delightful to my soul to this present hour. And how pleasing to reflect, the ground I have been ploughing for many years, and the seed I have sown, through the divine influence, has, under the ministration of brother Berry, ripened to perfection. "Happy is the people that is in such a case, yea, happy is that people whose God is the Lord." The next day I visited my much esteemed friend and brother of Newtown, Mr. Shortt, whose heart was with us, but is cut off from the external means by old age and infirmity. From this I proceeded to Abbeyliex; and although I was not expected, nor the announcement of my intention to preach given till I arrived there, we had a larger assemblage in the evening than any of us calculated upon. I can never allow the thought to escape from my breast, but this place will yet become a fruitful field, though many obstacles have hitherto stood in the way. When gloomy prospects hovered in view, both as it regards this and other places, I have been reanimated with this reflection, we have truth on our side; our motive is pure; and it is the Lord's own work, he will eventually make it to flourish. Next day I re-visited Clonkelly, and was delighted to meet my dear brother Sharman there. He came to conduct his family to his appointed sphere of labour. We made several fruitless attempts to get up a congregation for the evening; but the inclemency of the day completely frustrated our design. We were not

so unsuccessful the next day, though it too was unpropitious. After the usual routine, which was concluded in doors, we then proceeded to a pond, and I baptized Mrs. Sharman, when we returned, and commemorated the love of our crucified Lord. And here again our joy was mingled with the deepest sympathy, as we were all led to conclude, from the consumptive nature of her mother's complaint, it was the last time we should meet her on a similar occasion. To begin well is good, but to end well is glorious. This is the test by which a sound conversion may be certainly known. She also is one of my children in the Lord, and was also baptized by me on Lord's day, the 24th of June, 1827; and from that to this moment she has been an ornament to her profession, a comfort to her family, and her example worthy of imitation by us all. She is happy in her Redeemer's love, and only waiting till he shall beckon her away to his eternal rest. These little hills of Zion are gradually, though slowly, increasing. We should have a considerable augmentation to the number of our communicants, if we dare dispense with the insurmountable obstacle, the baptism of believers. The prejudice still prevailing against it is almost inconceivable, though its force, when compared with what I have known it to be, is comparatively nothing. It, with other doctrines contained in the word of the Lord, will grow into estimation in the same proportion the divine light chases the darkness from the minds of the people. While I look back upon the past, and contemplate the riches of God's goodness up to the present moment, in what he has done in the small space of twenty-three years for Ireland, I am led to wonder. When my union with your Committee commenced, the doctrine of election grace was almost every where scouted; now it resounds from pulpit to pulpit, and missionaries from hill to hill. Free and scriptural education, either by Sunday or day-schools, was hardly known; but now, with our schools and others, you could as hardly find an unoccupied inch of ground to plant a school. Every means the human mind could devise is in operation for her reformation. Almost of this is working in a certain quarter, and it is so far good; but if you could tell us how to undermine the mass of error which is operating against all our united efforts, all would be well. I enclose the forms of the schools, which will tell you more about them than I could describe. However, I should mention this: after the usual inspection has been gone through, we read a chapter, and ask the children their opinion upon it by verse, which is sometimes very satisfactorily given. Every moment is occupied one way or another. Just now two Methodist preachers have been here, *to invite me to attend them, by making a speech at their missionary meeting*, to be held the 18th inst., to which I have consented.

Yours in the Gospel,

J. M'CARTHY.

Mr. Berry writes to the Secretary:—

Abbeyliex, June 2nd, 1838.

Dear Sir,

From the contents of the foregoing pages, you will see that the Lord has enabled me to carry the message of mercy and peace to many, very many souls; and without taking in a very wide field, I have preached twenty-six times, held several meetings for prayer, and read the Scriptures for hundreds. I could not suppose that the word of God has returned void, or that his gospel has not been made powerful in the conversion of sinners. The good weather has favoured me very much; and although the country congregations are somewhat decreased, on account of the hurry of the season, still I have not allowed this to hinder them from hearing the word of life; for I have gone into the fields, and without interfering much with their labour, I have said a word or two for my blessed Master; and others, that would not come to preaching, have by this means heard the gospel. I can, I trust, say, and I would say it with great humility, that I am becoming useful in this place. I am by degrees becoming acquainted; and according as my acquaintance is extending, the gospel is spreading. In some places I am cordially received, in others, welcomed by one part of the family, and rejected by the other part; and I am sorry to say some are to be found that would not allow me to preach in their houses. Abbeyliex, though small, has one of the largest Orange lodges in this country. Among this class, humanly speaking, there is not much good to be expected. I am happy that one or two of the church have ceased meeting in their lodge. The Methodists are also prejudiced; and some of them, who receive my private visits kindly, would not allow me to preach in their houses; and Roman Catholics plainly tell me they like my conversation, and would wish to hear me preach, but they are afraid. Our morning school will, I trust, soften down prejudice, and prove a blessing to the dear children. May I ask a few primers and spelling-books from Mrs. West, for this infant school? At national schools I think I am doing some good; still, the teachers I have met with are Roman Catholics, and without coming into coalition with these teachers, I endeavour to say a word in season.

T. BERRY.

Richard Moore, a reader, writes:—

Kilglass, May 1st, 1838.

Rev. Sir,

It is with the utmost satisfaction and complacency I again address you, having since

my last enjoyed the peculiar favour of my Lord and Master, in maintaining me in health and vigour, to walk to and fro in this land of darkness; but not now a land of darkness (comparatively speaking) when I take a retrospective view of its aspect twenty years ago. The Sun of righteousness seems to be rising with all his effulgence of glory; I hail his appearance to reign and rule for evermore.

As to the reception I have met from the lower class, I am inadequate to explain; they all hail me with cheerfulness, and hear the word of God with pleasure and delight; which I trust many of them have embraced dearly, as the only guide for their eternal salvation.

The schools under my care are thin at present, not from any opposition, as heretofore, but on account of the children being employed in the field. With regard to the tracts which you have given me for distribution, there remain only two in my possession. I hope to get as many more for the next month, as I find the public thirsting for spiritual knowledge. The Bibles and Testaments are not sufficient to supply the demand; I hope to get more for the next month.

I now refer to simple facts. The last time I visited Patrick Boyle, of Ququnalaughy, he said that he had been looking out for me the greatest anxiety; he informed me discussion that was to take place in Dul between priest M'Guire and a minister of established church; "but," said he, "I k that they are both wrong in many things, particularly on infant sprinkling, as both it essential to salvation, that salvation w alone is imparted by faith in the finished by Jesus Christ on the tree.

As I had been distributing some tract a field, D. H., of Rathlu, came up, whom I gave a Good Priest. He wa with me toward his own house, and reque I would go in with him, to converse with wife about the great truths of the go After a short conversation, I referred the the Epistle of the Romans, as they were confident that the great truths of the almi God were delivered to the primitive ch first established in Rome. I referred t "to the law and to the testimony; if t speak not according to this word, it is bec there is no light in them."

I exhorted them to prove all things by word of God, which liveth and abideth ever. May the God of all grace crown our feeble labours with abundant success!

R. Moo

CONTRIBUTIONS

From May 20, to June 20, 1838.

Benjamin Risdon, Esq, Burlingham, near Pershore				10	0 0
Milton, by Miss Dent, moiety				1	0 0
Road, weekly Subscriptions, by Mr. W. Hands				2	10 0
Thrapston, by Mr. Collier				3	0 0
By Mr. P. Tyler, Haddenham, Bucks:—					
Chesham, collected by Mr. Pope				5	2 4
Rev. W. Tomlin (subscription)				1	1 0
Crendon, by Miss Dodwell				0	5 0
Haddenham, Miss Tyler				0	14 4½
By Mr. Joggins, Emington				0	2 0
By Mr. Bowden, Towerry				0	4 0
Mr. Thomas Rose, Haddenham, Cambridgeshire				1	0 0
Hetton, Durham, by Rev. R. Pengilly				1	0 0
Little Ailie Street Auxiliary				3	0 0
By Rev. T. Finch:—					
For the Harlow School, by Miss Lodge	8	0 0			
Rev. J. Stewart, Sawbridgeworth (an. Sub.)	1	1 0			
				9	1 0

In consequence of the absence of the Secretary from town, the Annual Report is not quite ready for circulation: we hope it will be out in a few days.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

AUGUST, 1838.

OBSTACLES TO THE PROPAGATION OF TRUE CHRISTIANITY IN FRANCE.

A SERMON

BY MONSIEUR J. H. GRANDPIERRE, SECRETARY OF THE SOCIETY FOR EVANGELICAL MISSIONS, AND ONE OF THE PASTORS OF THE TAITBOUT CHAPEL, PARIS.

Translated from the original French.

"WHO HATH BELIEVED OUR REPORT?" ISAIAH LIII. 1.

We should indeed be guilty of deep ingratitude, and even of injustice towards Divine Providence, were we not to acknowledge the existence, progress, and greatly-increasing extension of religious revival among us. We cannot deny that the Bible, long proscribed and contemned, has resumed its place in the favour of many, that christian ideas begin to shed their influence over some minds, and that the value of evangelical faith becomes, from year to year, and from month to month, more ardently and universally felt. Prejudices gradually give way, prepossessions disappear, people examine and listen with more calmness, seriousness, and impartiality, and if the establishment of evangelical worship and the eagerness with which many persons attend on it were the only demonstration of this fact, this sign of the times in which we live were alone sufficient to excite our gratitude to God, and stimulate us to renewed effort. Seldom do we enter this chapel and ascend this pulpit without emotions of joy, which we delight to yield as an offering to the Lord, at beholding in the midst of this great city, the metropolis of vanity, the ancient and renowned seat of dissipation and worldly pleasure, an increasing number of souls who feel that man ceases not to exist with the body, and who perceive the necessity *of arranging the great business of salvation. But when* we compare this country with other countries where the christian religion flourishes and is in honour, when we see how slow and difficult are the triumphs of truth here, how small and almost imperceptible are the number of true disciples of Christ, proportioned to the entire population, how rare are conversions, real conversions, conversions not from one opinion to another opinion, not from one sect to another sect, but from the world to God, we cannot but exclaim in the words of the prophet, "Who hath believed our report, and to whom is the arm of the Lord revealed?" What are the causes which retard the progress of the truth in France, and which make this country, in other respects so great and illustrious, with regard to christianity, so far behind many other countries of Europe? These causes lie both with the world and the church; these obstacles proceed both from those who believe not the truth, and those who profess it. We shall confine ourselves to-day to reasons derived from the actual state of society which may serve to account for the estrangement of the French from Christian principles. The reasons are not, we conceive, merely those which are common to other nations, and which hinder men of every clime from believing in the Gospel of Jesus Christ. Thus we shall not dwell upon the deep corruption of the human heart,

its natural opposition to Divine Revelation, the empire of the passions, the power of selfishness, the yoke of opinion, or the strength of attachment to the world, for if these general obstacles alone existed, why should not the religion of the Son of God triumph equally among us as in other places? We will speak only of special causes, peculiar to the society in which we live, which are closely connected with the general obstacles we have just enumerated, and increase the resistance to the influence of Christianity. These obstacles might all strictly be ascribed to levity; but this levity itself requires to be analyzed and developed. We therefore affirm that the principal reasons that the French do not believe Christianity are to be found first in their confirmed religious indifference; secondly, in their love of pomp, display, and fictitious emotions; and lastly, in their deficiency of moral convictions.

I ascribe it then, in the first place, to their profound indifference to Christianity. This indifference is apparent in the very history of France, and if it be true that example is the more contagious when proceeding from persons of exalted station, can we be surprised at the discredit into which religion has fallen after the kind of conspiracy entered into by nearly all the most eminent ranks against the Christian faith? When we see for centuries, monarchs summoning it to their courts only to sanction their irregularities, calling in the aid of devotion and confessors merely to appease conscience in the midst of their sins and profligacy, and taking pains to prove to their subjects that it is only a mockery and illusion; when we see the ministers of this same religion, with eminent exceptions doubtless, making use of it only to conceal their own interested and ambitious views and desires for power; when we see again the scholars and pretended philosophers of the last century eagerly seizing on this false, decrepid, delusive religion, this parody of Christianity, to assail with the powerful strokes of their irony and sarcasm Christianity itself, and when we consider that the natural man, such as sin has made him, is much more disposed to be governed by examples which confirm him in his evil way, than to profit by those which are calculated to direct him in the right path, need we be surprised that the gospel of *Christ* has so little honour? For *my own part I am* only astonished that it has so much. For after the little that the French nation has to this day seen of pure Christianity, and the mass of superstition and hypocrisy which has been presented to its view in the place of truth, I confess I believe that to a certain extent, not merely indifference but hatred also to the gospel has been entertained. We must not say that if the religion of the Saviour of the world has so few sincere disciples in this kingdom it is because it is not known. It would be more correct to say that it is because they have determined not to know it, and if they have decided not to seek acquaintance with it, it is that it has been considered as a system old, worn out, dead, never to revive. They scruple not to compare it to an old coat which can never be restored, to an ancient coin no longer current, to ruins which can never be built up. But do these men who profess to be so well acquainted with the value of Christianity really know that which they reject and blaspheme? Alas they have for the most part taken the semblance for the reality, the caricature for the original, and were you to interrogate them concerning the nature of the gospel, some would tell you of the mass, others of confession, these of the hierarchy, those of religious ceremonies, and those who believe themselves the most judicious, of morality: they would speak of every thing but that which constitutes the essence of the word of God, Christ saving our souls from eternal condemnation by his expiatory sacrifice, Christ regenerating our souls by his spirit, Christ living in our souls by his grace, Christ conducting us in his steps to eternal life. After this you may preach, write, speak in favour of Christianity to men who consider you uselessly engaged in consecrating yourself to such a cause. They will scarcely listen to you, or if they do, it is merely as a matter of courtesy and to oblige you. For business, friendship, the news of the day, the cultivation of any study, or for the most frivolous book, they find abundant leisure; but for the study of the word of God, of which they are perhaps even more ignorant than the inhabitants of the wilds of Africa or America, since those heathens have no ideas concerning it while these have false ones, they will never find an hour, not one single hour in their lives. This moral apathy, this profound indifference, the fruit of levity, ignorance, and prejudice, this inertness and resistance at the

same time, is one of the most serious obstacles to the propagation of Christian truths and the increase of religious revivals, and if God does not speedily by some new strokes of that rod with which he has so frequently corrected this country, or by an extraordinary display of the secret power of his grace, shake the world, and arouse it from that dreadful lethargy in which it sleeps the sleep of eternal night, there is great reason to fear that the tabernacles of the Lord will long re-echo with the lamentations of the church, in the person of its ministers and children crying with Isaiah, "Who hath believed our report?"

The second obstacle to the rapid spread of christian principles in this kingdom and especially in this city, is the impetuous love of its inhabitants for display, pomp, and fictitious emotions. The faculty which is most prominently developed to the prejudice of others is that of taste. That which they love and seek as supremely essential is the *beautiful*. This it seems to them should predominate, the rest is of secondary consideration. It is not merely in arts, manufactures, or accomplishments that this extravagant predilection for that which bears a poetical and attractive form displays itself. They wish to discover this quality in things which appear not to comport with its nature, or at least in which it can be regarded merely as subordinate: science for example, talent, merit, philanthropy, even virtue itself. The most important and admirable system, the most fortunate and useful discovery, the noblest and most enlightened undertaking, if not primarily and essentially beautiful, excites little attention. With the mass, the intrinsic value of a thing is but of secondary importance, upon the exterior appearance and the manner in which it is presented to the attention depends almost every thing. Does then Christianity, asks some one, refuse to satisfy this inherent desire of the human heart? No, Christianity is, like the God from which it emanates, eternal beauty, because it is eternal truth. It possesses infinite, ineffable, inimitable graces and attractions, for those who have submitted their hearts to its influence. But it veils and conceals its chaste and heavenly delights from the eyes of those who place in their estimation and affections the beautiful before the real, pleasure before *duty, the enjoyments of the mind, taste, and imagination*, before the conversion of the heart. How grand the Christian doctrine of God manifested in the flesh for the salvation of sinful men! How does it surpass and confound the most elevated conceptions of genius! How many mysterious and heavenly glories appear in the life of a christian, a life of faith, of love, of self-denial! A soul rising to God on the wings of prayer, maintaining an habitual intercourse with heaven, despising the grandeurs of earth because it can lay claim to titles of nobility inscribed in the book of life, parting cheerfully with the things of this world because God is all in all; a family whose members, loving each other in God and for eternity, consent to the same thing, all tending to perfection; a society of brethren in which peace and harmony reign, and where no other interest, no other ambition, no other rivalry is known, than to serve most perfectly the common Master, the compassionate Saviour, who has shed his blood for the salvation of all; is this not the sublimest of poetry even if it were not the most real of realities? But that these realities of the christian life may be seen, understood, and followed by this people, they must consent to be cried up, to appear on the stage, to adopt the protection of a popular solemnity, to quit the obscure circle of private life, to raise a theatre to the public gaze. But as they could not lend themselves to this without falling immediately from the dominion of the Spirit to that of the flesh, from the world of reality to that of vanity, from the heights of heaven and the divine life to the low and dismal regions of terrestrial passion, that is, in one word, without ceasing to exist, there is an absolute impossibility that truth can ever accord with the corrupt affections of the human heart, or render itself worldly to convert the world. Expect not then, O trifling and unbelieving generation, that the religion of the Son of God will mount a platform to attract thy attention. She will not. Require not that to obtain thy favour she should borrow foreign ornaments which only tend to destroy the efficacy of the cross of Jesus Christ. No, she cannot, for it is not she who must convert herself to thee, but thou who must be converted to her. She will continue to speak to thee in her own language, simple but grand, frank but chaste, severe but lovely, but especially will she continue to live, to walk, to act in the midst of thee, in the life of he

disciples. If thou wilt leave the vortex of thy folly, thy false pleasures and illusory joys, to listen to her voice, to believe and obey her, the church on earth and the church in heaven will celebrate thy return with songs of triumph, there will even be joy on thy account among the angels of God. But if, on the contrary, thou wilt persevere in a course of worldly vanity, the children of God will persevere in weeping over thee and praying for thee, and will exclaim in words inspired even more by desire for thy salvation than by grief, "Who hath believed our report?"

One more obstacle which paralyzes the efforts of Christians to propagate evangelical faith, is the deficiency of moral convictions in the great mass of the nation. As the eternal and immutable principles of duty both towards God, our neighbour, and ourselves, so clearly revealed in the moral law of the Old and New Testaments, are not inculcated in infancy, and do not form the basis of the education of youth, each one makes a morality to his own taste, a morality of convenience, a morality corresponding to his position in society, an individual morality which he bends to his inclination, which he accommodates to his wishes, and with which he satisfies his conscience. According to this system, he does not ask himself,—what dost thou owe to God? but,—what dost thou owe to thyself? What thinkest thou thy own interests require? What do the rules of society claim? There is no responsibility to God, no culpability on the part of man, no divine justice, the guardian and avenger of a law, holy as the God from whom it emanates. The well-grounded apprehensions of one, who conscions that he has offended God, feels that he is exposed to the weight of his anger, are accounted foolish terrors and puerile fears. In this system they live and die in perfect security, without self-reproach, without desiring an alteration, without imploring the favour of heaven, and without even suspecting that they sleep bound in the embraces of eternal death. Such being the moral condition of the mass, what fruit can the gospel produce among us? The gospel is the announcement of the pardon which the Holy of Holies offers to the guilty sinner in virtue of the sufferings and expiatory death of Christ, it is the proposed reconciliation *of enemies, it is* the remedy presented *to he diseased, it is* in a word salvation accorded gratuitously to perishing immortals. But how shall this gospel be appreciated, understood, and received by men who neither feel themselves guilty before the law, enemies to God by the inclinations of their hearts, diseased in their souls, nor lost on account of their sins? In vain would you proclaim with the sound of a trumpet those charming words of grace, pardon, and good news, which produce so powerful a thrill in the enlightened conscience, and create a new world within by substituting heaven in the place of hell, in vain would you post them on the public places or on the corners of the streets, in vain would you inscribe them on the door of every dwelling; they would not excite a glow of joy and hope, they would remain a mystery to them because they are ignorant of the mystery of their own corruption. Here and there a soul prepared by grace, taught from above by the heavenly Physician, convinced of sin by the Spirit, listens to the good news, and exclaims on hearing that through Christ God freely pardons the greatest sinners. "This is what I want, behold what I have long sought!" But with the thousands and thousands of men who live satisfied with themselves and have no religious wants, this same word finds no echo, awakens no sympathy. For Jesus is the God of the humble, the God of the poor, the God of those who weep, and as long as we see around us so many sinners great in their own eyes, rich in their own righteousness, happy in earthly pleasures, we shall be compelled to repeat the complaint of Isaiah, "Who hath believed our report?"

Christians! brethren! such being, alas! a too correct picture of our epoch, we have three duties to fulfil corresponding to the three facts I have cited: I will briefly state them. And in the first place since so much indifference to religion prevails amongst us, and an indifference accompanied by so gross ignorance of the pure gospel, we cannot be too open, too clear, too precise, or too explicit in the confession of the truth. In other times or in other places we might be less particular, but in a country where the first elements of christianity are unknown, and where the ancient and majestic edifice of faith has been veiled by superstitions which conceal its real beauty and splendour, we must put aside all concealment, avoid all vague and general terms, place foremost the truths of

religion, declare to all who will listen that christianity is God in Christ manifested in the flesh to redeem sinners, God in Christ revealed in their souls to sanctify them, God in Christ exalted to reign over them, God in Christ who will come in the fulness of time to deliver and glorify his church; or in other words that Christianity is Jesus received and believed as Prophet, embraced as Priest, loved as Master, adored and praised as King, by the power of the Holy Spirit, to the glory of God the Father.

Again, since the heart, charmed with the attractions of so many vain things which will soon pass away as a shadow, is become insensible to the charms of christian piety and the true life, let us redouble our efforts and perseverance in the work of our salvation; this will prove a means of winning them to God. And if it be true that there is not in the world a more powerful influence than example, and especially than that of charity (as we see in the first ages of the church the virtues of believers and the constancy of martyrs were at least as instrumental in converting souls to Christ, as the most persuasive preaching of the apostles of the Cross), let it be our part, my brethren, to live the true life, the life of self-denial, the life of humility, the life of love, the life of Christ our Master and our God; let it be ours to show, not only by words but by our daily and hourly conduct, in private and in public, in our houses and as individuals, as christians and as citizens, the efficacy of christianity, to render us happy and holy, to teach us to pardon and endure, to console and rejoice us, to produce obedience and self-denial.

And finally, since conscience slumbers, and before the conscience is awakened the Gospel can be neither understood nor desired, let us seek to render to the moral law that ascendancy over the mind which it has lost; let us plead its cause, recount its rights, maintain its holiness and inviolability, endeavour to produce conviction of having transgressed it. Here again will not the best means of succeeding, under the blessing of the Spirit of our God, be to show that we are bound by it ourselves, and that the power of the love of Christ has rendered us its slaves?

In thus acting and praying let not our courage fail, for we shall conquer. The times are evil, but God is faithful to his promises. The obstacles are considerable, but the Lord is almighty. The resistance is great, but the sword of the Spirit will triumph. From year to year, from month to month, from day to day, the Lord will comfort Zion; he will gather his elect together, he will open to them the doors of his church, he will introduce them to the fold of the good Shepherd. "The wilderness shall become a pool of water and the dry land springs of water. Every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain." To days of sorrow and darkness will succeed days of joy. The church will no longer exclaim, seated in mournful sadness in the midst of the solitude, "Who hath believed our report?" but the Lord will say to it "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee;" and astonished at its increase and conquests, it will exclaim in a transport of grateful surprise, "Who hath begotten me these, seeing I have lost my children and am desolate? The place is too strait for me, give place to me that I may dwell." "Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains, for the Lord hath comforted his people, and will have mercy upon his afflicted." O Lord, grant unto us speedily these days of refreshment and salvation! Amen.

THE EARLY YEARS OF THE LATE REV. W. STEADMAN, D.D.

It is generally known to the readers of this work, that Dr. Steadman was for many years one of the most laborious and useful ministers in our connexion. In an extensive circle he was regarded with peculiar veneration; and the offices which he sustained, the activity which he exhibited, and the amiable qualities which he displayed wherever he went, procured for him a large share of the esteem and confidence of the religious public. A brief memoir of him was given in the Baptist Magazine for June, 1837; but a volume which will be noticed in another part of this number, has just issued from the press, contain-

ing a full account of his career, from which we have pleasure in extracting the following interesting narrative of his early history, written by himself.

"I was born at a farm-house, called the Scetches, in the parish of Eardisland, five miles to the westward of Leominster. Not long after my birth, a morbid humour closed up my eyes, so that for upwards of a month I was blind. Upon its subsiding, the defect in sight, which probably arises from a turbid state of the crystalline humour, and which has accompanied me through life, and will attend me till death, first made its appearance. Whether it arose from that complaint, or had a more early origin, will never be known. It was generally thought, during my infancy and childhood, that a film had grown over the pupils of my eyes. On that account, many prescriptions, from different pretenders to skill in curing disorders of the eyes, were attended to, and I was often tormented by having various substances blown into my eyes through a quill, amongst them refined loaf-sugar, powdered very small, in order to eat away this supposed film. I have cause for thankfulness, that these ignorant tamperers with organs so delicate as those of sight, did not more injury; and more especially that my sight has been such, with all its defects, as to answer nearly every important purpose. My being unable to recognize persons, even intimate friends, merely by their features, has always been to me the most sensible injury felt from this defect.

"I was of a thoughtful and reserved turn from my childhood. I listened with considerable attention to what persons about me were conversing on, treasured it up in my memory, and often meditated upon it, let the subject be of whatever nature, providing it came within the reach of my capacity. I was particularly struck with the relations of ghosts, apparitions, and other supernatural appearances. These haunted my imagination, often kept me awake at night, and, I have reason to think, were the principal cause of the night-mare, a disorder with which in my growing up I was frequently afflicted. If credulous people knew what an injury they do children by relating such stories in their hearing, they surely would refrain from such a practice.

"*Till I was nine years* of age, I had *version to learning*; and, having an excuse from my defect in sight, I grew up to that age without being able to read. But at that period, shame, and a sense of the great disadvantages I was likely to sustain from my ignorance, overcame the aversion. I went to a common school, applied myself with diligence, and learned with rapidity. In the course of a few months, I could read my Bible. I had then an avidity for learning; my means of improvement, however, were few. I first went to school to a woman of no great accomplishments, in the village of Eardisland; and soon afterwards, on my father's removal to Monkland, a neighbouring village, I went to another female instructor who was, if possible, still less qualified for the employ. I had learned to pronounce the words tongue and plague as they ought to be pronounced; but such was the profound erudition of my second instructor, that she ordered me to pronounce those words pla-gue and ton-gue, making two syllables of each, and enforcing her orders with a rap on my head, from the long stick she generally held in her hand, or kept within her reach.

"Owing to the poverty of my father, this was all the schooling I had till I was about eleven years of age, when my aunt, who had kept my father's house from the death of my mother, and who had performed numberless acts of kindness to me, was at the expense of my education for some months, at different times, with Mr. Joshua Thomas; and, a few years afterwards, when I was nearly grown up, my eldest brother paid for two quarters' schooling, to a Mr. Price, at Leominster, to whom I went chiefly with a view to improve myself in writing, in order to qualify me for teaching a school. From my twelfth year I took pleasure in reading, and applied myself diligently at home. But my library was very limited, consisting of little more than a Bible, Fisher's Young Man's Companion, Hill's Arithmetic, Bunyan's Works, and a few other religious books of the Nonconformists. With these helps I became well acquainted with arithmetic in all its branches, and the outlines of mensuration and geography. To the mathematics I felt a strong inclination; and, had I been furnished with moderate assistance, either from living tutors, or from proper books, have reason to believe I should have pursued the study of them with great pleasure and success. I

epeatedly read the historical books of ie Bible, and whatever books I could ome at, that served to illustrate the sa- red history. Books of history and eography I read with great avidity. s soon as I was able, I purchased the olio edition of the voyages of Captain ook ; and so strong was the impres- on made upon my mind by reading it, nd Walter's Account of the voyage of ord Anson, which I had borrowed and ad but a little time before, that I was mpted to engage in the enterprise of iscovery myself. I read Bunyan's ilgrim's Progress, Holy War, Life of adman, Grace abounding to the Chief f Sinners, and some other of his books, ith pleasure and interest, even prior to y having any due sense of religion.

"From the tenth to the seventeenth ear of my age, my circumstances were ying. My father had left the farming usiness, and become a farmer's labourer, early the only employment to which a erson who was not a farmer, nor a andicraftsman, or mechanic, could in hat country betake himself. For two ears of that period, during which my unt, before mentioned, resided with im, we were tolerably well provided or. In the autumn of 1775, she mar- ied Mr. Benjamin Havard, coachman to Mrs. Marlow, a wealthy and charitable ady, and the great, I may almost say, he only friend of religion and religious people thereabouts. She had a farm in the parish of Dilwyn, at which another of my aunts resided; but for many years she had resided at Leominster, and was a member, and the principal support of the Baptist church in that town. Her house was the resort of all evangelical ministers, and she exerted herself in every way in her power for the promotion of the interests of Christ. The students from Lady Huntingdon's college at Trevecca, a place about thirty miles distant, used to preach at her house. Three years after the period of my aunt's marriage, this valuable woman died, sitting in her chair while one of her friends was dressing her, and while she was expressing her thankfulness to God that she could sleep so comfortably at the advanced age of eighty-eight. She expired suddenly without a groan or a sigh.

"Upon my aunt's marriage she went to reside at Leominster; and from Mid- summer 1776, till nearly the close of that year, my *father and I lived alone.* In the following autumn he married Cathe- rine Gravenor, a very suitable woman, who was a valuable wife to him, and a kind mother to me. For a time we went on without much difficulty; but soon after labour became scarce, owing to the monopolizing of farms, which be- gan to prevail in that neighbourhood; so that, during the years 1778, 1779, and 1780, we endured great hardship, were very badly clothed, and at times but scantily fed. Upon Mrs. Marlow's death, my uncle Havard rented the farm at Dilwyn, then left by Mrs. Marlow to the church at Leominster, and I went to reside with him in the summer of 1779, as a servant. But I disliked plough- ing, sowing, driving horses, and other branches of farming business; nor were my services longer needed. I, there- fore, at the close of the summer, return- ed to my father. I sought employment, but could procure none, except that of making bee-hives.

"In 1780, my mother-in-law began a school, and I assisted her. This led on to my teaching school for myself, at the close of my last quarter with Mr. Price, when I was little more than seventeen. I kept my school, first in my father's house at Monkland; then, for nearly a year in the parish church, by permission of the clergyman; afterwards at Iving- ton, a village about two miles distant; and finally became an assistant in the free school at Eardisland (pronounced Yearsland) to the clergyman, the Rev. John Thomas. In this situation I con- tinued nearly six years, until I was called to the ministry, and entered the academy at Bristol. It was an impor- tant situation to me, not only as it pro- duced a livelihood, but afforded an opportunity for reading and study, which, with the kind assistance of my employer, laid the foundation of my classical learning.

"Being born, and living for the first ten years of my life in a lone farm-house, spending the next fourteen in a small village, and having scarcely any inter- course with persons raised above my own rank, my life had little to distin- guish it. Few events of importance either attended me, or came under my notice. Little occurred to vary the scene. My farthest journeys were to Leominster, to Pembridge, or Weobly— market-towns, within four or five miles of my residence. Twice I was at Here- ford, a distance of thirteen miles, and

once at an association at Pershore, in Worcestershire, thirty-four miles, which gave me an opportunity of seeing Worcester, in my way thither.

"Of politics I knew little. During the period of my minority, the American war began and ended. My father read a weekly paper, and was a warm opponent of the American cause. He was angry with Gage and Howe for their supineness and cowardice. Burgoyne was for a while his favourite, but sunk in his esteem when he suffered himself to be taken; and with his capture his hopes of success nearly vanished. I was on the opposite side; I was terrified with the account of the battle of Bunker's Hill; mortified with the capture of New York; pleased with the taking of Burgoyne, wearied with the repeated defeats and alternate successes of the contending parties, and, at length not a little satisfied with the capture of Lord Cornwallis and his army, at York town, as that event promised to put an end to the bloody contest, and to give that termination which I own I had always wished it to receive—in favour of the independence of the Americans. I gloried in the victory of Admiral Keppel over the French fleet, and was angry that he was afterwards brought to a trial; and I partook largely in the common exultation caused by the subsequent victories over the French, Spaniards, and Dutch, by Admiral Rodney and Sir Peter Parker.

"I often survey the first-twenty years of my life with mingled emotions of pain and pleasure. I frequently looked round and surveyed the comparative superior conditions of almost all my equals in age, not unfrequently with a degree of envy and regret. I felt my poverty, and my want of opportunities for mental improvement; and often looked forward towards future life with a considerable share of anxiety. I do not, however, remember to have indulged in habits of murmuring against God; though, alas! for the greater part of that period I was destitute of his fear. Most likely I did not realize his providential government to a sufficient degree even for it to become an occasion of sin in that department of depravity. I now, however, look back upon the whole period with sentiments of gratitude; for not only were the instances of Jehovah's care, in providing for me in the midst of poverty and hardship, numerous and manifest, but my poverty itself and all its appendages, overruled for eminent good; as they have served to fit me for the difficulties I have had to encounter since, and operated as an incentive to compassionate others, in like circumstances, as well as a check to that pride and vanity to which I am but too much inclined.

"Though I do not think I had any true religion till near the close of my seventeenth year, I had many thoughts on what related to it, and sometimes strong impressions, even from my earliest recollections.

"When not more than three, or at most four years old, I often thought of God and death with terror, as I felt conscious that I was in a state of sin, and therefore unfit to die and to appear before God. Under these impressions, I once attempted to persuade myself there was no God. But it immediately occurred to my thoughts, who makes it rain? and who makes the dry weather? For I had often noticed that my father had frequently expressed a wish for rain, but could not make it rain; and, on the other hand, particularly in harvest-time, had wished for dry weather, but could not obtain it. This fully convinced me that there must be a God who made it rain, and who caused it to cease raining at his pleasure. When ten or eleven years of age, a sense of religious things took faster hold of me. I was much terrified with the fears of death, and was driven to the practice of secret prayer; and had at some times a degree of sweetness and pleasure in that exercise, and in the confused notions I had of the Divine mercy. In the beginning of the year 1775, I recollect one remarkable instance of this. Some incident led me into a room in my father's house; I took up the Bible, and read some of the Psalms; among others I think the 117th. I cannot recollect any sentiment that was conveyed to my mind; but a very pleasing impression seized me. The thoughts of God, of Jesus Christ, and of heaven, were very delightful to me. I prayed, and attempted somewhat like praise; and I seemed to wish to die rather than to live, fearing that if I lived, I should lose those feelings, and relapse into forgetfulness and sin. What I feared took place; for I soon mixed with my young companions, in sliding upon the ice, and the impression wore away. It did not, however, wholly sub-

once; a degree of it remained
the day, and filled me with
; in the evening when I at-
to pray afterwards, it entirely
d. When living with my uncle
, also, I recollect one day being
owerfully arrested with the
that the eye of God was upon
d beheld all my iniquity. I
to view him looking down with
pon me, as I leaned upon a gate
ich I was passing, ready to call
is bar. But this I soon forgot.
ame year, I was powerfully im-
with a sermon from one of Lady
don's students, from 1 Tim. vi.
ight the good fight of faith."
pression lasted several days, and
to read and pray with greater
e and earnestness than I ever
to have done for anything like
e space of time before. This,
, issued as former impressions
e. Not long after this I was
r a time, very forcibly arrested:
y a dream. I thought I was on
ence in my father's garden, and
to a range of hills to the south-
hen on a sudden, a fire burst out
oint directly opposite to me, and
ith rapidity to the east and the
d was fast surrounding the
and enclosing me in it. I took
last conflagration, and looked
self as immediately to be sum-
efore my Judge. I knew I was
ed to meet him, and had no-
t condemnation to expect. I
t in terror, "What a fool have
neglect my soul and its salva-
d now it is too late!" The agi-
f my mind awoke me; the
ene was withdrawn; but the
n continued for some time.
ake, I felt quite convinced I
state in which in my dream I had
ded myself to be—unprepared
my Judge. I knew, too, that
is was a dream, the conflagra-
e world, and the day of judg-
ere realities, and would most
take place. I read, I prayed,
, I hoped. My concern was
than at any former period. But
! vanished in a few days, and
as thoughtless as ever. I have
wonder at the forbearance of
me, during this part of my
ese repeated impressions tend-
g more of the deceitfulness of
and *the depravity of my nature*
to light. For after each of these periods of religious concern, I have to confess with shame, that I grew more hardened than before. This was more especially the case after the last impressions subsided. Parental authority had ceased, tenderness of conscience had left me; I had almost forsaken the public worship of God, had mingled with the worst of company, used profane language, and sung wanton songs. Temptations to the worst of evils began to operate in all their force, and to such a pitch of audacity had I arrived, that I once said to myself, 'If I had but an opportunity of gratifying my evil inclinations, I care nothing for God; I would gratify them in despite of him.' So that if it had not pleased God to stop me in a way of sovereign mercy, I have reason to think I should have launched out into all kinds of iniquity, and thereby not only ruined my soul hereafter, but brought myself to disgrace and wretchedness here.

"This great change, as I have hitherto had reason to consider it, took place in the beginning of June, 1781. On the Friday preceding the Lord's-day when it occurred, Mr. Thomas, of Leominster, on his return from visiting my uncle Havard, at Dilwyn, called at my father's, and found me at home, and alone. He had sometimes called before, and I knew enough of the theory of religion to deceive him. This time, he asked me if I meant to come to meeting next Lord's-day. I do not recollect my reply, but am certain it was not my intention to go. He added, 'There is to be baptizing.' This determined me: and though I have to confess, that during the intervening Saturday I was as carnal as ever, and practised as great wickedness as ever I had practised in my life, yet I went on the Lord's-day. I entered the place of worship in a state of entire indifference, and heard the greater part of the sermon with criminal inattention. That part of it which related to baptism somewhat interested me, as I had from my childhood paid some attention to the controversy, and not a little valued myself on my capacity to defend the views and practices of the Baptists. But I heard the whole as a matter of curiosity or speculation, without any application to my own spiritual state. In this frame I continued until the two candidates came to the waterside. The sight of them strongly affected me, and gave birth to a feeling towards the whole of religion, to which, till then,

I had been a stranger. Whatever truth, experience, or duty occurred to my thoughts, appeared to me in a light the very reverse of that it had appeared in before. The attention I had paid to them prior to this period had been matter of restraint: now they seemed to engage my heart. I can recollect no sensation of terror, nor scarcely any new sentiment or thought that arrested my mind. But a new feeling towards truths and objects already known, took possession of my soul. The great God appeared a lovely being; the adorable Redeemer, desirable; faith in him, repentance, prayer, communion with God, with the whole course of religious exercises and duties, pleasant and delightful. I felt an unusually pleasing attachment to the persons baptized, and I should have been glad to have been one of them. I thought within myself, 'What a fool am I, who have enjoyed all the advantages of religious worship and religious instruction from my childhood, to let these persons, who have been destitute of all my advantages, get so much the start of me! Here they are come forward to own their Lord, and profess their love and subjection to him, whilst I, who have so often heard of him, am an enemy to him, a thoughtless, ungodly wretch!' I believe I prayed in good earnest before I left the place, and spent the remainder of the Lord's-day in a way very different from what I had been accustomed to. From that hour I read the Bible with a desire to learn the will of God and the way of salvation; for though I had heard, and read, and speculated much about religion, I felt myself a poor ignorant creature, in need of being taught over again the first principles of the oracles of God. One of the first texts that gave me encouragement was James i. 5, "If any of you lack wisdom," &c. This encouraged me to pray and hope that I should be led in the right way, even the way everlasting. I could not but be conscious that I had experienced an important change, very different from any former transient impressions. Above all things I dreaded losing the impressions I now felt, concluding, if I should lose them and relapse into my former state of folly and sin, this was likely to be the last time God would strive with me; I should be finally given up to impenitence and ruin. Hence when once or twice the feeling seemed to decline, I took *the alarm, and* earnestly prayed that God would renew and increase it; nor did I pray in vain. My outward conduct underwent a change; for though in my former years I had been kept under restraint, partly from the influence of others, partly from the checks of my own conscience, I had of late given in a great degree the reins to my lusts. I now abandoned these evil practices. I observed the sabbath with strictness and seriousness. I attended the worship of God with steadiness and attention; at times deriving much encouragement from what I heard, though at other times greatly lamenting my barrenness. I prayed much in secret, and, in connexion with the Bible, read all the religious books within my reach. When my school was dismissed, I hastened home to read and pray, and often found my account in so doing. The principal book was Bunyan's works. For these I had a high veneration from my childhood. His Pilgrim's Progress I had listened to from my earliest recollections, and before I could read myself, had, from hearing others, nearly learned the story from the beginning to the end; *then* I found an indescribable delight; *now*, however, I began to read from a more important principle. His Grace Abounding I had also read with much interest previous to this period, and portions of his other discourses, as his discourse on the Two Covenants, his Jerusalem Sinner Saved; and his Come and Welcome to Jesus Christ. I now began to read with a desire to get good to my soul, and have cause to think I was not disappointed. Often was I driven from my book to my knees, to beg of God to show me the mercy he showed to Bunyan; and which he exhibited in such glowing colours in his various works; and to the present day I feel great cause for thankfulness that those volumes were thrown in my way. The advantage, however, was not unmingled. From the perusal of those writings, and others of a similar cast, I had observed that the work of conversion, as described in them, was generally, if not always, commenced or preceded by a pungent distress of mind, bordering on despair, which was suddenly removed by the striking application of some promise, or clear apprehension of the grace of Christ. Now though I was fully convinced of my need of an interest in Christ, and desirous of it above all things, yet as I was conscious I had never undergone these terrors, I began to fear that the change I had experienced

was not real conversion, but only its semblance. This greatly distressed me: I was distressed for want of distress. At times, however, my mind was relieved. I saw an all-commanding excellency in Christ, and felt I could trust him for time and for eternity. I rejoiced in him as my Saviour and my all. One season of this sort was caused by reading a sermon of Daniel Rowland, the great and successful Calvinistic Methodist of Llangetho, on the Thief on the Cross. It led me to a throne of grace. I prayed that the Lord Jesus, who had shown such mercy to a malefactor at the last hour, and in the last extremity, would not withhold that mercy from me. 'Lord,' said I, 'thou hast saved thieves and robbers, yea, murderers, save me!' I believe he heard me; for though, at this distance of time, I cannot recollect the distinct train of thought, I well remember that my soul was filled with joy and peace to a degree I had never before experienced; but this, like other seasons of the kind, soon disappeared; I began to relapse into my former state of doubt, and concluded that this could not be a true manifestation of Christ to my soul. I then often resolved that if such a season of relief should again occur, I would examine it thoroughly, and find out from what principle it did arise. Such a season did return; then it appeared so plain and satisfactory as to need no examination. Thus I went on for about two years or more, tossed between fear and hope, according as the state of my mind was pleasant or painful. I could not come to a clear apprehension on what my hope must be built. I knew it must be Christ, and at times I could securely rest on him. But I did not see that I had a right to approach the Saviour *as I was*, and look to him for all I needed. At length, however, I acquired strength of mind to enable me to examine into the principle itself, and to inquire whether it might not be a mistake to suppose such previous distress was needed. I was led to see that I had regarded it in the light of a recommendation of myself to Christ, and made it a kind of specious self-righteousness. That which was expected by those who were destitute of a theoretic knowledge of the way of salvation, from their moral obedience, I, who knew that theory from my childhood, expected from my distress for sin. They made their self-*righteousness* a direct *passport to the divine favour; I*, my distress for sin a recommendation to Christ, whom I knew to be the only way to God. I was then enabled to come to Christ as I was, and endeavoured to live more directly by the faith of him. Several circumstances led to this discovery. I met with a little tract, written if I mistake not, by Mr. John Outton, sen., a Baptist minister of Liverpool, entitled, A Short Essay for a Christian, &c. In it he states the very difficulty under which I laboured, 'I have not been sufficiently distressed for my sins.' To this he replies somewhat like this: 'the distress requisite to conversion does not consist so much in its degree, as in its nature. Have you seen your sin in such a light as to lead you to abhor it, and to fly as a naked sinner to Jesus Christ for salvation? If so, conviction has answered its end;' or somewhat to that effect. This relieved me much, as it showed me that my case was not singular, which I had thought it was; and enabled me to see, at least for the time, that I did abhor sin, and fly as a naked sinner to Jesus Christ. I was also much benefited by a portion of Bunyan's 'Come and Welcome,' an author in whom I had placed almost implicit confidence. He starts the same objection, as one of the causes why a sinner fears that Christ will cast him out. This he answers in nearly the same strain as good Mr. Outton, only much more at large. I derived further relief from the account that great and good man gives of himself, in his 'Grace Abounding.' In this book, while he describes himself as passing through seas of overwhelming distress, he never regards them as constituting any recommendation to Christ, but rather as evils from which Christ must deliver him. *He* was labouring to get out of distress, *I*, to get into it. Conversation with some pious people to whom I now began to open my mind, further convinced me that I was far from being singular. Among the principal was the venerable Joshua Thomas, of whom I have already spoken. He from attachment to my relations, especially to my mother, paid particular attention to me, and had often conversed with me on the state of my soul, when, to my shame be it spoken, I had rather he had been silent. But from the commencement of my religious concern, from some cause or other, I had no opportunity of speaking freely to him for a considerable time. However, when I had opportunity, I

freely disclosed to him the state of my mind, and especially my fears on account of my not having been distressed. To my great surprise, he replied, 'It was just so with me.' He then entered into the particulars of his own case; showed me the sources of his own relief, and took much pains to lead me there also. Some sermons, too, which I heard about the same time, from Mr. Hopkins, an eminent minister of the Independent denomination, at Bromyard, were very useful in establishing me in the views I began to entertain. Having arrived at some settled rest, I began to think more seriously of making a public profession of religion. To this Mr. Thomas had repeatedly urged me, but I drew back through fear of not possessing what I should profess. At length, however, I resolved upon that important step, though with fear and trembling. I was baptized in April, 1784, and received into the church on the last Lord's-day of the month. My frame of mind during these solemnities was not comfortable, but upon the whole not unhappy, and though for the three following years I had many doubts, and many imperfections, I was not left to despair, nor to dishonour the profession I had made. I now lament the failings that then attended me, but I hope I was sincere, and I bless God for preserving me in the situation in which I was placed, and from falling a prey to the temptations by which I was surrounded.

"From this period to the time when I engaged in the work of the ministry, I continued to teach in the school at Eardisland, under the patronage of the clergyman of whom I have already made mention. He always treated me with great respect and kindness, constantly assisting me in my literary pursuits; and though, in answer to a question he asked, I frankly told him I had been baptized, his friendship suffered no abatement. During the six years I spent in that situation, I resided at home with my parents, at Monkland, upwards of two miles distant, but slept half my nights at Eardisland, in order to secure as much time as possible for study and devotion. I read my Bible and all the religious books I could procure. Among them were Bunyan's Works, Hervey's Dialogues, Romaine on the 107th Psalm, and twelve Sermons on the Law and Gospel, *Gill's Body of* Divinity, Sermons and *Tracts, some volumes* of his Exposition Brine on various subjects, Newton on the Prophecies, and others I cannot now recollect. From all of them I derived some real advantage. Until the beginning of the year 1784 my reading and other pursuits were confined to the English language; I then attempted the acquisition of the Latin. I was induced to make the attempt by the circumstance of meeting with Latin sentences interspersed through many of the books I read, quotations in their margins, &c. I felt grieved and ashamed that I could not read them, and resolved to attempt the removal of the grievance. I began with an old edition of Lilly's Grammar; of this I could make nothing. I then heard of Holmes's; I procured and soon mastered it. Hearing of Clark's translations of the classics, I procured most of them, and studied them with attention. I went through his Introduction, and in the course of the next year, read through Virgil's Æneid. Then I began the Greek, and read a part of the New Testament in that language. Such were my attainments till I went to the Bristol Academy.

"From the commencement of my religious impressions I had a predilection for the ministry. The employ was congenial with my feelings, and I hope my motives were sincere, though my views were very confined, and my feelings far from lively; but I could not seriously think I should ever be a preacher. My thoughts, however, would constantly turn upon the subject, and I felt a determination to pursue such studies as might fit me for that work if ever I should be called to it. In this state of mind, my venerable pastor asked me a question that excited some surprise. 'William,' said he, 'I can ask you a question which I would not venture to ask every one; have you never any thoughts of preaching?' To this I replied, that I could not say I had never any thoughts of it, but I could never seriously think I should preach. He replied, 'I have thought much on the subject, and cannot but think that God has fitted you for the work,' or words to that effect. He then pointed out some methods he thought it desirable I should pursue, such as engaging in prayer-meetings, and carrying on a conference with some of the members on a Lord's day morning during the summer months. On these meetings I had never before attended, on account of the distance of my residence, my employment being five, and my home three

miles off. However, from this time I surmounted the difficulty, and attended the meetings preparatory to the Lord's Supper, the monthly prayer-meetings for the spread of the gospel, then for the first time set up, and also the conference on the Lord's day morning. That meeting was attended by few; Mr. James Eley, Mr. Samuel Nichols, and myself, were the speakers. As they were aware that the meeting was set on foot with a view to my preaching, those good men left me room to speak. I experienced more liberty than I had anticipated, and the result was, as I afterwards learned, their conviction that I should be a preacher. Not long afterwards the church was consulted by my pastor, and I was requested to exercise at the preparation-meetings, instead of the address usually delivered by the pastor. I complied; and the first of these attempts was on Saturday, the 26th of October, 1787; my text was Ephes. ii. 5, 'By grace are ye saved.' I had little liberty, but those who heard were so far satisfied as to request me to exercise again. This I did on the next preparation day, from Isaiah liii. 10, 'When thou shalt make his soul an offering for sin, he shall see his seed," &c. I felt great liberty and pleasure, and continued my discourse for nearly forty-five minutes. The church were, I have reason to think, satisfied that I ought to be encouraged. I retired to my father's house that evening. On my return on the Lord's day morning, I found my pastor had been taken ill during the night, and was unable to preach. He requested me to do the best I could to supply his place. This I did, though taken at unawares, by endeavouring to recollect one of my exercises delivered some time before at one of our conferences. I was now requested to preach the Lecture on Thursday evenings; I began on the 27th of December. My text was Psalm lxxxix. 15. 'Blessed is the people that know the joyful sound.' I found considerable liberty, and gave satisfaction."

REMARKS ON 1 CORINTHIANS VII. 31.

BY THE REV. THOMAS CLARKE.

"The fashion of this world passeth away."

The apostle in the latter part of this chapter manifests a tender solicitude for the members of the Corinthian church, lest they should be too anxious respecting their connexions in life, the riches of the world, the pleasures of sense, and the trials awaiting them, and thereby their minds be withdrawn from those spiritual and eternal objects on which their affections might be supremely placed without the fear of disappointment, and which, from their nature, were calculated to impart the purest felicity and the strongest consolation amidst all the changes and vicissitudes of time.

"The fashion of this world passeth away." The word which is here rendered fashion, signifies form, face, or external appearance, and is thus translated by Calvin, Wesley, and others. Grotius supposes that by the word *skema* the apostle had a reference to the scenes of a theatre, and which, from their frequent changing, very forcibly describe the variety of the pleasures of the world, and the short duration of the varied afflictions of believers in Christ. Yet whilst the pleasures of the worldling and the trials of Christians are as fleeting as a shadow, or the vain scenes of a theatre, how widely different their termination, as the poet justly observes,

> "When life's tempestuous storms are o'er,
> How calm he meets the friendly shore
> Who lived averse to sin!
> Such peace on virtue's path attends,
> That where the sinner's pleasure ends,
> The good man's joys begin."

Here I cannot forbear quoting the remarks of a celebrated writer on this passage: "The world has nothing solid, nothing durable; it is only a fashion, and a fashion that passeth away. Yes, the tenderest *friendships* end, *honours* are specious titles which time effaces, *pleasures* are amusements which leave only a lasting and painful repentance, *riches* are torn from us by the violence of men or escape us by their own instability, *grandeurs* moulder away of themselves, *glory* and *reputation* at length lose themselves in abysses of an eternal oblivion. So rolls the torrent of this world, whal-

ever pains are taken to stop it. Every thing is carried away by a rapid train of passing moments, and by continual revolutions we arrive frequently, without thinking of it, at that fatal point where time finishes and eternity begins."

Happy, then, the christian soul, who, obeying the precepts of Jesus Christ, loves not the world nor anything that composes it; who wisely uses it as a means without irregularly cleaving to it as his end; who knows how to rejoice without dissipation, to sorrow without despair, to desire without anxiety, to acquire without injustice, to possess without pride, and to lose without pain! Happy yet further the soul who rises above itself in spite of the body which encumbers it; passes without pausing beyond created things, and happily loses itself in the bosom of its Creator!

A SCENE AT JORDAN.

Sent with an order from the skies,
The son of Zacharias cries,
"The Saviour's coming,—be advised,—
"Renounce your sins, and be baptized."

The Jews in crowds his words believe,
And the appointed rite receive;
All anxious to behold their King,
That now will their redemption bring.

At length a meek and lowly man
Advances slowly in the train,
His countenance bespeaking prayer,
And asks the holy rite to share.

The seer at once his Lord discerned,
And answer to the wish returned,
"I've need to be baptized by thee,
"And comest thou, my Lord, to me!'

"Allow it now, (he straight replied)
"Let my desire be gratified;
"It well becomes me to fulfil
"Whatever is my Father's will."

Into the stream they both descend,—
The Son of God attains his end,—
And rising lifts to heaven his eye,
And is acknowledged by the sky.

The Shechinah in dove-like mode
Came down, and on his head abode;
While God pronounced from heaven's high throne,
"This is my well beloved Son."

Delightful sight,—delightful voice,—
Let all the tribes of earth rejoice;
The wonders of that hour proclaim,
And celebrate Immanuel's fame.

92, *St. John Street Road.* STEPHEN DAVIS.

REVIEWS

he Christian Fathers of the First and Second Centuries; their principal Remains at large; with Selections from their other Writings. Partly in original and partly in approved translations. By the Rev. E. BICKERSTETH, *Rector of Watton, Herts.* 1838. 16mo. pp. 436. Price 5s. cloth.

THOUGH the uninspired writings of he first Christians can do but little to-ards elucidating doctrinal questions, hey may be employed unobjectionably nd advantageously for many important urposes. By familiarizing us with the ondition of the persons to whom the postolic epistles were directed, and the urrent of thought which was prevalent mong early converts from heathenism, hey enable us to discern the pertinence f many suggestions, and the beauty of nany representations, which otherwise ve should but partially appreciate. By he evidence which they afford of the elief of facts, and the quotations which hey cite from Old and New Testament cripture, they obviate entirely many of hose objections to the truth of the gos-el history which are the offspring of gnorance. They strengthen what may e denominated negative evidence of he comparatively modern origin of many practices presumed to be Christian, by showing that they are not mentioned by men of the ages which immediately succeeded the apostles, any more than by the apostles themselves. It is unwise to disregard them entirely, though the error of former ages in attributing to them authority, and representing them as infallible leaders, is a greater error than that of suffering them to fall into oblivion. The editor of this volume justly remarks:

"The value of the writings of the Fathers, as witnesses of facts, and as giving most important testimony to the external letter, and to the certainty of our present canon of scripture, notwithstanding lesser mistakes even here, is very great. Scripture truth, indeed, by its adaptation to our necessities, and its own self-evidencing light, speaks of its divine Maker, and this in a measure in each of its parts, and as a whole with a full glory; just as the sun with every cloud dispelled, and self-sustained in the immensity of space, by the cheering rays it sends forth, shows *the same Almighty* hand. Yet it is a great advantage to have all the additional evidence of continued quotations by Christian writers from age to age, and lists of the books of the Scripture corresponding to our own list, so soon after the canon was completed, and versions in various languages. All these things awaken our attention, excite our interest, and help to confirm, with irresistible evidence, to every candid mind, the purity and integrity of God's word as we now have it." p. xii.

"A fresh study of the early Fathers is well calculated to enlarge our views and unite our hearts. There is much danger of our sinking into the narrowness and partialities of our own localities and periods. By conversing with Christians of other and earlier days, and distant countries, we are much more likely to be enlarged to a fuller knowledge and proportion of divine truth, and to be raised above the minor things which have too long divided Christians of different or of the same denominations." p. xviii.

Some of the most valuable pieces of ecclesiastical antiquity are comprised in this pocket volume. The first epistle of Clement to the Corinthians, supposed to have been the identical Clement mentioned by Paul in writing to the Philippians, and undoubtedly a Christian of the first century, is given at full length, as are also the less trustworthy epistles ascribed to Ignatius. The epistle of Polycarp to the Philippians follows, and the account of the martyrdom of that venerable man contained in the circular letter from the church at Smyrna. The greater part of the volume, however, is occupied with the dialogue of Justin Martyr with Trypho the Jew: this the Editor has judiciously given entire. From the apology of Justin Martyr which was presented to the Emperor Antoninus Pius and the Roman Senate, Basnage thinks in the year 139, Cave in 140, Tillemont and Grabe in 150, extracts are given, a portion of which we will present to our readers.

"We, then, after having so washed him who hath expressed his conviction, and professes the faith, lead him to those who are called brethren, where they are gathered together, to make common prayers with great earnestness, both for themselves, and for him who is now enlightened, and for all other in all places, that having learned the truth, we

may be deemed worthy to be found men of godly conversation in our lives, and to keep the commandments, that so we may attain to eternal salvation. When we have finished our prayers, we salute one another with a kiss. After which there is brought to that one of the brethren who presides, bread, and a cup of wine mixed with water. And he, having received them, gives praise and glory to the Father of all things, through the name of the Son and of the Holy Spirit, and gives thanks in many words for that God hath vouchsafed to them these things. And when he hath finished his praises and thanksgiving, all the people who are present express their assent, saying, Amen, which, in the Hebrew tongue, implies, So be it. The president having given thanks, and the people having expressed their assent, those whom we call deacons give to each of those who are present, a portion of the bread which hath been blessed, and of the wine mixed with water; and carry some away for those who are absent.

"And this food is called by us the Eucharist (or Thanksgiving), of which no one may partake unless he believes that which we teach is true, and is washed in the laver, which is appointed for the forgiveness of sins, and unto regeneration, and lives in such a manner as Christ commanded. For we receive not these elements as common bread or common drink; but even as Jesus Christ our Saviour, being made flesh by the Word of God, had both flesh and blood for our salvation, even so we are taught, that the food which is blessed by the prayer of the word which came from him, by the conversion of which (into our bodily substance), our blood and flesh are nourished, is the flesh and blood of that Jesus who was made flesh. For the apostles, in the memoirs composed by them, which are called Gospels, have related that Jesus thus commanded them; that having taken bread, and given thanks, he said, 'Do this in remembrance of me: this is my body;' and that in like manner, having taken the cup, and given thanks, he said, 'This is my blood;' and that he distributed them to these alone. And this, too, the evil demons have in imitation commanded to be done in the mysteries of Mithra. For ye either know or may learn, that bread and a cup of water, are placed in the rites appointed for the initiated, with certain prayers. After these solemnities are finished, we afterwards continually remind one another of them. And such of us as have possessions assist all those who are in want; and we all associate with one another.

"And over all our offerings, we bless the Creator of all things, through his Son Jesus Christ, and through the Holy Spirit. And, on the day which is called Sunday, there is an assembly in one place of all who dwell either in towns or in the country; and the memoirs of the apostles, or the writings of the prophets are read, as long as the tim
Then, when the reader hath ceased
sident delivers a discourse, in
reminds and exhorts them to the i
all these good things. We then st
together, and put forth prayers. T
have already said, when we cease fr
bread is brought, and wine, and w
the president in like manner offers
and praises with his utmost power
people express their assent by sayi
The consecrated elements are then
and received by every one; and a
sent by the deacons to those who a

"Each of those also who have
and are willing, according to his ch
what he thinks fit; and what is c
deposited with the president, wh
the fatherless and the widows, and
are in necessity from disease or
cause; those also that are in bond
strangers who are sojourning amon
in a word, takes care of all who are

"We all of us assemble togeth
day, because it is the first day in
changed darkness and matter, and
world. On the same day also Je
our Saviour rose from the dead. I
crucified the day before that of S
on the day after that of Saturn, wh
day of the Sun, he appeared to h
and disciples, and taught them wha
submit to your consideration." pp.

The writings of Irenæus are
"being too valuable to give
extracts, and too large to be in
length in the present volume."
welcome the appearance of
volume containing them.

---

*The Life of Nicholas Lewis, Coun
dorf, by the Rev.* AUGUST C
SPANGENBERG. *Translated
German by Samuel Jackson, Esq
Introductory Preface by the Re
Trobe.* 1838. Small 8vo.
Price 10*s.* 6*d.* cloth.

To Mr. Jackson's diligence a
lator of German we are already
for several works of interest, e
of a biographical kind. The p
one of considerable extent thou
pressed into a single volume, a
exercised not only the Editor's
in translating, but his judgment
in abridging the original.

Spangenberg became the bi
of Zinzendorf, his personal fri
fellow-labourer, at the desire of
nod of the Moravian church. H
to have been eminently qualifie

g thus entrusted to him.
xception of Zinzendorf him-
n ranks as his superior in the
is own community, or is held
noured remembrance by its
He is advantageously known
and theologians by his work
en Fidei Fratrum, an expo-
Christian Doctrine as taught
United Brethren, and which
anslated into English and se-
e European Continental lan-
le was distinguished as a man
e erudition and of patriarchal
of ardent piety and laborious
. He wrote many valuable
subjects connected with the
enterprize, and through a long
l himself with untiring assi-
. under the divine blessing,
success, to the toils and ob-
f the ministry.

moir of Count Zinzendorf (says
) may be described as a plain,
relation of facts, bearing the
th, and exhibiting the fruits of a
l very careful research. It is, how-
regretted that the author has
character rather of the annalist
historian; the strictly chronologi-
ent which he has chosen, and
eptions adhered to, being better
ecure the accuracy than to sustain
of his narrative. His style is un-
l simple, though not devoid of
culiarity. The diffusiveness with
ndles his subject can hardly fail
ted a defect by the general reader,
will be forgiven by members of
's church, to whom the circum-
ils of events closely interwoven
ad of its history will always be

ixity of the work is in the
reduced to about one-third of
bulk, though in the process
ent the translator found it
to omit much from Zinzen-
pen, introduced by the author,
ed to place in the clearest
haracter, opinions, and cons
s remarkable man.
: Reformation few men have
n the church of greater or
ved celebrity than Count Zin-
By birth a nobleman of high
connected by various ties with
e first families of Germany,
still more eminent as a servant
the Gospel of his Son. His

life was passed amidst great diversities of scenes and circumstances. He acquired ardent friends and provoked virulent foes. By his admirers he was held in the most affectionate esteem, by his adversaries treated with cruel obloquy.

"By turns he was honoured and despised, caressed and persecuted; at one time admitted to the friendship of sovereign princes, at another exiled from his native land, and deprived of the rights and privileges of the meanest citizen."

Into errors he fell, and some extravagancies of theological doctrine, for he was a man of a bold and inquisitive turn of mind, and his followers were justly chargeable with faults and improprieties, not to speak in language of stronger censure; but these things he and the brethren had the humility to acknowledge, and their church is now deservedly restored to the affection of their fellow christians.

"The floor of the church (we are quoting the language of J. G. Muller a German literary writer of celebrity, the brother of the philosophic historian of Switzerland) was purged by a sharp sifting, during the progress of which, the Count acted the manly part of admitting the error into which he himself had fallen; his enemies began to lose credit by the very extravagance of their charges against him; the personal examinations, which reasonable inquirers were hereby led to institute, turned out to the advantage of the slandered community; the princes who were already learning to decide questions of this kind by the rules of finance, discovered the benefit which its institutions conferred on their respective territories; the decree for the Count's exile was revoked, and the plant which was before deemed fit only for destruction, was now encouraged and fostered. Soon after the publication of the Count's final apology in the year 1752 the attacks of his adversaries abated in virulence—perhaps also because the temporal power was found to be no longer warring on their side. From his own character, time and experience had worn away many sharp edges, and in proportion as he gained in inward strength and unshaken firmness did he appear to grow in gentleness and meekness. His last discourses are pervaded by a far milder, more dispassionate, and cordial tone, than those of an earlier date; and on all is this truth impressed as with a seal, "I know whom I have believed." He lived to see—what few like him have been permitted to behold, during their tenure of office—his church valued and protected, and her members dwelling together in peace and unity, and regarding him

with the affection due to a father. He saw, —to quote the words pronounced over his grave by the friend of his heart, Von Watteville, "the Brethren's unity rise into renewed existence, grow up, become verdant and flourishing—he rejoiced over its prosperity, and laid himself down to rest with thanksgiving and praise." p. xxi.

It is justly a matter of surprise that none of the followers of this eminent man should have given his memoir to the English public. We express our obligations to Mr. Jackson for the present volume and commend it to the perusal of our readers.

BRIEF NOTICES.

Memoir of the Rev. William Steadman, D.D., Pastor of the First Baptist Church, Bradford, Yorkshire, and President of the Northern Baptist Education Society. By his Son, THOS. STEADMAN. 12mo., pp. 483. Price 8s.

It is well that the task of compiling a memoir of Dr. Steadman has fallen into the hands by which it has been performed. In addition to the filial affection which interested him in the subject, Mr. Steadman has brought to the work other qualities which will conduce greatly to its usefulness. Discrimination and maturity of judgment appear in every part. The biographer has not proceeded on the supposition that every opinion that his beloved father entertained must necessarily be correct, or that every course which he adopted was deserving of universal imitation; but he has appreciated his father's excellencies fully, and described him faithfully. He has turned the various parts of the history to good practical account, without detaining his readers from the narrative by long moralizing lectures. The numerous extracts from Dr. Steadman's letters in the latter half of the volume may, perhaps, appear redundant to some, but they will be valued by his immediate friends, and many of them contain judicious counsels of general utility. It is an excellent book for the perusal of ministers especially, many of whom will derive stimulus and encouragement from its pages. Had a motto been necessary, none could have been found more appropriate than this: "Him that honoureth me, I will honour."

The Saints' Everlasting Rest; or a Treatise on the Blessed State of the Saints in Heaven. By RICHARD BAXTER. *Edited by the* Rev. WILLIAM BROWN, M.D. 1838. 2 vols. 12mo. pp. xliv., 406 and 432. Price 10s.

The Saints' Everlasting Rest has been long accounted one of the finest pieces of hortatory theology that was ever written. The views which it presents of the happiness of the heavenly state, and of the advantages which may now be derived from the contemplation of its glories, have been a solace to thousands in the near prospect of removal from the present world, and have stimulated to additional activity in the Redeemer's work many of his most diligent and successful servants. There is, however, much in the outward form of the treatise so uncongenial with the taste of the present age as to be a serious hinderance to its usefulness. A cursory inspection of it might suffice to ratify the author's own sentence, "Concerning almost all my writings, I must confess that my own judgment is, that fewer well studied and polished had been better." In accordance with this view, Dr. Brown published in 1829 an edition of Baxter's "Reformed Pastor," in which the original work was pruned though not materially abridged, and its language corrected though not exactly modernized. He has now presented to the world an edition of "The Saints' Everlasting Rest," on the same plan; and though we are not favourable to editorial meddlings generally, we must acknowledge that the work is far more likely to be read, and far better adapted to the use of the majority of readers in its present form than as it came from the hands of the author. Dr. Brown justly observes, "It is not properly an Abridgment. It is only, indeed, about three-fifths of the size of the original; but this reduction of bulk has been effected chiefly by the omission of extraneous and less useful parts of the work; so that, while I have attempted to free it from the defects, I trust it will be found to possess all, or nearly all, the excellencies of the original." None of our readers who wish for a work the direct tendency of which is to promote spiritual prosperity, to assist in self-examination, to lower their estimate of themselves, and to raise them above the love of earthly vanities, will ever blame us for inducing them to procure these volumes.

Thoughts on the Past and Present State of Religious Parties in England. By ROBERT VAUGHAN, D.D., *Professor of Ancient and Modern History in University College, London.* 1838. 8vo. pp. 119. Price 3s., cloth.

If the Bishop of London, to whom this volume is dedicated, will give it the attention which it deserves, he will learn from it many things respecting the principles and history of Protestant Dissenters, on which it is desirable that he should meditate. These are subjects on which a lamentable degree of ignorance prevails, even in our own congregations, but es-

pecially among the adherents of the established worship. The judicious and temperate work now before us is peculiarly suitable to be put into the hands of candid churchmen, as an apology for that decided line of conduct on the part of their non-conformist brethren which is often, through want of information, condemned as factious and repulsive.

Scripture Proverbs for the Young. By INGRAM COBBIN, A.M., *Author of "The Child's Commentator," "Scripture Illustrations for the Young," "Scripture Similitudes," &c.* pp. viii. 165. Cloth, lettered, and gilt.

We have long wished to see a judicious commentary on the book of Proverbs, illustrated by facts, and adapted to the use of young persons. Incalculable detriment to society has ensued from attempts to extract from the Proverbs of Solomon evangelical doctrine, instead of treating them as that part of the inspired book which is intended to guide the docile in the affairs of this life, and thus promote their temporal welfare. The volume before us would be a suitable introduction to such a work as we have suggested. It is intended for children, and presents to their attention about sixty proverbs, with pertinent remarks on each. It is well got up, and is embellished with many attractive wood-cuts; but, remembering who is the publisher as well as who is the author, we are rather surprised to find in them so many steeples and Gothic windows.

Familiar Sketch of the late William Wilberforce. By JOSEPH JOHN GURNEY. Norwich, 1838. pp. 46. Price 1s.

Brief, but interesting; written in the spirit of the pious philanthropist to whom it refers.

Christian Experience as displayed in the Life and Writings of St. Paul, in two parts; by the Author of Christian Retirement. 3rd ed. 1837. pp. 472. Price 6s. cloth.

"At a period like the present, when Infidelity is diffusing its poison;—when Popery is putting forth its energies;—when heresies and divisions are weakening the Protestant church;—what a treasure is the word of God!"—With this somewhat ominous sentence our Author commences his book; and it led us to expect, naturally we think, what however we have not found, a semi-political, semi-religious lamentation over the dangers which beset the church in this liberal age. That a severe conflict has commenced, a conflict of principles, which will yet grow more severe, and in which the nominal church will undergo a perilous sifting we readily admit; but we forebode no evil to genuine christianity, and we have no desire to perpetuate under the name of religion, any thing else. Every plant which our Heavenly Father has not planted let it be plucked up. But the writer of this little work *possesses a devout mind*, and his *pages breathe much of the spirit* and temper *of the gospel. It answers to its title* as a book of Christian Experience, being throughout much more addressed to the heart than to the understanding. Its doctrinal views are evangelical, and the statement of them is given in a style of earnest deep-toned piety.

Prison Scenes; and Narrative of Escape from France, during the late War. By SEACOME ELLISON. 8vo. pp. 298. Price 10s.

A catalogue of the lithographic illustrations of this work will give some idea of its contents. They are—1. The interior of the round tower in the Citadel of Verdun; 2. The Souterrain at Bitche—Dormitory of the prisoners; 3. Court-yard in the Fort at Bitche—Promenade of the Prisoners; 4. Entrance to the Fort of Bitche, taken from the Fossé with the Prisoners in the act of escaping; 5. View of Bitche with the Prisoners as they returned from Metz; 6. Plan of the Fort of Bitche. Once from Verdun and once from Bitche, did the author with some adventurous companions effect escape from prison, but not from France: they were recaptured and subjected to additional restraints. The third essay was successful, though attended with sufferings and perils which might appal the most courageous heart. The narrative is deeply interesting, and it illustrates a portion of that misery which war entails. To a Christian, however, the interest is greatly increased by a knowledge of the fact that the author, who was then a thoughtless wanderer from the holy Author of his being, was preserved in the midst of these dangers that he might become a monument of grace, and a useful servant of that God by whom he was protected and guided when he did not know him.

Plain Instructions for every person to make a Will; with forms of Bequests, Tables of Duties, &c.: and an abstract of the New Act, 1 Vict. C. 26. Also, A Plain Guide to Executors and Administrators; showing the Duties of their Trusts, and how safely to perform them. A new edition, enlarged by a chapter on the Duties, Trusts, &c. of Guardians. 1838. pp. 118. Price 4s. cloth, lettered.

Whether it be wise to draw up an instrument for the disposal of property after death without the assistance of a professional friend, is a question which we do not undertake to determine. But this we will venture to assert, that every man who has property to bequeath ought to make all necessary arrangements respecting it while he is in health. Next to the guilt and folly of leaving the great concerns of the soul to a time of sickness, is the absurdity of leaving important temporal business to be transacted when debility has produced an indecisive state of mind, and aversion to mental effort, if not actual incapacity; when the only hope of recovery may hang upon the preservation of the patient from excitement or anxiety; or when it is desirable that the whole attention should be tranquil-

directed to the solemn realities of the world of spirits. It is indeed wonderful that a reasonable being, having beloved friends or relatives dependent upon him, or realising his responsibility for the use which he makes of all that God has entrusted to his care, should defer the execution of a testamentary document to a "convenient season"—a season of which he knows that delirium or sudden death may deprive him.

The Singing Master; containing No. 1. First Lessons in Singing and the Notation of Music; No. 2. Rudiments of the Science of Harmony; No. 3. The first class Tune Book; No. 4. The Second Class Tune Book; No. 5. The Hymn Tune Book. Second Edition, Revised and Corrected. 1838. 8vo. pp. 288. Price 10s.

That too much attention is given to music by many young ladies who spend hours at the piano which it would be better that they should devote to the improvement of their minds, or to preparation for domestic engagements, we readily admit; yet we believe it to be desirable that acquaintance with music, especially vocal music, should be cultivated more generally than it is. The writer of the Preface to this work remarks that "a party of German peasants, singing together in a cabin, will often make better music than the whole band of the Italian Opera;" and every one who has an ear for harmony and a heart for devotion must perceive that some of our most pure and beneficial enjoyments would be greatly heightened if the same species of musical skill were generally cultivated in this country. Had the art of singing been made a part of education in every school during the last half-century, with how much more propriety would an important part of worship be conducted in some of our public assemblies! Could young and old all assist in producing the soothing and animating effect of well-conducted song, what an additional attraction would it impart to our social meetings for prayer and praise! Let the experiment be made by heads of Families, sabbath-school teachers, and others who take an active part in promoting the interests of the rising generation, and we doubt not that in a very few years decided advantage to the community will accrue. The work before us appears to be well adapted to subserve the purpose. It consists of five parts, which may be obtained separately or together. The absence of sacred phraseology in the lessons for general practice is an important feature of the plan adopted; and the hymn tunes in the last part are selected and printed in a manner suitable to "the use of Day and Sunday schools," for which, chiefly, the publication is designed.

Aids and Incentives to the Acquisition of Knowledge. The Farewell Lecture delivered on retiring from the Professorship of Mathematics in the Royal Military Academy, June 7, 1838. By O GREGORY, LL.D., &c. &c. 8vo. Price 1*s.* 6*d.*

Were we not prohibited by other pages several specimens of the theor practical wisdom contained in this We will content ourselves with con to the attention of our young friend important passage: "With respect quisition of knowledge, recall to your what I have often told you, that t way of arriving at truth, is not al *best*, but that in matters of investig addition to our store which results own efforts, is ultimately of mo than *ten* gathered from the communi others, because of its greater tende itself indelibly; and that with a fe tions (so few, indeed, that they nee be taken into a practical estimate), *son may learn anything upon which heart*. To insure success, he has si discipline his mind as to check its v to cure it of its constant proneness ing two or more things at a time, a pel it to direct its combined energi taneously to a single object, and thu *thing at once*. This I consider as o most difficult but one of the most sons that a young man can learn."

Remains of the late Rev. Charles Jo son, B.A., Vicar of West Hoath Consisting of a Memoir, with Corr and Sermons. Edited by CHARL HOARE, M.A., *Archdeacon of* 1838. 12mo. pp. 352. Price

Mr. Paterson, who died in t seventh year of his age, appears to a devout and conscientious man. mons, sixteen of which are includ volume, are respectable, but his bi high estimate of their excellence think, be ascribed to the partiality friendship.

The Sovereign's Prayer and the Peo A Sermon delivered in the Church of Parishes of St. Edmund the King a and St. Nicholas Acons, Lombard S July 1, 1838 *(The Sunday after t tion of Her most Gracious Maj* the Rev. THOMAS HARTWEL B.D., *of St. John's College, C Prebendary of St. Paul's; Re said parishes, and author of the tion to the Critical Study and K the Holy Scriptures."* London, 1 pp. 36. Price 1*s.* 6*d.*

From the prayer of Solomon which Mr. Horne has chosen for h

nswer, he deduces these two ob-
I. "That spiritual blessings are to
ith the greatest importunity, and
al blessings are to be referred to
dom:" II. "That next to the pos-
that divine wisdom which alone
us wise unto salvation, the ability
ing our duty aright, is the most
all blessings, and must be sought
od."

-School Teacher's Dream. pp. 23.

ritten, exciting tale, the design of
stimulate Sabbath-school teachers
ous and unremitting discharge of
devolving upon them; but it is
e, first, whether it is in entire ac-
ith the spirit of the gospel; for if
us Judge were to mark iniquities,
stand?—and, secondly, whether
tend to deter the diffident from un-
n office to which such solemn re-
attaches, rather than to encourage
their best, relying on the merciful
l High-Priest, who is ordained to
ifts and sacrifices.

s of the Rev. Griffith Davies Owen,
enhead, Berks. By J. K. FOSTER,
College. 12mo. pp. 136. cloth.

en was minister of the chapel at
d in the Countess of Huntingdon's
twenty-one years. He appears to
pious, diligent, and useful. This
which includes many affectionate
ndividuals of his flock, will doubt-
eptable to his friends.

ortrait Gallery. To be continued
, each Part to contain Three Por-
Biographical Memoirs of the most
d Physicians, Surgeons, &c. &c., who
tributed to the advancement of Medi-
ace. By THOMAS JOSEPH PETTI-
F.R.S., F.S.A., F.L.S., &c. &c. &c.
to V. Price 3*s.* each part.

nirers of beautiful engravings gene-
especially gentlemen of the medical
, will find very much here to gratify
and augment their knowledge. The
are well written, and abound in
necdotes. We are happy to observe
t for morality and religion pervades

of Divine Peace, exemplified in a
Narrative and Discourse. By the
. HULL. Post 8vo. pp. 84.

ate memorial of an estimable lady,
recently in the full enjoyment of that
ch the Redeemer bequeathed to his
riples.

Minutiæ; or Little Things for Christ's Flock. By the Rev. J. W. PEERS, LL.D., *Rector of Morden, Surrey; and of Ickleford cum Pirton, Herts. A new edition, much enlarged from the Papers of the Author, and re-arranged.* 1838. 12mo. pp. 368.

An improved edition of a well-known work, in which a meditation about one page in length upon a sentence or phrase of holy writ is given for each day in the year.

A Word to Parents, Nurses, and Teachers, on the Rearing and Management of Children, more particularly adapted to the Working Classes. By ESTHER COPLEY, *author of "Cottage Comforts," &c.* pp. 161. 1*s.* 6*d.*

If a copy of this little work were put into the hands of every married woman one month before the birth of her first child, it would be of great advantage to the next generation. It treats judiciously both of the physical management of children, and of their intellectual and moral training.

NEW EDITIONS.

The following approved works, sanctioned by the Committee of the Religious Tract Society, have issued from the press under its auspices.

The Pleasures of Religion. By HENRY FORSTER BURDER, D.D. Third Edition. 24mo. pp. 266. Price 2*s.* cloth.

A Practical Exposition on the Lord's Prayer. By the Right Reverend EZEKIEL HOPKINS, D. D., successively Bishop of Raphoe and Derry. 24mo. pp. 232. Price 1*s.* 6*d.* cloth.

Heaven taken by Storm: or, the Holy Violence the Christian is to put forth in the Pursuit after Glory. To which is added, The Saint's Desire to be with Christ. By THOMAS WATSON, Minister of the Gospel. A.D. 1699. pp. 138. 24mo. Price 1*s.*

Select Sermons. By the Right Reverend WILLIAM BEVERIDGE, D.D., Bishop of Saint Asaph. 23mo. pp. 404. Price 2*s.* 6*d.* cloth.

The Penitent's Prayer: or Brief Remarks on the Fifty-first Psalm. 32mo. pp. 182. Price 1*s.* cloth.

An Explication of the Hundred and Tenth Psalm: wherein the several Heads of Christian Religion therein contained touching the Exaltation of Christ, the Sceptre of his Kingdom, the Character of his Subjects, his Priesthood, Victories, Sufferings, and Resurrection, are largely explained and applied. By EDWARD REYNOLDS, D.D., afterwards Bishop of Norwich. 12mo. pp. 392. Price 4*s.* cloth.

The Christian Warfare Illustrated. By ROBERT VAUGHAN, D.D., 12mo. pp. 317. Price 5*s.* 6*d.* cloth.

INTELLIGENCE.

AMERICA.

The first Annual Report of the American and Foreign Bible Society, a copy of which has been kindly forwarded to us by the president, gives an animating view of the condition and prospects of that important institution. Notwithstanding the pecuniary embarrassments which had pervaded the United States, the contributions for the year had proved unexpectedly large. The amount of receipts from Auxiliary Societies, Associations, churches, and individuals, was 33,859 dollars. Of this sum, 5,062 dollars had been voted to the Baptist Missionary Society, London, for printing and circulating the Sacred Scriptures in the Bengali, and other languages of India. To the Baptist General Convention in the United States there had been appropriations of 10,500 dollars; 3500 to aid in printing and circulating the Sacred Scriptures in China, 2000 for Burmah, 1000 for Karen, 1000 for Shiyan, 2500 for Germany, and 500 for Ojibwa. A balance of more than 19,000 dollars remained in hand. The Committee on the subject of Bible distribution reported,

"That, having examined a great mass of documents containing resolutions of Baptist State Conventions, Associations, Auxiliary Bible Societies, and churches, in every State of the Union, they are satisfied that it is the almost unanimous desire of the denomination, that the American and Foreign Bible Society be left unrestricted in the range of its operations."

At the recommendation of the Committee the following resolutions, among others, were passed.

"That the second article of the constitution be altered, to read as follows: viz. 'It shall be the object of the Society to aid in the wider circulation of the Holy Scriptures IN ALL LANDS.'

"That this Society will expect of their Board of Managers, in carrying into effect the second article of the constitution, the most sedulous care in patronizing such versions only of the Sacred Scriptures into the languages of the heathen, as have been, or may be faithfully made, and are approved by competent examiners."

"That in the distribution of the Scriptures, in the English language, they will use the commonly-received version, until otherwise directed by the Society."

Many of our readers will peruse with pleasure the following address, which was *delivered to the meeting* by the president, *the Rev. Spencer H.* Cone, of New York:

BRETHREN, AND FRIENDS OF THE BIBLE CAUSE:

To the God of all grace and all consolation, we would render heartfelt thanksgivings for the privilege of celebrating the anniversary of "The American and Foreign Bible Society," under circumstances of so much mercy. During the past year, the meetings of the board of managers have been characterised by uninterrupted harmony; brethren and sisters in various parts of our beloved country, have made arrangements efficiently to co-operate with us in our work of faith and labour of love; notwithstanding the pecuniary embarrassments of the times, more than thirty-three thousand dollars have been paid into the Treasury; and the almost unanimous voice of the denomination, has directed us to aid, according to our ability, in printing and circulating the sacred Scriptures *in all lands*. Animated by these cheering considerations, we are constrained, like Samuel, to erect our Ebenezer between Mizpeh and Shen, and joyously exclaim, "Hitherto hath the Lord helped us!"

The providential events connected with the origin of this Institution, have been so frequently and fully exhibited, that I need not repeat them. It is, nevertheless, expedient and proper to reiterate the fundamental principle upon which the Society is based, that it may be impressed indelibly upon the public mind. THE BIBLE TRANSLATED is our PRINCIPLE, and the MOTTO of our holy enterprise. And why should the announcement of this principle excite either surprise or indignation? It is neither new nor wicked; it has been sanctioned by bishops and learned men; by the good and the great, of different names and of different climes; and by no one has it been more candidly or explicitly stated, than by the venerable President of the American Bible Society. In his last annual address he thus speaks: "Our duty, my brethren, is both imperative and plain. We cannot be too particular in admonishing all who receive our aid in the work of translation, to conform faithfully and minutely to the originals—to beware of incurring the awful guilt of adding to, or taking aught from the Divine Word—to bear in mind the momentous truth that he who is employed in transferring the messages of heaven from their originals to another language, is bound to exercise the same accuracy and fidelity in rendering, that the inspired penmen were in recording, the communications of the Most

High." To this language we accord our hearty Amen! CONFORM FAITHFULLY AND MINUTELY TO THE ORIGINALS—how pure and scriptural! and how strikingly in contrast with the rule, "to encourage only such versions *as conform in the principles of their translation, to the Common English Version!*"—a rule which is essentially the same as the Roman Catholic decree which proclaimed the Latin Vulgate to be the Infallible Standard. Let those work under this rule who choose to do so: *we cannot—we dare not!* The Word of God must not be bound; "let it have free course, and be glorified."

We are aware of the fact, that our separate action in the Bible cause has been ascribed to pride, to sectarianism, to passion; some have recklessly named motives still more offensive. But a satisfactory answer to all these unkind allegations will be found in a "patient continuance in well-doing;" and believing that our witness is in Heaven, and our record on high, we may confidently hope so to conduct the affairs of the Society, as ultimately to disarm opposition of its influence, and prejudice of its sting.

The *importance of union* among Christians, in their efforts to evangelize the world, is not only cheerfully acknowledged, but we do desire with all our hearts constantly to promote it; and nothing is to us more evident, than that the principle involved in our Bible operations, is the only one that can ever accomplish this desirable result. All enlightened men admit that the Bible is not a *sectarian* book. It is the One Book of the One Living and Triune Jehovah! It reveals but one pure and undefiled religion, "one Lord, one faith, one baptism." Who, then, does not perceive, that if all Christians understood and obeyed the commandments of the Bible, they would "keep the unity of the Spirit in the bond of peace?" No longer "carried about by every wind of doctrine by the sleight of men," but receiving and loving the truth, the whole truth, and nothing but the truth, that truth would make them free from all the diversified forms of human error, and the inevitable consequence must be *Christian union*. All attempts to secure this object by an abandonment of minor differences and "non-essentials;" or by so constructing translations "as that all religious denominations may consistently use and circulate them," must prove ineffectual. They leave imperfect human beings, whose opinions are as various as their faces, to decide what truths are worth cleaving to, and what truths may be disregarded, and union is the promised fruit of such procedure. Upon the head and front of schemes like these, absurdity *is strongly* marked. *My brethren, our principle is the true one.* "Search the Scriptures" is the direction of the great Teacher:

> "There is the Judge that ends the strife,
> When wit and reason fail."

And that the Bible may be an intelligible guide, it must be faithfully translated by sound philologists, not by selfish sectarians. Translators must abide by the honest canons of just interpretation, and like Tyndall, "defy the Pope and all his laws;" and when the design of that skilful and devout pioneer, shall be fully attained by still more holy and competent linguists, and *the Scriptures shall be plainly laid before men's eyes in their mother tongue, so that the boy who drives the plough may understand what he reads;* when the unadulterated word of God shall be practically received as the Infallible Standard, then shall the Watchmen on Zion's walls see eye to eye, and the host of God's elect lift up the voice together; together shall they shout Hallelujah, the Lord God Omnipotent reigneth? "Ephraim shall no longer envy Judah, and Judah shall not vex Ephraim," and upon the banner of every tribe belonging to the true Israel of God, shall be inscribed in characters of gold, CHRISTIAN UNION!

The Baptists have not usually enjoyed a large portion of worldly goods, and therefore have been frequently obliged to make great efforts and sacrifices to maintain a *separate ministry of the gospel.* Why have they thus acted, when there have been so many learned and evangelical preachers of other denominations, upon whose ministrations they might have waited at comparatively trifling expense? Confessedly *because* they believed themselves to be witnesses for God, and under the most sacred obligation "to contend earnestly for the faith once delivered to the saints." In this character, they have borne testimony, even unto the death, to the ORDINANCES as well as to the DOCTRINES of the Lord; and however the statement by some may be ridiculed or impugned, we do nevertheless most steadfastly believe, that this *distinct Baptist ministry* has been blessed of God, not only to the conversion and edification of millions of deathless souls, but to the promulgation and establishment in the earth, of "the truth as it is in Jesus." From our *distinct Bible organization*, results equally beneficial may be confidently anticipated. We shall be instrumental in multiplying copies of pure versions of the Scriptures, and of counteracting the effects of corrupt and mutilated translations. I hold in my hand a copy of the Bengáli New Testament, translated from the Greek, by the Calcutta Baptist missionaries, printed at the Baptist mission press, for the American and Foreign Bible Society, in 1837. This is our

first-fruits unto God. Many thousand copies of this edition, in separate gospels and in entire volumes, have been already circulated, at the expense of this Society.

Permit me now to show you a copy of the Chinese New Testament, lithographed in Batavia, under the superintendence of the Rev. W. H. Medhurst, of the London Missionary Society. Upon the cover, one of our missionaries has thus written. "In this version, baptizo and its cognates, are rendered by the term, *Se' Le'*, the Washing Ceremony. The Romish missionaries to China always used this phrase, when they wished to speak or write of baptism in the Chinese language. Dr. Morrison, and all other Pædo-baptists have done the same." Here is another edition of the Chinese New Testament, by Mr. Gutzlaff and others, printed from wooden blocks, at Singapore, under the superintendence of the Rev. Mr. Tracy, of the American Pædo-baptist Board. In this version also, *Se' Le'*, is put for baptism, so that it is said the Saviour should perform "the washing ceremony with the Holy Ghost and with fire." For a moment think upon Luke iii. 16, *literally translated* from this Chinese New Testament. "John answered, I indeed perform the washing ceremony upon you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, he shall perform the washing ceremony upon you with the Holy Ghost and with fire." PERFORM THE WASHING CEREMONY WITH FIRE! Can we forbear to exclaim with the Psalmist, "It is time for thee, Lord, to work, for they have made void thy law."

To print and circulate these corrupt versions, the British and Foreign Bible Society has appropriated thousands of pounds sterling, while the American Bible Society has furnished its thousands of dollars; and that, too, at the very time when the faithful Bengáli and Burmese translations of our Brethren Yates and Judson, by these Catholic Societies *could not be encouraged*. My brethren, have Baptists nothing to do in giving *the Word of Life in its nearest possible approach to the mind of God contained in the original record*, to a nation constituting more than one-third of the whole human family! Yes; *Here* our *distinct action* in the Bible cause, like *our distinct ministry of the Word*, cannot fail to promote the spiritual interests of China. It is our high vocation to teach the millions of the "Celestial Empire" the *way of the Lord more perfectly*; and where is the Baptist that in such an enterprise is not willing this day "to consecrate his service to the Lord?

In conclusion, allow me to advert to one *other topic—though* last, not least—*the necessity of prayer*. It is a pleasing reflection, that, in the operations of this Society, we have not taken a single step without imploring the Divine blessing. In all the meetings of the Society, the Board of Managers, and their several Committees, prayer is offered; and we feel it to be a delightful privilege to belong to a Bible Society whose members can all cordially unite in public supplications at the throne of grace, and there with fervour cry:

"Lord, send thy word, and let it fly
Armed with thy Spirit's power,
Then thousands will confess its sway,
And bless the saving hour."

About to enter upon the duties and responsibilities of a new year, we hear the Bible say to us, "It is not in man that walketh to direct his steps." We desire more sensibly than ever to realize our own weakness, and our constant need of Heavenly guidance. We entreat you, therefore, beloved friends and coadjutors in the Bible cause, in your daily orisons, *remember your board of Managers*. Yes—we "beseech you for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with us, in your prayers to God for us," that we may be made wise master-builders, to lay a foundation for Bible operations so broad and deep, that our successors may safely build thereon until the WORLD SHALL BE FILLED WITH THE KNOWLEDGE OF THE LORD!

BURMAH.

The Rev. A. Webb, a missionary recently from Burmah, presented to the meeting of the American and Foreign Bible Society, at New York, the following interesting statement:

In Burmah there are more than one thousand native Christians, fruits equal to what ordinarily appear from the same amount of labour bestowed here. I will mention the effect of Bible truth on one individual. Ko San-lone, a native preacher in Rangoon, was often accused by his angry countrymen of being bribed to preach. "No," he replied, "I do not preach for money. I know my countrymen despise me for preaching this religion. I once thought and felt as you do, but now I believe there is an eternal God who made all things, and who will, in the world's last day, bring us all to judgment; and why should I not tell you of it? Thus when he had by soft words turned away their wrath, he would press again the claims of the Bible, till at length the ruler seized him, put on him three pairs of fetters, and a large iron ring about his neck. He was threatened with crucifixion, and other violent deaths, but finally was offered his liberty if he would worship the Pagoda.

"If you can show me that this is the true God, I will," he replied. "What a fool," said the ruler, "you could say you would, and after your release do as you like." I dare not tell a lie, was his meek reply. He was at length released, with a debt for money borrowed during his confinement, of more than 100 dollars. The native churches at Maulmein and Tavoy, generously raised that sum, and paid all his debts. Afterwards, when, often, he told me the story of his sufferings, I never heard him use a hard epithet, that this or that was a bad man; but, like the evangelists, he only told the simple story, and let others judge whether his oppressors did rightly. And this is a fair specimen of this man's character. He is not indeed a sample of the whole church, for he was one of the best specimens of the Christian character I have ever witnessed here or here. But the evidence of the piety of the members of the churches in Burmah, is, I think, equal to what we obtain in the same number of cases in our churches at home.

GERMANY.

Mr. Oncken, who resides in Hamburgh, writes to the American and Foreign Bible Society thus:

There is such lamentable ignorance in this country, as to what is and what is not the word of God, that the Apocryphal books are read with the same authority as the books of holy writ. There are parts of Germany where, out of 400 preachers, not twenty can be said to preach the gospel of Jesus Christ. I have travelled much in this country, but have not met with more than ten or twelve families who were in the habit of reading the Scriptures at family worship. Tears gush from my eyes while I write it: the great bulk of the people are totally ignorant of the way of salvation. I converse with people in the city and in the country, in the highways and in the fields; and when I put the simple question, Which is the way of salvation? or, How do you expect to be saved? The answer is, I do not know. This a man told me in the garden in which I am now writing these lines. Others tell me, "When I die—if I behave myself well"—"I have a good heart," &c. Not in one instance out of a hundred is the answer given, Through faith in the Son of God. O my brethren, can we let them perish for want of the Bible? God forbid! It is true there is not so much novelty in giving a Bible to a heathen in Germany, as in India or Burmah. But shall novelty be the moving spring of Christian zeal and benevolence? The soul of a sinner in Germany is of equal worth *with the soul of a* sinner in China. Besides we have easy access to my countrymen; the churches of our denomination at Oldenburgh, Hamburg, and Berlin, and also many other dear brethren are ready to assist us. Let us therefore be up and doing, *no* time is to be lost—the present opportunity is favourable—how long it may last none can tell.

In September last, brother Oncken again writes: "Praise waiteth for God in Zion! We have had a glorious day—long to be remembered; nine new members were received. The Lord is doing great things for us, whereof we are glad." At another time he says, "Our dear brethren will probably meet with much opposition; a storm seems gathering about our little bark. But Jesus lives to save, and I will not fear what man can do unto me. The baptism of some recent converts has made a great stir here. Complaints have been made to the senior of the Lutheran ministry, and he has called upon the magistrate at the head of the police, and requested him to put a stop to our meetings. But, thus far the thing has only tended to the furtherance of the gospel. Our meetings are now more numerously attended than before, and six new converts have decided to join the church."

If by the blessing of God upon the labours of our beloved brother, an appetite for the bread of life has been created, shall we refuse to supply their wants? If in that interesting land, Providence has opened for us a door of great usefulness, shall we neglect to enter it? With a population of 40,000,000, and Bibles in which the word baptizo and its cognates are correctly translated, Germany, as the centre of moral and literary influence to nearly the whole of Europe, presents a field for the labours of the American and Foreign Bible Society, unsurpassed in any other part of the world.

CANADIAN BAPTIST MISSIONARY SOCIETY.

It will be remembered by most of our readers that the principal object contemplated by this society and provided for in its constitution, was the moral and religious cultivation of the Canadas, by aiding the establishment and support of a Collegiate Institution for the education of pious young men for the Christian ministry.

The Society was established in consequence of the earnest and affectionate appeals of the Rev. John Gilmore, who was deputed to visit this country by an association of several small Canadian churches for the purpose of calling the attention of the Christian public here to the spiritual destitution of our *fellow-countrymen* in Canada. He was received and listened to with a kindness and sympathy which proved that amidst the in-

creasing efforts now making to evangelize the *heathen*, the Christian public is not disposed to permit our emigrant countrymen who crowd the ships to our colonies and especially to Canada, to become estranged from the influences of Christianity, and sink into virtual heathenism. From Mr. Gilmore's statements it appeared that to preach the gospel amongst the numerous but widely scattered population of the new Settlements in Canada involved an amount of inconvenience, fatigue, and privation, which few but persons naturalized to the country would be able to sustain. It seemed also that many young men had been raised up in the colony capable of becoming valuable ministers of the gospel, but who were unable in Canada to procure the necessary theological instruction. Not a few young men had under these circumstances sought the advantages offered by the numerous colleges in the United States, in which country they had afterwards settled, and though they might occupy stations of usefulness there, they thus became lost to Canada. One or two individuals, Mr. Gilmore had himself taken in charge, in order to direct their studies, one of whom (at least) subsequently became, and is now the pastor of a vigorous and flourishing church which was raised by his own exertions.

With a view to this state of things, the most valuable service that could be rendered to Canada, appeared to be the establishment of an Institution like that above mentioned, and which has been formed by this Society. It was obvious that some time must elapse before a competent and suitable tutor could be selected to take charge of it, and that when selected a further time must elapse before he would be able to take his departure.

It has already been named in previous communications that Dr. Benjamin Davies, formerly a student of the Bristol Academy, and late of Trinity College, Dublin, was chosen by the Committee to fulfil the office of Tutor, and we are happy to say that he sailed for Canada on the 17th of July inst., in a vessel, a free passage in which was kindly provided for him by Joseph Fletcher, Esq., of Tottenham. Previous to his departure he was publicly ordained in Devonshire Chapel, Bishopsgate Street, at a service which was conducted by the Reverend Algernon Wells, Secretary of the Colonial Missionary Society, the Reverend John Dyer, the Reverend Samuel Green, and the Reverend Joshua Davis. Mr. Wells expressed his cordial approbation of the design of the Society to encourage the development of the native resources of the colony for the supply of its own religious wants, and at the same time pointed out the necessity of providing that the masters employed should *be well instructed* in sound divinity—first, *because the forms* of error are numerous in Canada, and secondly because the class of emigrants is generally of a shrewd, independent, energetic character, and in Canada great numbers of them are intelligent Scotchmen.

The last advices received from Canada by the Committee communicated the pleasing intelligence that *ten* students were ready to be placed under the care of Dr. Davies with a view to the Christian ministry—and that three of the students would be maintained by their own friends.

To all who are acquainted with the state of Canada it will be apparent that an institution like that contemplated by this Society, is calculated to render invaluable service to the colony,—and seeing how widely extended is the interest felt in this country on behalf of Canada, where almost all have now either a relative, a friend, a neighbour, or an acquaintance, we trust the public aid will not be wanting to enable this Society to carry on its operations.

In addition to the Institution, the Society has now in its service some agents actively and successfully engaged in preaching the gospel.

The success of Madame Feller and M. Roussy in preaching the gospel to the French Canadians at Grand Ligne, and in instructing their children, was mentioned in a late number of the Magazine. Since then, new, and still more cheering intelligence has been received. The church of eight members has increased to one of thirty,—all converts from the Catholic religion. A deputation from the Committee in Montreal lately visited this little church, and the accounts received from them are most delightful. It is earnestly hoped that the Society may be enabled to build a small chapel and schoolhouse for their use, the present accommodation being quite inadequate. About £600 would be requisite for this object. Madame Feller has recently visited New York in the hope of raising part of this sum, but with what success we have not yet heard. It is extremely important that this station should be diligently cultivated. Many unsuccessful attempts have been formerly made to bring the French Catholics to a saving knowledge of the gospel; all previous efforts have failed, which makes the present success more signal and delightful. This Society would be extremely happy to receive special donations for the use of the "Mission at Grand Ligne," and it is hoped that some pious individuals will lend their pecuniary aid.

One other Missionary is also employed in preaching to English settlers. The church of the Reverend Josiah Davis in Church Street, Blackfriars, subscribe £16 per annum for his support, which together with the aid received from the settlers amongst whom he

abours, will be adequate, or nearly so to his upport.

The undermentioned donations of books o the Library have been recently received nd are thankfully acknowledged. Further ontributions may be sent to the Reverend ohn Dyer, Fen Court; the Reverend Eliel Davis, 136, Princes Road Lambeth or to Mr. J. U. Harwood, 33, Poultry London.

Donations of Books.

Joseph Hanson, Esq., Camberwell,—Imerial Cyclopædia, 5 Volumes.

Reverend T. F. Gough, Clipstone,—Matthiæ's Greek Grammar, 2 Volumes.

NEW CHAPELS.

GRIMSCOTT, NORTHAMPTONSHIRE.

On Thursday, June 14th, 1838, a neat little Baptist Chapel was opened in the hamlet of Grimscott, when after reading and prayer by the Rev. J. Barker, of Towcester, the Rev. T. Milner, M. A., of Northampton (Independent), and the Rev. W. Gray, of Northampton, preached; and the Rev. W. Hawkins, of Towcester (Independent), concluded the morning service. In the evening the Rev. — Chamberlain, of Eastcott, read and prayed; and the Rev. G. Jones, of Wolston, Warwickshire, preached and concluded the interesting services of the day.

The congregations were large and gratifying, and the collections (together with the proceeds of a social tea-meeting in the village) amounted to £20; but their now remains a debt of upwards of £70, for which the friends are still dependent on the liberality of the religious public.

PLAXTOL, KENT.

A Chapel has been recently opened for divine worship at Duck's Green, in the parish of Plaxtol. Sermons were preached on the occasion by the Rev. Messrs. Shirley, of Sevenoaks; Lewis, of Chatham, and Dawson, of Newark. The devotional services were conducted by Messrs. Crowhurst, Ladwish, Fremlin, Pope, Perkins, and Harris. £15 9s. 4d. were collected on the occasion.

NEW CHURCHES.

WILLINGHAM, CAMBRIDGESHIRE.

The place of worship formerly occupied by the Arian Baptist Church at Willingham, was taken by a few friends of evangelical truth in 1836, and in consequence of the increase of hearers was enlarged by the erection of three galleries, last April. On the 28th of May a church consisting of seven persons was formed in it, and on Thursday, May 31st, six who were about to be united with it, and three from other churches, were baptised in the *hundred foot river*, near the Hermitage, at Erith, by the Rev. W. Harris of Landbeach. It was supposed that nearly 3000 persons were present, all of whom behaved in a very orderly manner, while many appeared to be deeply affected. The Rev. G. Bailey, of Haddenham, and the Rev. Joseph Green, of Soham, assisted at the solemn service; the latter of whom, in the evening, addressed the newly formed church and a crowded congregation, in the meeting-house, from 1 Peter ii. 21., "Leaving us an example that we should follow his steps."

GREAT HORKESLEY, ESSEX.

About two years since the gospel was introduced into this village, and the preaching of the word has been rendered successful to the conversion of sinners unto God. Ten persons have recently been baptized on a profession of repentance towards God, and faith in the Lord Jesus Christ; and on Wednesday, June 20th, these, with five others who had been dismissed from neighbouring churches, were formed into a christian church of the Baptist denomination. The Rev. T. Middleditch, of Ipswich, presided on the occasion; and after preaching from Psalm cxxxii, 8, administered the ordinance of the Lord's Supper.

ORDINATIONS.

ADDLESTONE, SURREY

On Thursday, March 1, Mr. W. C. Worley was publicly ordained as pastor over the Baptist church at Addlestone, Surrey. Mr. W. Nash, of West Drayton, commenced the services by reading and prayer. Mr. D. Katterns, of Hammersmith (Mr. W.'s late pastor), stated the nature of a gospel church. Mr. West, of Sunbury (Indep.), offered up the ordination-prayer. G. Hawson, of Staines, gave the charge. In the evening, Mr. David Katterns preached to the people.

NEATH, GLAMORGANSHIRE

On Thursday, July 4, Mr. D. Ll. Isaac, of the Pontypool Academy, was ordained pastor of the Baptist church at Neath. The Rev. John Pugh introduced the service; Rev. D. Bowen, Llanelly, delivered the introductory discourse; Rev. John James, Bridgend, asked the usual questions, and offered up the ordination-prayer; Rev. D. Rhys Stephen, Swansea, delivered the charge to the minister, from 2 Tim. iv. 5, and closed with prayer. In the afternoon an English service was held, when Rev. D. Davies, of Swansea introduced, and Mr. Stephen preached. In the evening, Mr. Davies forcibly and earnestly addressed the church on its duties to the newly-ordained pastor, and expressed his fervent desires on behalf of both, with which we hope the blessed Redeemer will graciously comply.

The Rev. H. Crossman, of Anmore, Hampshire, has accepted the unanimous invitation of the Baptist church in the city of Wells, Somerset.

The Rev. J. D. Casewell, late of St. John's, New Brunswick, has accepted an unanimous invitation to the pastoral charge of the Baptist church at Horsforth, near Leeds, and has entered on his labours with pleasing, prospects.

RECENT DEATHS.

REV. JOSEPH SLATTERIE.

Died, July 7th, aged 72, the Rev. Joseph Slatterie, upwards of 43 years the esteemed pastor of the Independent Church at Chatham. A long illness, of which the entire failure of his mental powers was the most distressing feature, preceded his decease.

REV. CHRISTMAS EVANS.

About four o'clock on Friday morning, July 20th, at the house of the Rev. Daniel Davies, at Swansea, the venerable Christmas Evans, who, for upwards of half a century, was a highly popular and successful Minister in the Welsh Baptist connexion. This aged servant of Christ preached at Swansea on the previous Lord's day, although in his 72d year, with as much bodily and mental energy as ever; but, after retiring to rest on Monday evening, he had an attack of what was then supposed to be erysipelas. He continued in a kind of lethargic state through the greater part of that night and the following day. On Wednesday the powers of his mind seemed to be quite restored, and his body tolerably free from pain, but he complained of some difficulty of respiration, which gradually increased. Yesterday he took a walk in the garden to try his strength, with a view of going to preach at Llanelly on Sunday; but some alarming symptoms appearing in the evening, he consented to have a medical gentleman called in, of whom he enquired with great earnestness when he thought he should be able to resume his labours. In the course of the night, however, he grew much worse, and between one and two o'clock on Friday morning sent for Mr. Davies to his bed-side, and, with a holy triumph which seemed to pervade his soul in the prospect of an eternity of glory, he intimated that he was about to depart. Having dwelt with peculiar satisfaction on his having made Christ crucified the grand theme of his ministry for fifty three years, he attempted to sing

"Dyma'r wisg ddisglaerwen oleu,
Guddia'm noethm hyd y Llawr."

From that time he seemed disposed to sleep, and his soul took its flight seemingly without the least struggle.

REV. G. BARCLAY.

We learn, with sorrow, that the Rev. G. Barclay, of Irvine, also, was removed from this world on Friday morning, July 20th. He had been poorly for the last month, but it was only within eight days of his death that his family began to anticipate his departure. His state of mind was "most blessed" during the whole of his illness. An account of this good servant of Jesus Christ, from the pen of his son-in-law, the Rev. J. Leechman, may be expected in a future number.

CORRESPONDENCE.

CHRONOLOGICAL NOTES ON PSALM IX.

To the Editor of the Baptist Magazine.

Dear Sir.—It is sufficiently known to all who are accustomed to the critical study of language, how conducive to a right understanding of various compositions is a knowledge of their scope and occasion; but undisputed as this principle is, the utility of its application to the work of biblical exegesis yet remains, in my opinion, to be duly appreciated and acted on. As portions of Scripture which especially need, in this respect, an investigation far more scrutinizing than they have hitherto received, I may instance not a few of the Psalms. In theory, all consent to explode the authority of the Masoretic inscriptions which are prefixed to various of these divine odes; but in practice, I fear, there are still many who are led, or *rather misled, by them.*

The following strictures will have relation to a Psalm, in settling the subject and occasion of which almost all expositors seem to have accepted the guidance just referred to, and by this means, as I conceive, have lost the point of many of its allusions. The Psalm I refer to is the ninth. By the Masoretic superscription, this Psalm is stated to have been composed on "*Muthlabben*," i. e. as the general voice of philologists directs us to explain the term, "on the death of the champion." Now the term "champion" is one which is expressly applied, 1 Sam. xvii. 4, to the Philistine hero, Goliath, of Gath, and to none in Scripture, I believe, but him. From these premises, then, it is hastily inferred that the subject of the Psalm is the defeat of Goliath, and that it is an eucharistical ode of David on occasion of that defeat.

Now, Sir, there are two or three argu-

ı will, in my judgment, satisfac-
ɛ the fallacy of this conclusion,
ıat if we are not obliged to attri-
alm to another *author*, we must
ɣn it to a different *occasion*. The
e is taken from the nature of the
ts ascribed to the enemy whose
ıebrated. The characteristic, we
ct, by which Goliath is chiefly
ɜ is that of personal prowess; we
g of him as the author of ravage
ded scale; history mentions his
n connexion *with a single camp*;
apter *commences* and *completes*
ıf his doings. Now it is evident
emy whose overthrow is com-
so gratefully in the Psalm is
tional conqueror than *an indivi-*
it is not in the ranks of an army,
ıwns and provinces of a kingdom,
ror of his power is felt; he is
ın ver. 6, as having pursued a
of desolating warfare; he is par-
ɛntioned as a destroyer of *cities*.
letails be made to accord with
ıow of the fame and fortunes of
he Philistine champion naturally
s of the heroes of Homer,
er was indeed formidable, but
ıod degree *limited by their pre-*
the destroyer of the Psalm as
calls to our conceptions an Alaric
, whose name is associated not
y with *battle* than with *war*.
ɛr confutation of the opinion on
are now commenting, we may
hat is said in the Psalm of the
es of the event commemorated.
sustained by the hostile nation is
sented as having been a death
energy and resources. Verse 5:
destroyed the wicked, thou hast
r name for ever and ever." Now
which followed on the death of
s indeed a severe check to the
ambition, and a still severer one
de; but it was far from utterly
them as a people. Their subse-
lities in the same reign abundant-
ʍ transient was even the dismay
ɔasioned them, and that its effect
to feed their animosity than to
r spirit. The very monarch be-
armies they fled at Elah they
ards the means of defeating in a
le, and were the *occasion*, if not
ause, of his death.
however, a reason on which I rely
han on either of the preceding,
the alleged date of the Psalm,
y be styled a *geographical* reason.
made in verses 11 and 14 of
place favoured by God. Now
ll be recollected, was a *part of* Jerusalem. It was that part which David selected for his own residence, and which afterwards in familiar language, was often styled the city of David. What then are the facts connected with this city which bear on the question before us? They are simply these; that Jerusalem was neither in the possession of the Israelites nor in occupation by David till seven years after his first investiture with royalty, and consequently not till fifteen years after his overthrow of the Philistine. At that time Jerusalem was in the possession of the Jebusites, and it was not till David's accession to the united throne of Israel and Judah that it was wrested out of their hands. The accuracy of these statements may be verified for himself by any one who will take the trouble to consult the fifth of 2 Sam. and the chapters preceding. The common residence of Saul while king appears to have been at Gibeah (see 1 Sam. xiii. 16; xxii. 6; xxiii. 19 xxvi. 1); David during the first seven years of his reign, abode at Hebron, and his transfer of the seat of his government to Jerusalem was the sequel of an act of conquest by which he had dispossessed the Jebusites of that city. By what possibility, then, could the celebration of his deliverance from the fury of Goliath be solemnized in the gates of Zion? The recurrence of this geographical term twice in the Psalm is an anachronism which no exegetical skill on the part of the advocates of the received opinion can surmount.

It is sometimes said that he who throws down should be prepared to build up, although I do not subscribe to the justice of this maxim under all circumstances, I am not unwilling, in the present instance, to volunteer an opinion. I would respectfully submit then, Sir, to your readers, whether the true occasion of the Psalm be not the invasion of the territory of Judah by Sennacherib, or his general Rabshakeh. The description given us in the Psalm of the character of the enemy overthrown, and to which we have before referred, corresponds almost verbally with the historical notices we have of the Assyrian. Let the sixth verse in particular be compared with the vain-glorious boast of Rabshakeh, as recorded 2 Kings xix. 11, and I am much mistaken if the impression will not be left on the mind that a correspondence was intended by the writer. As in Isaiah xiv. 13, 14, the former insolent vaunting of the Babylonish king is cited to illustrate the deep debasement of his downfall, so here, by a certain refinement of triumph, the victorious Israelite seems to take his '*ʂʍʍʌʊʍ*' out of his adversary's own mouth.

As somewhat inclining the balance to this latter supposition, though not, we are aware,

decisively turning the scale in its favour, we may mention one or two circumstances which seem admissible as evidence on the question. First of all, the phrase "daughter of Zion," which we meet with in ver. 14 of the Psalm, is a phrase expressly occurring in the prescribed answer of Hezekiah to the Assyrian general. (See 2 Kings xix. 21.) Secondly, the language of ver. 12, in which recovery from alarming sickness is acknowledged as a recent benefit received, appears suitable to one who, like Hezekiah at the time now under review, had just before been sick unto death. Lastly, it is worthy of notice, that throughout the Psalm, the contest which had so auspiciously terminated, is represented as a conflict involving principles of *justice*. (See verses 4, 7, 8, 9.)

Now the amicable relations of the Philistines and Israelites had been so often disturbed, that it is difficult to say whether the particular incursion on the latter in which David first distinguished himself, had been altogether unprovoked or not. No such difficulty, however, exists in the case of the subsequent struggle. The invasion of Judah by Sennacherib was plainly an *unwarranted aggression, the dictate simply of grasping ambition;* an attempt to *oppress feeble innocence*, and to maintain the supremacy of *might* over *right*.

I must leave it, Sir, to the better judgment of your readers to determine what weight is due to these considerations, and, if any interest be felt by them in such discussions, may hereafter follow up the present paper with some similar strictures on Psalm xxxiv. I remain, Dear Sir,

Yours very truly,

Brixton, June 18th, 1838. J. T. GRAY.

THE BAPTIST IRISH SOCIETY.

Mr. Editor,—A long residence in Ireland has given me some little acquaintance with its religious and political state, as well as a deep interest in its welfare. The Baptist Irish Society I have hitherto considered as the most valuable, according to the extent of its means, of the many instituted in Erin's behalf. The Hibernian instructs in English only. The Irish Society (Established Church) merely employs readers in the native tongue; it has no schools for the rising generation. The Evangelical Society (Independent) confines its labours to preaching the word. But our society has schools for the young and old: in some of which the Irish, in others the English language is used. It employs readers, who silently and unobserved make known the Scriptures from house to house; and it supports ministers to superintend the other agents, and to preach the gospel publickly, thus combining all the machinery used *by other institutions*.

The tone of the Chronicles lately issued induces me to believe that it is contemplated to augment the number of preachers, while the readers and schools are to be treated as of very secondary importance; a procedure against which I must *earnestly protest*. The schools and readers are, in my humble opinion, the *only* effectual means the circumstances of the country permit your society to adopt for its improvement. *Preachers*, unless as superintendents of the schools, &c., I look on as a *very unnecessary and almost useless expense*. A few words will explain this apparently strange opinion.

The population of Ireland consists of Papists, Church-of-England members, and Presbyterians, with some few Methodists, some few Separatists, and still fewer Independents. There are many Baptists scattered through the other divisions, but they do not form a body sufficiently numerous to be taken into separate account. Now, as to the various classes of Protestants, we presume our Missionaries are not sent to convert them. Few in number, and for the most part respectable in station, they attend their various places of worship with a laudable regularity. *To them the gospel is faithfully preached.* I am personally acquainted with many clergymen in Ireland. Many more I have heard in the north and south, and this testimony I am happy to bear, that more humble Christians, more devoted ministers, more simple and earnest preachers of the whole truth, are not to be found. There are, indeed, some few like the Rev. Arthur Ellis, of Ardee, whom I have the honor to know, the successful impugner of the Home Mission in the court of Armagh. But of him it is pleasing to affirm that he is "rara avis in terris, nigroque simillima cygno." There are few of his colour or note now remaining. He is an unhappy relic of the past generation spared to show what Irish parsons once were. Yet even his parish is not destitute of light. The presbyterian minister of Dundalk, the Rev. J. Beatty, an energetic labourer of his Lord, preaches there every third sabbath; and the gospel is proclaimed in the neighbouring churches of Charleston, Stabannon, &c., a fact which proves that even where the legal minister is of the old school the truth finds its way.

Of the Presbyterians of the Synod of Ulster and of the Session, amongst whom I lived some years, I can only speak in terms of commendation. Having cast out all ever suspected of Arianism, the ministers of these bodies are sound in the faith, multiplied in their labours, and exemplary in their demeanour. Amongst them are men of superior talents, of profound learning, of exalted piety; while the majority of their flocks are "sober, grave, temperate."

Of the minor sects it is only necessary to

ats that they are Irish editions of their bre-
ren in this country.

Such being the condition of the Protes-
nts, to send preachers to them is a work of
pererogation. Their labours are not re-
uired, and they would only be casually used.
hose who hear the truth in their own
urches will scarcely abandon their beloved
stors for a stranger. In seducing them
om their communion, we should only multi-
y sects without increasing knowledge.

Turn we now to the Romanists, whose
nversion is, after all, the great design of
r society. Will you send more labourers
them? "O yes!" exclaims the ready be-
volence of the christian heart, "Let us
nd to these deluded idolaters men of God,
ho will teach them the way of salvation."
use a moment, and listen to the experience
an evangelical minister in Ireland. THE
NE IS NOT COME. THE DOOR IS NOT OPEN.
ey *will not hear. They dare not hear. They*
must hear. If they will not listen to their
n countrymen, think you they will attend
Sassenagh, the heretic stranger, to spill
ose blood would in their opinion be doing
od service. That martyr methodist Gideon
ouly has addressed them many a time in
eir own attractive tongue, but he has only
en pelted for his pains by a mad mob.
hile Mr. Tully Cribbace, a missionary on
new plan, lifted up his testimony against
hes and parsons, the Tipperary men en-
ed the joke; but when he turned to reli-
ous topics they turned savage, and on one
casion the worthy gentleman scarcely es-
ped grievous bodily harm.

The congregations, which any of the agents
the Evangelical Society or of our own can
st, are composed of the few who may
ve united themselves prior to the evange-
ation of the church, the few stray sheep
ho wander occasionally from their proper
lds, and the personal friends of the minister.
a solitary papist, daring the anathemas of
s priest, drop in to see, it occasions unfeign-
surprise; and the presence of a few liberal
urch people will create unusual excitement,
d move a nine days' wonder. There may
exceptions, but *exceptio probat regulam.*

Seeing then your preachers are not required
the Protestants, and can obtain no access
the Romanists, is it right to tax the
urches for the support of a greater number,
to appropriate the funds of the society to
eir maintenance, when they could be so
ich better employed? Is it judicious to
glect those means which have been found,
some degree effectual for the adoption of
hers more fascinating but more visionary?
On the beneficial results of the labours of
ur schoolmasters and readers I will not
w dilate; but I request the attention of
e officers of the society to these remarks,
hich owe their *existence to the following* passage in the Irish Chronicle, for June, "we anticipate that on the return of our brethren, Hinton and Stovel, from their missionary tour in Ireland, the cry to send more labourers there will become more loud and urgent than ever." Doubtless our brethren will discover many fields, but we query whether they find a single corner "white unto harvest."

I am, Mr. Editor,
Yours truly,
June, 1838. G. H. DAVIS.

To the Editor of the Baptist Magazine.

ADMINISTRATION OF THE LORD'S SUPPER IN WORKHOUSES.

SIR,—The operation of the New Poor Law, particularly the workhouse discipline, has placed the Dissenters in a new position, and has, I think, added a *new grievance* to those which ought to be redressed. But I wish for information merely. I am not going to discuss the wisdom or the morality of the measure.

The question arises, what kind of instruction a Dissenting minister is *allowed* to afford in a workhouse. He cannot *go to the workhouse* to preach the "gospel to the poor,"—the law will not allow him to enter its walls unless he is sent for by a pauper (Act, sect. xix.). If a poor person, an Independent, for instance, be an inmate of a workhouse, and wishes to have the aid of a neighbouring minister, he shall not be permitted to enjoy that wish, unless the minister he sends for be of the "same religious persuasion" as himself. (Second Annual Report, 67.) But, supposing the Independent pauper obtains an interview with an Independent minister, and supposing there may be in the same workhouse a Baptist, a Wesleyan, a Methodist; and supposing that they all united in wishing this Independent minister to give them a sermon? "Such interview *shall not be permitted to take place in the presence of persons who profess a different religious creed!*" (Second Report, 67.) So, unless the Independent minister preach to one individual, he shall not be permitted to preach at all, even though half a dozen individuals unite in wishing him to do so. But what is the case when the services of the Church of England are performed? "Prayers are to be read to the paupers before breakfast and after supper every day, at which ALL the *inmates* MUST ATTEND; but if any of the paupers shall profess principles indisposing them to unite in such service, they are to be permitted to *sit apart.*" (2 Rep. 68.) Now, in the first place, paupers *wishing to unite* are not permitted, and in the second place, paupers *not wishing to unite* are COMPELLED to be *present*, and are merely allowed to sit apart. Is not the Unitarian thus compelled to sanction with

his presence the prayers of the Trinitarian, and the Catholic that of the protestant?

But to the question more immediately under consideration. If a Baptist be a resident in a workhouse, and wishes to have the ordinance of the Lord's Supper administered to him, can a minister under such circumstances as above stated, and where no other person than the minister and the pauper is permitted to be present,—can a minister, under such circumstances administer such ordinance to such pauper without an infringement of the scriptures, or a compromise of his principles as a Dissenter! Is not the Lord's Supper *solely* a *Church* ordinance, and if so, is it right to carry it to an *individual* who is precluded Church fellowship, and is not this compelling a man to abandon Church-fellowship, a positive persecution—is it not a trampling upon the rights of conscience, an infringement upon the law of God, and a deadly blow inflicted upon the rights of man?

I ask these questions purely for information. I am an admirer of the principles of the New Poor Law, and a strenuous supporter of its enactments; but if these enactments carry in them upon this subject anything like the interpretation I have given to them above, it becomes a query, whether the whole, however abstractedly good, does become vitiated? C. C.

EDITORIAL POSTSCRIPT.

THE First of August has arrived, and our sable brethren in Jamaica are free! Hallelujah! The House of Assembly of Jamaica has passed a Bill for the entire abolition of the Apprenticeship on the First of August, 1838. Complaining bitterly, protesting against the coercive power under which they were acting, they have yet passed unanimously a satisfactory measure. The stringency of some parts of Lord Glenelg's Act, the promptitude and vigour with which it has been pressed on the Colonists, and the evident earnestness of the religious portion of the British public, have been principally instrumental in producing this result. Her Majesty's Ministers have, in our opinion, fully proved the sincerity of their desire to give effective relief to the negro population; and though, perhaps, we may differ in this view from some of our warmest friends, we must add, that in our humble judgment, the course which the Ministry has pursued was better adapted to secure the desired result than an attempt to attain it by direct enactment. Had a Bill for the Abolition of the Apprenticeship, been introduced into the British Parliament as a cabinet measure, *it would not have passed through both Houses.* Many who spoke in its favour, and voted in its favour, when discountenanced by the Ministry, would have withheld from it their support had it been sanctioned by their political opponents; the influence of the government would not have carried it through the upper House. When it was rejected, the planters would have felt themselves secure for another year, and the negroes would still have been in bondage. So far remote are slavery and its concomitants, however, from all that is just, humane, or decorous, that it was comparatively easy to induce British legislators to enact such restrictions as every practical slave-master would see at the first glance to be fatal to the system, and perfectly incompatible with a profitable exercise of his unrighteous power. Chiefly, however, it becomes us to praise that invisible and gracious Ruler who has the hearts of all men under his control, and who has hearkened to the groans of his afflicted children, while by patient continuance in well-doing they were exciting the astonishment of their foes, and the admiration of their friends. It behoves us to recognize his superintending hand; to adore his providential goodness; and, at the same time, to remember the urgent claims which the negroes will still have on the vigilant guardianship and judicious philanthropy of those who have been their successful advocates before God and man.

Lord Melbourne has stated in his place in Parliament, in reference to the European sanctions of Indian idolatry, that it is the intention of government to issue such orders on the subject to the authorities in India, as will satisfy the most scrupulous minds.

Intelligence has arrived of the success of the expedition to the Euphrates: it arrived at Babylon on the 24th of May.

The Rev. D. Cranbrook has resigned the pastoral office over the Baptist Church, Pest Side, Dover, and is waiting the direction of Providence to another sphere of labour.

The Rev. C. T. Crate, pastor of the Baptist Church of Oakham, Rutland, is at liberty to comply with an invitation to supply a destitute church with a view to settlement.

We have just heard, with regret, that the Rev. Dr. M'All, of Manchester, was removed from the present state of existence a few days ago.

Many of our readers will be gratified to learn that the second volume of Dr. Price's History of Protestant Nonconformity is in the press.

MISSIONARY HERALD.

CCXXXVI. AUGUST, 1838.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the Ministers or Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

The following letter, from Mr. Thomas to Mr. W. H. Pearce, will gratify our readers, as it furnishes proof that the recent steps taken in this country to effect a combination of missionary effort, by our denomination, in India, have been as acceptable to friends on the spot as they have been to those at home:—

Calcutta, March 14th, 1838.

My dear Brother,—After long waiting, with a bitter taste of what the sacred writer meant, when he said, "Hope deferred maketh the heart sick," I had the unspeakable satisfaction of receiving your letters of November and December, on Friday evening last, March 9th. Great delay took place in the transmission of the mail from Bombay. We had Bombay newspaper intelligence of its arrival there on Tuesday, though the express did not reach Calcutta before Friday. Having been disappointed in getting your letters for September and October, I was exceedingly anxious. I leave you to conjecture the relief the mere sight of the letters brought to my mind; their contents were joy and gladness; we were all ready to break forth aloud, and, with David, to "call upon our souls and all within us to bless and praise the holy name of Jehovah." From this time it shall be said, "What hath God wrought!" Thanks, a thousand times over, for the news you have conveyed about the transfer—a transfer made in such a manner! Surely it is the Lord's doing, and marvellous in our eyes! But I must restrain my feelings for the present, and notice the business-part of your letters.

We are exceedingly gratified by the account you give of the success of your appeal, and begin to anticipate the speedy realization of the object, and that ere long we shall hail the arrival of more than one to labour with us, as the result of your exertions; but though, in one sense, help cannot come too soon, I *almost wish the departure from* England were so timed as not to risk health and life by the arrival of our brethren in either the hot weather or the rains. Yet come when they may, we shall receive them with delight. But what shall I say about the transfer? We were prepared to receive news and instructions of some kind, but little anticipated what has taken place, though we most heartily rejoice in it, and most cordially approve of the manner in which it has been brought about.

You may assure Mr. Dyer and the Committee that we shall, every one of us, be ready to do every thing in our power to render the *working* of the measure here as pleasant to all parties, as the making the arrangements has been to them; and really such is the position of affairs, such the apparent temper, feelings, desires, and intentions of the parties concerned, so far as we can see and judge of them, that I conceive very little difficulty will be met with. Before now you have received intelligence of of the death of Dr. Marshman.*

I am in great hopes that something will be done even in the case of the Lal Bazar, if the place can be *honourably* obtained and held. The congregations at all, or nearly all, the places in Calcutta are increasing, the Lal Bazar among the rest. Were that place shut up, the Circular-road Chapel could not contain the congregation, were the people to attend, but many could not, and another place would be necessary. We all think it quite desirable Mr. Robinson should continue. He has been here to consult with us on the subject, and on our engaging to recommend his remaining, should he be able to secure the chapel-deeds for the church, said he would endeavour to obtain them. I spoke to Mr. Boaz about it, he strongly dissuades from giving up the place, says he and his brethren will gladly sign any document we may wish renouncing all claim to it, and that Mr. Charles, Chaplain of the

* About a fortnight before his death (writes Mr. George Pearce, Dec. 7), brethren Yates and Penney went up to visit him, as he expressed a wish to see them. He seemed very glad, and, among other things, said, "You have all been blessed, and you shall be blessed."

Scotch Kirk, and others, would do the same.

Should anything of this kind occur, I think we could honourably retain the place, if we can as honourably obtain it; how far this may be practicable, I cannot say. Mr. Boaz told me that Mr. Marshman had expressed an earnest desire to get it off his hands. I am in considerable hopes that the Benevolent Institution also will be made over to us, so as once more to belong to our Society. Time will show how far my hopes are likely to be realized. From all that I have seen and heard of Mr. Robinson for some time past, I do not see any reason to apprehend difficulty from his remaining where he is. He is willing to give up the villages to the south. His people are anxious to keep him, and would gladly support him if they had the means. I think you may strongly throw in your influence with ours in favour of his *non*-removal, if he should succeed in his endeavours to secure the building. We have recommended him to remain if he can—to get possession of the deeds if he can—and have promised, should he succeed in this, to recommend to the Committee that they sanction his remaining.

Mr. Thompson was down from Serampore a few days ago; he is desirous of returning to Delhi. We think he should do so. He says the Sanscrit Gospels and Testaments would be most acceptable in those parts, and find readers. He was particularly delighted with the prospect of this version being procurable. He says he shall be thankful to have as large a supply of Scriptures for distribution as we can give him. I have written requesting him to let us know what success he has had, and what are the prospects of usefulness at Delhi. How wonderful are the several coincidences in the late events! The formation of the American and Foreign Bible Society, and the efficient aid rendered us by it, and this at the moment when we were just prepared to turn it to account—the transfer of the other stations to our Society; thus providing vastly large facilities for the wide circulation of the Scriptures, so soon as they shall be ready, the success of your appeal, and the consequent addition to our number, we trust, of several efficient missionaries, and the union of the Baptist denomination in England in missionary enterprize, who will now be both better disposed and better able to aid us in carrying forward our various labours, and among the rest, this of giving to the millions of India the word of God. I cannot help feeling a strong persuasion that God is about to do great things *by* us, as he has done great things *for* us.

But you will want to hear how we are. Through mercy my health continues good, also the children's; Mrs. T. is often ailing, though better than she was a week or two ago. A letter was received about a fortnight ago from brother George Pearce from Bombay. He was better, but not fully restored. He had taken his passage to Madras, whence he would come by the first opportunity to Calcutta. We hope they may be able to return to their accustomed duties. Brother Ellis soon expects to baptize several of the youths in his school. All go on there as to afford great satisfaction and encouragement. We shall anxiously look out for more intelligence both by ship and overland despatch.

With united and ardent affection to you and your dear Martha, and hopes of seeing you before another year has elapsed,

I remain, yours truly,

J. THOMAS.

A subsequent letter, from Mr. Ellis, dated in March, contains some pleasing intelligence respecting the seminary under his care.

"The boarding-school, or rather the Baptist Missionary Institution, as the brethren this year have named it, is succeeding very well, and was never more prosperous than at present. The advancement of the youths is most gratifying, and several of the boys are under serious religious impressions. I have not room to enter into a detail of its progress and condition, but must refer you to a letter to Mr. Joseph Gurney, which I hope to send off by this despatch.

"We have received into the institution an East Indian named Pascal, who went with Mr. Le Gros to the Mauritius, and was baptized by brother Yates. He is a truly pious young man, and with some education will, I hope, prove a valuable assistant. At the beginning of the year, it was found desirable and needful to have a theological class, in connexion with the institution, consisting of none but those who are pious, and likely to prove useful agents in the work of evangelization. This class contains six, who meet three days a week, and, in addition to their school duties, go on with a regular course of theological reading and study. Pray, my dear brother, that God would smile on and prosper it. I know, however, that you do this, and most sincerely do I thank you for all your efforts on its behalf.

"There are now here, one native preacher, Bishonath, and three catechists, Ramkista, Pascal, and Shem. They all improve much in their preaching, and, I trust, in their piety.

"We have three native chapels—one at Banda Ghat, one in Howrah, and the other

at Goladarga. In these, and in Ebenezer Chapel, there are weekly eight Bengal services and two English services on the sabbath. The catechists all engage in turn in the services among the heathen, as well as in those to our native christian congregation. The sermons delivered to the latter are all written out and examined before they are preached. We have one young man about to be baptized, who has been three months an inquirer. Some months ago we had an interesting convert, a well-educated brahman. He came daily for instruction and conversation for more than two months, when he renounced Hindooism, cordially embraced the gospel, and, throwing off his *poita*, cast in his lot among us. Soon after this we left Calcutta for the Straits, and I deeply regret to say that a fortnight before our return, his brother seduced him away, and we do not know precisely what has become of him, although I still think he will return to us, as, from all I saw, I cannot for a moment doubt his sincerity.

"I must now tell you of the death of our poor dear youth Mark. This event has been to me more painful than I can express. He died of spleen and abscess about a month ago. On our return from the Straits, we found him very ill, and continued so, notwithstanding every mode of treatment. For some weeks before he died, Dr. Green attended him. Since his baptism, three years ago, his deep piety has endeared him to us very much. His end was emphatically *peace*, and his heart was stayed upon his God. He knew in whom he had believed, and went calmly down the vale of death, resting on the Saviour. He has left, in his own handwriting, several interesting memorials of piety, meditations, sermons, both in English and Bengalee, and a list of all the verses he had made the subject of daily meditation for many months. I think that there is material and personal recollection enough to make an interesting memoir of our poor boy, for such I must still call him, since

'The church above, and that below,
But one communion make.'"

SIBPUR.

We have much pleasure in adding the half-yearly report of the Female Boarding School at Sibpur, presented in December last, assured that it will gratify the kind ladies who help that valuable institution by their donations.

"There are at present 37 girls in the boarding school, being three less than at the date of my last report in June of the present year. One *of these left the institution* in consequence of having married. She is gone to reside near Lakyántipur, and will, I hope, be comfortably settled. She was not one of our most advanced scholars, having been in the school but two years; she has, however, I trust, made such progress in learning as to be materially benefited by her residence with us.

"The other two I am sorry to say have been removed by death. Their end occurred nearly at the same time, which made the event more solemn. One of them was a little girl of eight years of age. She was a child of fine capacity, having learned to read very prettily in seven months, the period of her abode in the school. Her death was very sudden, of cholera. The second case was one of our oldest and best scholars, Luckyee, the girl mentioned as being in a poor state of health in the report of last year. To this child this institution has been eminently blessed. She was without doubt a Christian indeed. She came from Khárí, and was received at her own request, being at the time, through poverty and ill health, in most miserable circumstances. After her admission into the seminary she applied herself diligently to her lessons, and soon manifested both her capacity and desire to obtain knowledge. For the first three years her general deportment was very good, but no particular signs of piety appeared in her character. Soon afterwards her general health began to fail, and then it was that she began to manifest a concern for the salvation of her soul. Being, however, a timid and retiring child, she did not open her mind to us for some time, not indeed until she applied to Mr. Pearce for baptism and admission into the church, which was probably a year and a half after her mind became subject to serious impressions. At length the evidence of her conversion became so apparent that Mr. Pearce felt it his duty to comply with her wish, and administer to her the ordinance of baptism, which he did with much satisfaction, in the spring of 1836. From that period to the time of death, her conduct was very pleasing. Great was her love to the word of God. The Bible, it might be said, was her constant companion, and her progress in Christian knowledge corresponded with her diligent perusal of the scriptures. She was also punctual in the worship of God, praying, I believe, regularly twice a day, and sometimes oftener; she often expressed her thankfulness to God that she had been brought into the school. She was much respected by the other children, and exercised, there is reason to think, by her conversation and deportment, a very beneficial influence among them. Her end was rather sudden and unexpected; after being ill with spleen for about two years,

she began to mend, and at length became so well, as to induce in us the hope that she had got quite over her complaint; but in August last she was taken with fever which ended in her dissolution in about eight days. She seemed during her illness to feel that she should not recover, and spoke of her end with composure and pleasure. Once or twice on our visiting her she spoke of "going to her Father," and of "going home." On one occasion she told some of the children that were with her, that angels had been to her, and said, "Why do you stay longer? Come, come away with us." Thus in her dreams or the wanderings of her mind, her thoughts seemed fixed on heaven. We felt her loss much, but we sorrowed not as those who have no hope.

"In proceeding to speak of the other children, the committee will be happy to learn that we have much that is pleasing to report, affording additional evidence of the goodness of God towards the institution. The instructions given, and the hopes indulged in former years have through the divine blessing ripened into fruit in this. About three months since, we had the privilege to witness the reception by baptism of seven girls of the school, into the fellowship of the church: these young persons had been candidates for baptism for several months previously. The evidence of their concern for salvation, of their love to Christ, and of their trust in him, became at length so satisfactory that Mr. Pearce felt it would not be right to detain them from the ordinance any longer. Their baptism took place at Sibpur in August last, in the presence of a large number of natives, and several European friends, who appeared much interested on the occasion. Prior to their baptism, they underwent a public examination of their knowledge of the truths of Christianity, its influence on their hearts and conduct, &c.; their answers to the questions put to them were readily given, and much to the purpose. It is greatly satisfactory to me to add that nothing has occurred in the conduct of any of them, since their baptism to cause us to regret its administration to them; on the contrary, their conduct has always been such as to manifest their continued fear of God, and desire to serve and please him.

"With respect to the progress of the children generally in their learning, it is, I am happy to say, as satisfactory as it has hitherto been. The elder girls are acquiring, I trust, an extensive and solid acquaintance with the holy scriptures, as well as of various kinds of useful knowledge. Till Mr. Pearce was laid aside by his late severe affliction, he continued to meet every Lord's day, a bible-class of upwards of twenty children *and women*, and also twice a week such of the girls as were members of the church, or desirous of being so. On these occasions he went through with them carefully the whole of the Acts of the Apostles, and also several exercises on religious subjects, in which they were required to furnish scripture proofs. These instructions have been, without doubt, of much benefit to the children.

The children continue to learn to sew, as formerly reported, and some of them have attained to a very ready use of the needle, and work very neatly.

The adult school consists of nearly the same individuals as mentioned in my former reports—their progress is pretty good. I have reason to believe that those of them who have attained to read with ease, are so pleased with the acquisition that they spend generally an hour or two every day *at home*, in perusing the books which they have obtained, particularly the holy scriptures. Such, then, is the success with which it has pleased God to bless this seminary. May it prove as encouraging to the committee and the friends of the poor native females as it is exhilarating to our minds, and may the blessing of our heavenly Father continue to descend upon it, to whom be all the praise!"

CEYLON.

Extract of a letter from Rev. E. Daniel to the Secretary, dated January 6, 1838:—

In reviewing the labours of the past year, I have to regret that so little fruit has resulted to the Divine glory. When shall we see the Spirit of God poured out on these churches of the East? Our friends in England should sojourn among us for a time to perceive the discouragements, the almost heart-breaking discouragements that often attend us. We hope the good Lord will preserve both you and us from fainting, till we realize the "joy of harvest." We have, during the past year, been compelled to the painful exercise of discipline on several of our members in the Singhalese and Portuguese churches. In one or two instances the good effects of it have been realized, not only on the other members, but in the repentance of the separated, who, on their restoration, will, we hope, not turn again to folly. We have likewise lost by death, in the above period, four Singhalese members, who have given us pleasing ground to hope that they have been removed to a better church in glory. Seventeen persons have, during the past year, been baptized and added to the church—one English person, four Portuguese, and twelve natives. May the Lord deliver them from every evil

work, and bring them to his heavenly kingdom! One person, formerly excluded, has been restored.

In my last I gave you an account of the different stations here belonging to our Society. I am now thinking of forming a fifth station, at a village called *Kottighawatta*, about five miles from Colombo. It is a place in the centre of a considerable, and, till recently, almost neglected population; but the gospel, having been introduced among them, in some cases appears to have become the power of God to salvation. Four persons have been baptized, and some others are candidates for the ordinances of Christ. We began last week to build a place of worship there; and a gifted member of our church here, a native, who has preached among them with great acceptance, will (D. V.) go and dwell with his family among them, and regularly preach the word to them and many villages around. The great difficulty is to obtain a house for his residence. As there is no house to be rented there, one must be built for him. I think we can manage it for about £40. How I shall be able to obtain the money, I do not know. Persons around us, who can give, are so indifferent to those things, that I dare not make too many applications; and having obtained lately about £50 towards our missionary operations, I can scarcely again apply to them. But I trust that He, who has all power in heaven and earth, will aid us in what is requisite to advance his glory. He has helped unexpectedly before, and can do it again.

We are proceeding with our revised edition of the Singhalese Scriptures, and have printed from Joshua to the end of the Book of Psalms, and are now going on with Genesis and Exodus. Several interesting new tracts have lately issued from the press. The Popish Controversy is still continued. I have published 15 numbers of "The Protestant Vindicator," which makes its appearance monthly. The horrid system of Popery appears to have received a shock here, the effects of which will, I trust, ere long become more visible. Several of the more intelligent Papists are beginning to examine their system, and to be alive to many of its errors, though they have not as yet the courage publicly to renounce them. They and their priests have been at open war. A few months since they presented a memorial to their Padres, signed by 1700 persons, complaining of the negligence of their pastors, stating their grievances, and intreating that they might be removed. This so incensed the Padres, that they declared they would neither confess, nor admit to the Lord's supper, any persons who received interest for money they had lent to their neighbours.

Better days are, I think, dawning upon this island. We have a new Governor, who, with his lady, appear to be persons of decided piety, and seem determined to use the influence of their example and exertions to advance true religion. Mrs. Stewart Mackenzie has brought with her, from a society in England, a female to superintend the education of natives of her own sex, chiefly from the families of the native headmen. Befriended by such high patronage, she has met with much encouragement, and has opened a school of the above description, under the most favourable auspices. I think how different this reception to that of my dear predecessor, brother Chater, who was obliged to wait for some time before he could obtain permission to preach here. But the sufferings, as well as the labours of the faithful servants of Christ, all bear on the great event of his universal reign.

JAMAICA.

With feelings of no ordinary delight, blended, we trust, with devout thankfulness to the Father of mercies, we record that on the day on which our present publication is dated, the whole population of Jamaica is absolutely free. Acting on instructions from the Home Government, Sir Lionel Smith convoked the House of Assembly on the 5th of June, laid before them the recent Act of Parliament introduced by Lord Glenelg, and stated, with much frankness, his own conviction that, as the law now stood, it was impossible that the apprenticeship could go on. In this opinion both Houses of the Legislature appear to have concurred, and, consequently, a bill was brought in, and passed without a dissentient voice, for the total abolition of the system on the 1st of August, 1838!

Surely we may say, *This is the Lord's doing, and marvellous* in our eyes. To Him be all the *glory!*

The following letter from Mr. Tinson, dated Kingston, May 9th, conveys the affecting and unexpected intelligence of the decease of our valuable brother Gardner, the pastor of the church in East Queen-street:—

Kingston, Jamaica, 9th May. 1838.

My dear Friend,—I am just returned from the house of mourning, from a scene of sorrow as unexpected as it is afflictive. Yesterday morning, a little before ten o'clock, our esteemed brother Gardner finished his course! We have now committed his remains to the tomb, and the mourners go about the streets. O that many might lay it to heart, and thus, though being dead, may he yet speak! His funeral was numerously attended, many merchants and others unconnected with the church were present; the pall was borne by six ministers of different denominations; the large chapel was full to overflowing; and many appeared to feel deeply.

The disease of which he died was what the medical men term congestive fever, occasioned, in all probability, by exposure to a heavy fall of rain, such as those who have never visited a tropical climate can hardly conceive of, and that immediately after travelling several hours beneath the unmitigated rays of a very hot sun. A day or two after he complained of pains in different parts of his body, and felt quite unwell during his evening service on Thursday last. He retired from the pulpit to his bed, and left it no more till he was carried to the house appointed for all living. How inscrutable are the ways of God! Here is one of his servants in the vigour of youth, only 31 years of age, removed from an extensive sphere of labour and of usefulness, with which he was just become thoroughly acquainted, and in which his influence was being widely felt! How solemn the warning to those of us who are left! Pray for us, that living and dying we may have but one single aim—the glory of Christ in the salvation of sinners. What infinite condescension that he should employ us at all! But he will have us learn that he can do without us; and that whatever he may permit us to convey to others, the treasure is in earthen vessels, that the excellency of the power may be seen to be his. It is somewhat remarkable that our brother had selected the passage in Psalm xcvii. 2, and actually prepared a discourse upon it for Sabbath evening, in reference to the death of two or three members of the church, which had recently happened; and do we not see in *his* death a practical illustration of the language, more striking and impressive than any studied arrangement of words could impart! Until within a few hours of his death, before the disease reached the brain, he was perfectly collected, and spoke of his approaching dissolution with composure. After requesting me to make various memoranda relative to his secular affairs, he endeavoured to comfort and encourage his deeply-afflicted companion, from whom, as her earthly stay and support, he was so soon to be removed; directing her mind to that all-sufficient Saviour, who is a Father of the fatherless, and a Judge of the widows. I said to him, "Brother, I hope Jesus, whom you have preached to others, is now precious." He replied, "*Yes, he is:* his grace is sufficient for me." In this solemn dispensation the church has lost an active and devoted pastor; the widow, a kind and affectionate husband; the helpless orphans, a tender and indulgent parent; and the community, a useful member.

Mrs. Gardner will probably send you more particulars as soon as she is able to write.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from June 8, to July 15, 1838, not including individual subscriptions:

Bethlehem, Pembrokeshire, collection at Association, by W. Rees, Esq.	10	4	0
Crayford Female Association	5	0	0
Great Brickhill, by Mr. Theobald (1 16s. 4d., for schools.)	3	0	4
Collection at Northampton Street, St. Pancras	2	0	0
Haddington, Ladies M. S. for F. E.	1	10	0
Rayleigh, by Mr. Pilkington	6	1	0
Norfolk Auxiliary, by Rev. J. Puntis.			
Worstead	13	10	0
Salehouse	4	7	9
Bacton	1	16	2
Martham	3	7	3
Neatishead	6	2	2
Ingham	0	10	0
	29	13	4
Watford, Collection by Mr. Smith	34	14	7
Market-street do., by Mr. Carey	6	6	6
Collected by Mrs. Ricketts, Cutsdean	1	4	0
Leighton Buzzard, by Rev. F. Adey	28	17	4
Do., by Rev. R. Clarke	3	14	2
Newcastle Ch. in Weavers' Tower, by Mr. Banks	1	5	0
Hemel Hempstead, by Mr. Brice	40	17	6
Uxbridge, by Mr. Wilkinson	1	0	0
Waddesden Hill, by Mr. Grainger	4	0	0
Manchester, George-street Auxiliary, by Mr. White	27	0	0
Paington, by Mr. Troward	3	5	0
Amlwch, by Mr. Palmer	6	13	6
Wokingham, by Mr. Heelas	12	17	9
Leamington, by Mr. Cox	28	0	0

DONATIONS.

Exeter ..... T	1	1	0
Bow	2	0	0
Somerton.....	2	0	0
Norwich	10	0	0
Dunfermline	1	0	0
John Baylis, Esq., *Ponder's End*.....	5	0	0
James Baylis, Esq. *Tottenham*.....	4	0	0
Mr. John Baylis, jun., *do.*	2	0	0
Mr. and Mrs. Stutterd, *Banbury*	2	0	0

For additional Missionaries to India.

q., *Bristol*	5	0	0
.....	5	0	0
Esq., do. ..	2	0	0
q., do..	1	1	0
lo.	1	0	0
do.	3	0	0
Esq., *Bath*..	10	0	0
k, do.	5	0	0
q., do.....	20	0	0
eford, *Oxford*	0	10	0
mers Town	0	2	6
y, *Melbourne*.....	5	0	0
Esq., *Cambridge*..... .	10	0	0
, jun., do.....	20	0	0
., do.....	30	0	0
., do.....	20	0	0
Esq., do	5	0	0
....	5	0	0
ıam, do.....	1	0	0
do.....	5	0	0
., do.....	2	0	0
sq., do.....	10	0	0
Esq , do.....	5	0	0
Esq., do.....	5	0	0
Esq., do.....	5	0	0
Esq., do.....	5	0	0
., Esq., do.	5	0	0
., Esq , jun., do.....	5	0	0
Esq., do..	5	0	0
do.....	1	0	0
pling, do.....	1	0	0
do.....	1	0	0
., *Norwich*, for first five	25	0	0
, *Norwich*.....	5	0	0
Esq., do.....	5	0	0
....	5	0	0
Esq., do.....	2	2	0
Esq., do..	10	0	0
tcher, do..	1	0	0
ion and Moll, do..	2	2	0
ıam, near do..	5	0	0
ich.....	9	0	0
, *Buckstone*	1	0	0
, *Guton Hall*.....	5	0	0
, Colman, *Stoke Mills*	10	0	0
, *Thriston*	2	0	0
opercraft	0	10	0
m, *Antingham*	0	10	0
wich	0	10	0
on, *Thetford*.....	1	0	0
rwich.....	1	0	0
, do.....	1	0	0
do.....	1	0	0
sq., do.....	1	0	0
q., do.....	5	0	0
.. ..	1	0	0
.. ..	0	10	0
., do..... .	2	0	0
. Cozens, do.....	1	0	0
, Esq., do.....	5	0	0
pson, *Fakenham*.....	10	0	0
ith, *Norwich*.....	0	5	0
. .....	0	5	0
Widows.....	0	1	0
sq., *Bigglestwade*, for last ies.....	10	0	0
. .....	3	0	0
, do.....	5	0	0
sq., do.....	2	0	0
ter, do.....	1	0	0
. .....	0	5	0
o.....	0	3	0
.....	0	10	0
A Lady, do.....	5	0	0
Miss Berkeley, *Leicester*	1	0	0
Mr. Pechey, *Biggleswade*.....	0	5	0
Mr. Joshua Malden, do.....	2	0	0
Mrs. Caleb Malden, do.....	1	0	0
Mrs. Meen, do.....	0	10	0
John N. Foster, Esq., do.....	2	0	0
Rev. S. Kent, do.....	1	1	0
R. Booth, Esq., *Coventry*	20	0	0
Mr. White, do.....	1	1	0
The Misses Franklin, do..	5	0	0
A Friend to the Cause.....	1	0	0
Young Ladies at Misses Franklins' Seminary	1	0	0
Mr. Robinson, do....	1	0	0
Rev. F. Franklin, do.....	1	0	0
Rev. N. Rowton, do.....	0	10	0
Mrs. Astley, do.....	0	10	0
A Friend, do.....	1	0	0
Mr. G. B. Franklin, do.....	0	10	0
Mr. W. Franklin's children and servants..	0	5	0
Mr. H. Newsome, do....	1	1	0
Juvenis.....	1	1	0
Mrs. Matherson, do.....	0	10	0
Mrs. Butterworth, do.....	1	0	0
The Misses Newsome, do.....	1	0	0
Mr. James Newton	1	1	0
Mr. Thos. Newsome, do....	0	6	0
Mr. S. Dalby, do.....	0	10	0
Mr. T. Barfoot, do.....	0	2	6
Small sums in plate	2	5	4
Mr. Wilcox, *Birmingham*..	2	2	0
Mr. E. Timmis, do., for first five Missionaries.....	5	0	0
A Widow, do.....	1	0	0
A Friend, do.....	0	5	0
Two Friends, by Mrs. Spicer, do.....	2	0	0
Mr. and Mrs. Spicer, do.....	2	0	0
Mr. Trapp, *Birmingham*, per Rev. T. Morgan.	1	0	0
Mr. W. Jenkins, do.....	5	0	0
"Of thine own have I given thee," *Leeds*	10	0	0
Rev. T. Morgan, *Birmingham*, for 1st and 2nd Missionary.....	4	0	0
Collected by Mrs. W. Sing, *Bridgnorth*..	2	0	0
Do., Miss Thompson, do.....	1	13	6
Mr. Ricketts, *Worcester*	5	0	0
Mrs. Harwood, do.....	1	0	0
Sundry small sums.....	1	1	0
A Friend, *Tewkesbury*	10	0	0
Miss M. J. Read, *Bradford*...	50	0	0
W. Stancomb, Esq., *Trowbridge*.....	50	0	0
W. Stancomb, Esq., jun., do.....	20	0	0
John Stancomb, Esq., do.....	5	0	0
Joseph Stancomb, Esq., do.....	20	0	0
Miss Atwater, *Boddenham*...	5	0	0
Messrs. Pearce, *Bradford*.....	2	0	0
Rev. J. Seymour, do.....	0	10	0
Mr. Edmonds, do.....	1	0	0
A Friend, do.....	1	0	0
Mrs. Ralph, do.....	0	10	0
J. Slater, Esq., do.....	1	0	0
Mr. Cadby, do.....	1	0	0
Mrs. Cadby, do.....	1	0	0
Mr. E. Edmonds, do.....	1	0	0
Mr. Dunsdon, do.....	1	0	0
Paul Anstie, Esq., *Devizes*.	20	0	0
W. R. Cartwright, Esq., do.	20	0	0
B. Anstie, Esq. and Lady, do.....	2	0	0
Mr. E. Anstie, do.....	1	0	0
Dr. Tomkins, do.....	2	0	0
R. Waylen, Esq., do.....	5	0	0
E. Randell, Esq., do.....	1	0	0
G. E. Sloper, Esq., do.	1	0	0
G. W. Anstie, Esq., do....	1	0	0
Isaac Leonard, Esq., Bristol.....	20	0	0

Robert Leonard, Esq., do., for last five Missionaries	50	0	0
John Hare, Esq., do.	25	0	0
Proceeds of Bazaar, by Ladies at *Northampton*	90	8	7
Miss Barnes, *St. Ives*	5	0	0
M. H. S.	0	10	0
Misses S. and E. Gill, *Manchester*	1	1	0
H. Goring, Esq., *Oxford*, 2nd donation	5	0	0
T. Bartlett, Esq., do.	5	0	0
J. B. Ulph, Esq., *St. Ives*	5	0	0
Mrs. M. Tebbutt, *Bluntisham*	3	0	0
Mr. Goodman, do.	2	0	0
Mrs. Alderman Pirie, *Walworth*	3	0	0
Mrs. Hepburn, *Kent-road*	2	10	0
W. L. Smith, Esq., *Denmark Hill*, for first five Missionaries	25	0	0
Lady, per Mr. J. J. Smith	2	2	0
Mrs. Salter, *Trowbridge*, annual subscription for a girl in the boarding-school at Calcutta, to be called "Anna Fletcher"	4	0	0

For the Liquidation of the Debt owing to the Society.

Rev. Reynold Hogg, by Dr. Cox	50	0	0
Mrs. Stevenson, *Clapham*	10	0	0
Mr. D. Olney, *Tring*	5	0	0
Rev. J. Kingsford	2	0	0
Dr. Jephson, *Leamington*, by Mr. Burton	21	0	0
Messrs. Hearne and Veary	5	0	0
Collection at *St. Ives*, by Rev. J. Burton	15	14	10
Do. at *Bluntisham*, by do.	13	16	7
Do. at *Haddenham*, by do.	3	0	0
Amicus, per post, 12,131 and 94,573	20	0	0
W. T. Beeby, Esq.	50	0	0

Donations for Miscellaneous Objects.

Of Friends at Reading, for Schools at Spanish Town, by Rev. J. M. Phillippo	3	0	0
Ladies' Society, Clapham, by Mrs. Browne, for Schools at Montego Bay, by Rev. Thomas Burchell	5	0	0
Central Negroes' Friend Society, by Miss Stacey, for Schools at St. Ann's Bay, by Rev. T. F. Abbott	20	0	0
——— for Schools, by Rev. J. Clark, Jericho	30	0	0

TO CORRESPONDENTS.

It is particularly desired that when our friends in the country send to Fen Court for Heralds or Quarterly Papers, they would not express themselves *indefinitely*, but mention the precise number wanted; bearing in mind that the Heralds are supplied gratuitously only to Ministers, Subscribers of 10s. or upwards, and Collectors; while the Quarterly Papers are supplied to all who contribute a penny a week or upwards to the Society. The Committee do not object to furnish a few extra occasionally where they may be required for presentation to individuals thought likely to subscribe to the mission, but they are anxious to confine the expense of printing and circulation of these papers, which is of necessity considerable within its proper limits.

Our worthy friend "Amicus" is thanked for his friendly hints, as well as for his acceptable contribution. He would probably be surprised to learn the amount of effort, in the direction to which he alludes, which has been made for years past.

Thanks are presented to Mrs. Hull and Friends, Watford, for a box of straw bonnets and another of useful articles of dress, intended for the schools at Montego Bay; to Mrs. and Miss Grey, Jersey, for a box for Mr. Phillippo, Spanish Town; and to the Church and Congregation at Reading, under the care of Dr. Perrey, another for Mr. Dendy, Salters Hill. Also, to an unknown friend at Bristol, by the Rev. T. S. Crisp, for an embossed copy of St. John's Gospel, for the use of the blind.

A box has also been received from Mrs. Barratt, Salisbury, to be forwarded to Mr. Reid, Jamaica; and a parcel of Reports, &c., from Miss Jacobson, Watford; also from Mr. Pengilly and friends, Newcastle, a box for Mr. Phillipo; from Mrs. Williams and friends, Reading, a box for ditto; from friends at Ipswich, a case for Mr. Hutchins; from Mr. Abbott, Bishops Hull, a box for Mr. T. F. Abbott; from Mrs. Coultart, a box for ditto; from Miss Paine, Hammersmith, sundry Magazines; from friends at Bury, a box for Mr. Quant. Two boxes have, also, been received for Mr. Burchell; and a case for Mr. Knibb.

IRISH CHRONICLE.

AUGUST, 1838.

Subscriptions and Donations received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

Denis Mulhern, under date of April 2nd, writes to Mr. Bates:—

My Scripture-reading engagements during the last month have been much the same nature as usual: on some occasions I have been heard with attention, and not without some indications of profit on the part of those who heard; while in many other cases I have been, as usual, opposed by the advocates of popery: in these cases, I have always adhered, as far as practicable, to the directions of the committee, to avoid controversy, fully convinced that the most effectual way to cast down Dagon is to set up the ark of God; for, in the same proportion as the precious truths of the gospel are understood, the superstitions of popery are sure to be rejected. And permit me, dear Sir, to say that I am more than ever convinced, that were the friends of true religion to spend the time in reading and explaining the Scriptures, and setting forth the simple truths of the gospel, that they do in endeavouring to disprove the unscriptural tenets of the Church of Rome, they would be more successful in bringing sinners to Jesus, and the blessing of the Lord would more manifestly attend their labours—for "faith cometh by hearing, and hearing by the word of God."

With regard to appointed engagements, I have, during the last month, endeavoured to lecture or preach on *seventeen* different occasions to congregations generally well attended. On the 9th, I preached in our school-house at Kilanumera, in the county of Leitrim, for a congregation rather larger, I think, than I have ever had here before. No other person preaches in this village, nor, as I am aware, in this parish (a district of country extending perhaps four or five miles in every direction), except the minister of the Established Church, who, on every Lord's day morning at twelve o'clock, delivers a discourse in the parish church. So that notwithstanding all that is being done by the friends of Jesus for the spiritual melioration of this *benighted* people, it may *still be said in reference to this spot*, "The harvest truly is plenteous, but the labourers are few." May the Lord of the harvest soon employ more, and make such as he has sent to the field faithful unto death!

On Lord's-day, the 25th, I preached twice at Easky. In the evening, the small house where we assembled was literally crowded. This appears to me an interesting spot: here are a few Baptist Christians who, I trust, are holding forth the word of life to their neighbours, some of whom are inquiring the way to Zion; while popery, in this immediate neighbourhood, seems more enfeebled than in many other parts of the country!

Again, under date of June 2nd, he writes:—

In reviewing my labours for the last month, I feel much cause of thankfulness and gratitude to the Father of all mercies for his supporting grace so freely exercised towards one of his weakest and most worthless servants. O that I could exercise more Christian zeal for the promotion of the Redeemer's cause, and more untiring exertion in the prosecution of the work in which it is my privilege and happiness to be engaged. I see sinners daily on the right hand and on the left dropping into an awful eternity, and perishing for want of a knowledge of the precious Saviour of whom the Bible so plainly testifies:—"they will not come unto him that they might have life!"

In reckoning over my journal, I find forty-one family or school visits, sixty-seven tracts distributed, and that I have visited and preached at Mullifarry, Crossmolina, Carramore, Kilglass, Tullylinn, &c., in all seventeen times, to congregations varying in number from seventy to eight. At all these stations the people manifest an anxious desire to hear the gospel, and I doubt not the congregations will considerably increase in the country, when the poor people get a little relieved from the pressure of labour in the fields, at which they are all now busily engaged. On this account I have had sometimes, during this month, to wait for the

people to assemble, from six in the evening, when this was the hour appointed, till eight.

Again, June 30th :—

At the close of another month, I feel abundant cause of renewed thankfulness to Almighty God, and renewed diligence and exertions in the good cause. Since my last, I have endeavoured to carry the Word of Life into many of the back streets and lanes of this town, where, notwithstanding the long-continued exertions of our Society and others, ignorance, inattention, and indifference to the concerns of eternity, still awfully prevail. Still even here much good has been done. And I am fully convinced, that every faithful effort to rescue this people from moral darkness, by reading, and expounding, and distributing among them the word of God, will meet his approbation, and finally prove abundantly effectual here as well as every where else; therefore, instead of feeling discouraged at the slow and almost imperceptible progress of the gospel, I, for my own part, would thank God, and take courage. Indeed, I often feel encouraged, even under discouraging circumstances, on remembering that the gospel must ultimately prevail, and have free course, and be glorified. But God works by means. His people must therefore persevere in reading and expounding the Scriptures, and above all in praying for the conversion of sinners, and the progress of divine truth.

In my journal for this month, you will find sixty-nine visits recorded. On most of these occasions I have had an opportunity of reading and expounding the Scriptures for persons in a family capacity ;—and although in some of the families where I visit I am merely *tolerated* to read, on account of a fear to incur the displeasure, yet, in the majority, I am well received, and requested to continue my visits. Where I cannot read, I generally leave a tract or two, which I find are commonly read by persons who would not venture to handle the Scriptures. I also enjoy many opportunities of conversing with individuals where reading is impracticable ; and I hope, when I get more generally acquainted in this town, that my opportunities of usefulness in this way will increase.—May the Lord grant that my faithfulness and diligence may also increase! You will be glad to learn that I have succeeded in establishing a weekly lecture in Barnaderig Row, where from ten to fourteen persons, who hardly ever hear the gospel elsewhere, are in the habit of regularly attending.

Adam Johnson, date March 31st, writes to Mr. Sharman :—

Feb. 18. Read in the house of John M. the third and fourth chapters of John ; and *before* I ceased reading, the house was almost *thronged with persons* who came to hear my Irish Testament read. The poor man, although a Roman Catholic, seemed to love the truth, shed tears abundantly, and said he was heartily sorry he could not read a book which told so much of the Saviour. I read for them many of these precious promises which are contained in the word of God, exhorting them to repent, and turn from their sins, and to love and serve that God who first loved us, and "gave his only-begotten Son, that whosoever believes on him should not perish, but have everlasting life." They all thanked me for my visit, and requested that I should come and read for them as often as I could. But, from the thirst for spiritual knowledge that exists in this neighbourhood, I am not able to attend to half the places I am asked to.

John Monaghan, April 30th, writes to Mr. Sharman :—

On the 4th instant, having visited a man who about three months ago refused to hear the Scriptures read in his house, on the ground that they were prohibited by his priest, and to whom I then gave a tract, called "The True Catholic," which he said he would not take were it not merely for its familiar title. On entering the house, I found him sitting close by the fire, with a Testament on one knee, and the tract on the other—reading alternate portions in each. On inquiring where he had got the Testament, he told me that on reading the tract, he found it was very good; and as it referred to the Scriptures, that he borrowed the Testament to see if the passages were fairly quoted or not. "But now," said he, "my curiosity has turned out well, for it has brought me to the conclusion, that the Testament is not what it was represented to me, but that it is the unerring word of God: I will therefore read it in future." I have since visited this man, and have reason to believe that he is frequently engaged in this laudable work.

On the 4th instant, visited John I——s also, when I read the thirteenth of Romans. Being induced from a certain motive to select this chapter, I made some observations as I proceeded ; particularly from the eighth verse to the end of the chapter. And I have some good reason to hope, that the Lord has been pleased to bring his own word home with power to the minds of two individuals at present, whose violent and angry spirit towards each other has been since that time turned into love and kindness.

Patt Brennan, April 30th, writes to Mr. Sharman :—

I am in the habit of visiting a poor family in D., to whom, I trust, the Lord has blessed his word. The woman has been confined to the bed of affliction for six months past. I

have visited her every week to read, and speak to her about the way of salvation. The poor woman has such a love for what she heard, that she gets her daughter to read the Testament for her; and if she meets with any thing she cannot understand, she will mark it until I come. I visit another family in the same neighbourhood, that I have strong reasons to believe has benefited by hearing the Word of Life. They have the Scriptures in the house, and read it very carefully. The priest spoke to them some time ago, about reading the Protestant Book, as he called it. "I never will part with that Book," said the woman, "for it is the Book of God." "Well," said the priest, "you have done with me." "If you done with me," said the woman, "for reading and hearing the word of God, I have no objection." So the priest went away in a rage, and the poor woman has not troubled him since, and I hope she never will.

Again, 30th June:—

In my last journal, I mentioned that I was in hopes that the brother of a priest would be baptized soon; now I am happy to say that my hopes have been realized. On the first Lord's day of this month R. T. and J. C. were baptized, and added to our little church. This man has been the second Roman Catholic that the Lord has been pleased in his mercy to add to his church during the last quarter. May the Lord hasten the time when the little one will become a thousand, and the small one a strong nation! When I first visited this man he was a bigot, and very ignorant of the way of salvation as it is revealed in the word of God; but it pleased the Lord to bless the reading of his own word to his soul, and to grant him a desire to hear it. He was one of those, in human estimation, that would be the last to submit his judgment to the standard of truth, for it may be well said that the lion is turned into a lamb. His wife is also weaned from the soul-destroying system of popery, and I trust she loves the truth. She acknowledges that it was the change that she discovered in her husband's conduct that first gave her a desire to hear the word of God. From this we may learn the importance of letting our light so shine before men, &c. Cregg has been educated in one of our schools, taught by that useful and faithful man, John Monaghan. He did not miss any opportunity of impressing the truth on the tender minds of his pupils, and now he has cause to rejoice that it is appearing like the bread cast upon the waters. This young man's father and mother I trust have been brought to the knowledge of the truth; his father is a candidate for baptism. I have been kindly received by the people this month, and I have reason to say that I met with several useful opportunities. May the Lord *grant a blessing to his word, and his holy name shall have all the glory!*

Mr. Bates, July 3, writes to the Secretary:—

Dear brother,

This last month nothing of importance has transpired. I have been enabled to pursue my labours as usual, and by the blessing of God I hope I shall not labour in vain. This country, and this province in particular, is in a very different state now to what it was thirty years ago, as regards the means of religious instruction. In my rambles one day over the bogs about Mountain River, I took up a book, in which was an extract from the Hibernian Society for 1806, speaking thus: "The province of Connaught, in the west of Ireland, seems to be the most destitute of instruction of any part of that country. *Only two ministers in all this extensive district are reported as known to preach the gospel.*" Now there are not only two, but many; and I hope that the Lord may crown our labours with success.

The schools this last quarter have not been very well attended. The reason, however, of the children's absence does not arise from any dislike to our mode of instruction, but from their engagement in the field at labour. The school at Kilcummin is very thin, and has been for a short time, which has arisen from the persecution of a friar in that neighbourhood. Several times he has visited the school, and turned the children out; but by and bye I hope that the storm will blow over.

A short time ago I received a note from Mrs. West, saying that she had sent me a box containing books, premiums, &c., from London. Several times I went to the carrier, to see if he had arrived, thinking every day almost as long as a week. But at length he came. One morning, while I was at breakfast, a knock was at the door, and I immediately looked out of the window and saw the carrier with the box of books. The door was instantly opened, and the box brought into the kitchen. I wanted no more breakfast now the books were arrived. Out came my knife to cut the strings, forgetting at first the economy that I had been taught at home, in striving to save the string and paper, that I might have it preserved to tie up any parcels of my own that I might have to send. Very soon, however, the box was uncorded and opened, and all its valuable articles, books, frocks, shirts, bibs, &c., were all laid open to view. My heart beat with gratitude on account of the kindness of our English friends, whilst an observer might have witnessed a few tears stealing down my cheek, and falling upon the ground. Thanks, many thanks to the Committee for their valuable present, as the Condensed Commentary appears as if it would be useful to myself, and, by the blessing of God, make me useful to others. Thanks to all the other good folk of England, both known and unknown, for

the frocks, bibs, buttons, thimbles, and other articles too numerous to mention, which are sent for the poor children. I often wish that our kind friends could see and know the hearts of their missionaries when they receive them, and could see the poor children to whom they are given. Their little eyes will shine, their faces smile, and their little hands rub one against another for joy as they receive one of these premiums for their good behaviour and constant attendance. But then there is a Commentary for each reader, and I am sure that they will feel thankful, very thankful for your kindness too. May the Lord bless the givers and bless the receivers! May we all have more of the liberality of the poor woman, more of the love of John, more of the zeal of Paul, and more, much more of the spirit of Jesus, then all will be done for his glory.

The presents you have been kind enough to send for myself and the readers are valuable in themselves, but then they show that you do not forget us. We are in a dark corner of the world, and shut out from many advantages and many opportunities of creasing our knowledge which others e but we are not forgotten. Our kind fr in England send us books, frocks, and but in addition to all this, I am sure they remember us at a throne of Brethren, pray for us when kneeling throne of grace, that the word of the may have free course and be glorified, as it is with you; and that we may be vered from unreasonable and wicked for all men have not faith. It is a bl to have a Bible in a Christian country much more so when you are dwelling heathen land. In order for British Chri to know what the Bible has done for t they must go to Ireland, or some he country, and see what the people are wit

A few hours after I received them, I Mr. Mulhern his, and putting it unde arm, he went home with his heart be for joy. In the evening I took Mr. M ky's up to his house, and those two re who live in the country have theirs in own possession.

CONTRIBUTIONS

From June 20, to July 12, 1838.

Joshua Vines, Esq., by Rev. Dr. Murch			5	0	0
A Friend at T., by do.			5	0	0
Collected by Rev. S. Davis:—					
Rev. W. Dovey's, Rotherhithe	4	5	8		
Mr. S. Wilkin, London	2	0	0		
Brighton	5	3	5		
Newbury	13	8	6		
Whitchurch, Hants	6	0	6		
Andover	6	10	0		
Broughton and Wallop	7	7	2		
Longparish	3	0	6		
Saffron Walden	7	7	2		
Tottenham	2	10	0		
			57	13	4
Rev. J. Pilkington, Rayleigh:					
Subscription	1	1	0		
Church at Rayleigh	2	0	0		
			3	1	0
J. M., Subscriptions, by Mr. Stanger			1	0	0
A Friend, by the Rev. C. Elven			100	0	0
Westgate Juvenile Missionary Society					
Bradford, Yorks., by Rev. — Dowson			4	0	0
Woolwich Auxiliary, by Mr. Wates and Mrs. Robson:—					
Baker, Mrs.	0	4	4		
Beaven, Mrs.	0	1	1		
Cox, Mrs.	0	6	0		
Champion, Mrs.	0	6	0		
Coombs, Mrs., and Children	0	6	6		
Freeman, Rev. A.	0	10	0		
Freeman, Mrs. J.	0	6	0		
Fisher, Miss	0	1	1		
Gardner, Mr.	1	0	0		
Gregory, Dr.	0	10	0		
Kirby, Mrs.	0	10	0		
Murry, Mrs.	0	4	4		
North, Mrs.	0	4	4		
Robson, Mrs., and Friends	0	17	4		
Strother, Mrs.	0	10	0		
Sharp, Mrs.	0	6	0		
Strong, Mr.	0	6	0		
Tame, Mr.	0	4	4		
Tame, Mrs.	0	4	4		
Titford, Miss	0	2	2		
Turner, Miss	0	6	0		
Whiteman, Mr.	0	6	0		
Waller, Mrs.	0	4	4		
Wates, Mrs.	0	4	4		
Wills, Mrs.	0	10	0		
Young, Mrs.	0	6	0		
Donation	0	2	6		
					8
Mr. Cobb, Margate, (ann)					2
A. Z., by Mr. Dyer					5
Mrs. Mileham, (ann)					1
Great Brickhill, by Mrs. Theobald					2
Collected by the Rev. C. Sharman, Coolane:					
Armstrong, John, Esq.	1	0	0		
Armstrong, Mrs.	1	0	0		
Duckworth, Captain	1	0	0		
Duke, Robt. K., Esq.	1	0	0		
Jackman, S., Esq.	1	1	0		
O'Harn, C. K., Esq.	3	0	0		
Parke, Lady	1	0	0		
Parke, Major	1	0	0		
Shepherd, Noble, Rev.	0	10	0		
Wood, Mr.	1	0	0		
					11
By Rev. J. M'Carthy:					
Bagnall, W., Esq.	1	0	0		
Leamon, J., Esq.	1	0	0		
Bagnall, Widow (dec)	1	0	0		
Acres, Widow	1	0	0		
					4

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

SEPTEMBER, 1838.

OBSTACLES TO THE PROPAGATION OF TRUE CHRISTIANITY IN FRANCE.

SERMON II.

BY MONSIEUR J. H. GRANDPIERRE.

Translated from the original French.

THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES THROUGH YOU, AS IT IS WRITTEN.—ROM. II. 24.

We must be just; the obstacles to the extension of evangelical truth do not arise solely from the world; they may also be imputed to the Christian church. They are not entirely confined to those who reject the gospel; they are found, in part, with those who profess it. After having enumerated the first, therefore, in a preceding discourse, it is now necessary to mention the second. A fortnight ago, from this pulpit, the church was the accuser of the world; to-day she becomes her own accuser before the world, and makes to it her confessions. The fact that she has never, that I am aware of, pretended to be infallible, much less without sin, may diminish her repugnance to this act of courage and frankness. For of whom is the church composed? Is it of saints who are liable to no falls, who are subject to no weakness? The gospel has never said so. Christians themselves have never imagined it. The most correct idea that can be given of it, in accordance with Scripture and experience, is that of a vast hospital filled with the diseased in process of recovery, peopled with the convalescent who are beginning to try their strength. We see there the blind, who have recovered their sight, it is true, by the light of the Holy Spirit, but who can at present only distinguish many objects confusedly, who *perceive them either nearer or more distant than they actually are*, who mix and confound them. We find paralytics, to whom the word of the Son of God has granted the free use of their limbs, but who need exercise in walking, and who, unaccustomed to hold themselves up, go groping, stumbling, and sometimes falling. There we meet with the leprous, who have, indeed, been cleansed from their defilement at the fountain of grace, but who are subject to the symptoms of their old disease, spots of leprosy which grieve and repulse, and prove that if the venom of sin has been energetically combatted in its outward manifestations, it is still but too active within, in the seat of life. Errors of judgment, narrowness of views, spiritual infirmities, moral weaknesses, want of humility, absence of charity, falls, scandals of divers sorts and degrees: this is the sad spectacle which the church but too often presents to the world, the most direct result of which is to increase the prejudices which naturally exist in the heart of man against the truth, by presenting the gospel in a false light, discrediting in his eyes the divine word, repelling him, constituting him its enemy, causing him to calumniate it, and to blaspheme the holy name of God. Thus this Christian church which has received from its Divine Head the glorious mission of hallowing the name of God among men, is the cause, through its negligence and folly, that this adora-

ble name is blasphemed among the Gentiles. Humiliating truth, my brethren, which will be rendered but too evident by the developments we are about to make; and from which I pray God, from the very bottom of my soul, that each one of us may derive lasting and salutary lessons.

Let us place in the first rank of those on account of whom the name of God is blasphemed in the world, those who profess the gospel with the mouth, but deny it by their conduct. And here I do not refer to the mass of pretended Christians, who believe themselves in a state of salvation because they have received the waters of baptism, and have communed at the Lord's table. The net is too wide to ensnare; every man, however little seriously inclined, knows what opinion to form respecting such, and will not hastily infer the falsity and inefficacy of Christianity from the worldly lives of people who have never understood it, and who give to it less attention than to any earthly thing. We here characterize persons who would be offended were we to confound them with the mass of nominal Christians, who make a sufficiently open profession of the gospel, who are perfectly acquainted with its doctrines, who can distinguish it from every other system, who prefer it to the precepts of human morality, who constantly frequent places where it is faithfully preached, who are engaged with it in private, who join the society of sincere Christians, who even appear on certain occasions to manifest zeal for the advancement of the kingdom of Christ, and whom, notwithstanding, the gospel to which they incessantly appeal, has neither regenerated in heart nor life. Whether actuated by a spirit of imitation, susceptibility of new impressions, love of novelty, dissatisfaction with the world, weariness of themselves, or by still lower motives, interest, vanity, party spirit, love of opposition, they have adopted with extraordinary facility evangelical truths, and even the tone, manners, and some of the habits of Christians, without a fundamental, essential change having been effected in their character and conduct. They are with few exceptions, what they have always been, save the profession of the name of Christ. They have only accepted the *promises of* the gospel without its *ties. They like* to hear of grace and pardon; but they have no inclination for the self-denial and warfare of the Christian life. The gospel cries to its disciples, "redeem the time;" but by a life useless to themselves and others, the persons of whom we are speaking consume in vanities time which has wings, flies away, never to return, and of which they must one day render account. The gospel commands its disciples to "make no provision for the flesh to fulfil the lusts thereof;" whilst the principal concern of these pretended followers of Christ is to please and satisfy their taste for the enjoyments and luxuries of life, to multiply their earthly delights, and to indulge their inclination for ease, or the pleasures of the table. The gospel forbids its followers to "lay up for themselves treasures upon earth;" but these men regard the riches which providence has assigned them less a means of serving others, than of contributing to their own pleasures. To supply the insatiable desires of luxury, vanity, and the flesh, they have always abundant resources at hand; to relieve the unfortunate, to propagate the gospel, to advance the kingdom of God, they have an astonishing difficulty in opening their treasures, and what they do draw forth on such occasions is much more fit to cover them with confusion than to do them honour. The gospel commands its disciples, "not to be conformed to this present evil world;" but they pay no attention to this precept. Less from station and duty, than from taste and a worldly spirit, they habitually frequent the society of the children of the world, with the same ease and pleasure that they assist in a religious assembly, thus practising the unhappy secret of being christians with christians, and worldly with the worldly. The gospel enjoins its disciples to "put off the old man" with his affections, and to "be renewed in the spirit of their mind," and they have never seriously thought of striving with their natural defects, but remain habitually the slaves of their temper, frivolity, rashness, curiosity, affectation, or any other evil disposition. Ah! are not these men, Christians by the profession of the lips, but proving themselves heathens by the heart and life, the most formidable enemies of the cross of Christ? Adversaries of the gospel in ancient and modern times, Celsus, Porphyry, Lucian, Julian, and you Voltaire, Helvetius, famous encyclope-

ıts of the last century, have by your
tty and scornful attacks done much
ury to Christianity; how many souls
ve you destroyed by your life? how
ıny do you daily ruin by your writings
ıce your death? At the same time we
ıy say, that your opposition to the
ıristian faith has procured the gospel
ore friends than enemies. You have
ly seduced those who were willing to
: seduced. For to the eyes of men
ho have imbibed a saving love of the
ıth, the lovely simplicity, the ineffable
ırity of the religion of Jesus, has shone
ith a brighter splendour, since your
olent and unjust hostilities, than before
ıu had declared war against the Church.
our scandalous lives, besides, serve to
plain to many the cause of your hatred
ainst the Crucified. There are then
en who exceed you both in blindness
d culpability, and in the injury they
) to the gospel: they are those who
ofess to believe, but who live as if they
lieved not; who call Jesus their good
ıster, their dear Saviour, but cover
) heavenly countenance with mud;
ıo give him kisses, but stifle him in
:ir traitorous embraces; true Judases,
ıom the Church endures in the hope
ıt God will one day awaken them, and
liver "them out of the snare of the
vil who are taken captive by him at
) will," but who pierce the bosom of
:ir mother, and cause her inexpressible
guish. It is right that thou shouldest
ow, O world, that although these men
: in the midst of us they are not of us,
ıt we disavow them, that Christ will
t acknowledge them as his, for every
e that nameth the name of Christ
ıst depart from iniquity; and if thou
kest use of the example of such peo-
to sanction thy continuance in sin,
l to blaspheme the name of the Lord,
ıu judgest and condemnest thyself!

After exhibiting the injury which the
ıse of God sustains from those who
l themselves Christians without being
ly so, let us regard the principal
ıses, and some of the weaknesses, to
ich even the most sincere Christians
subject, and which the Church is
ınd to disavow.

To sacrifice the life to the form, or to
found piety with acts of devo-
ı is the first. Acts of worship are
:essary, forms of piety are indispensa-
, as long as we remain in mortal flesh,
ıosed to the influence of exterior
ects. *If we were pure spirits* we
should neither need the preaching of the word of God, public prayers, special hours of examination and meditation: nor any of those outward means which God himself has instituted to furnish food for our piety. The angels in heaven dispense willingly with these crutches which our infirmities still require. The true end of the religious practices we may have adopted, is to promote our advancement in the knowledge and love of our Lord Jesus Christ, and our growth in grace. They only possess value and fulfil their intention when they produce these effects. To attribute to them any virtue, independent of the fruits which they should bear in us, is to misunderstand their spirit, to pervert their use, to incline to formalism, to do considerable injury to ourselves, as well as to propagate false notions of Christian piety. For if the feelings we have experienced in worship do not influence us in habitual life, are not applied to our conduct every instant; if because we have been fervent in our secret prayers we think ourselves justified in being less so during the course of the day; if because we have read the word of God or some edifying book, we fancy ourselves able, without inconvenience, to put aside the thought of truths which are accustomed to engage us, think you the world which surrounds us and observes us with more penetration than we generally imagine, will not conclude, that the Christian life resembles any other form, a dress which may be put on or taken off at pleasure, a semblance and not a reality?

We should deplore, also, the tendency of most Christians to adopt a traditional, conventional language which is understood by themselves through their frequent intercourse with each other, but the perpetuation of which is prejudicial to the Gospel. The conversation of the disciple of Christ will undoubtedly always differ from that of the child of the world. The language of Canaan is not that of Egypt, it is and will always remain strange, unintelligible, even ridiculous, to every man who has not passed the Jordan under the guide of the Joshua of the new covenant, and entered with him into the land of promise. But if it is necessary for the people of God to profess a faith, to express hopes and sentiments which are an enigma to the children of the world, let us not render this enigma still more unintelligible or repulsive by

peculiarity or extravagance of expression. Let us avoid the use of set phrases, religious formularies, and vain repetitions. "Let our speech be always with grace seasoned with salt," according to the exhortation of the Apostle. In order to this let us have our own sentiments, our own experience, let us search the gospel, examine our own hearts, live the hidden life with Christ in God, and be sure that if we have strong, profound, and individual convictions, our language will be lively, varied, and vigorous. It is thus that in conjunction with the unalterable unity of spirit which actuates us, the inexhaustible variety of the gifts of the Lord, and the infinite diversity of tongues in his church, will manifest itself to the glory of God, and as a testimony to the world.

Let us beware also, my beloved brethren, of excessive strictness with regard to things which may be denominated indifferent, that it is to say, those which are good or bad according to the spirit in which we use them. With this view, let us give to every truth of the Scriptures and to every duty, the relative importance which it demands. Let us see the "one thing needful" as Christ has placed it, in faith in his merits, the obedience of the heart to his commands, the sanctification of the life, and with regard to the rest let us not be too strict. Severe towards ourselves, let us become increasingly indulgent to others; let us not think ourselves authorized to reprove or blame, but when we can testify that we are ourselves scrupulous in the fulfilment of our duties, faithful in our profession of the truth, diligent in the service of the Lord, fervent in spirit, and humble in heart, for nothing perhaps tends more to discredit, circumscribe, and pervert the gospel than a rigorous disposition to attribute an extravagant importance to minutiæ, to the neglect of the practice of justice and charity. We must do those things, as said our Lord, but especially let us not leave the others undone. To act otherwise, is, according to Scripture, to strain at the gnat and swallow the camel.

Before quitting this subject, I would say a word concerning a tendency which has been remarked at different epochs of the church, and which consists in displaying in the exterior manifestation of piety, the serious christian, at the *expense of serenity* of soul and spiritual *joy*. *God forbid* that it should be understood by this that I wish to insinuate that a christian should in all times and places make parade of a peace and hope which he cannot always enjoy to the same degree; and especially that I have the least intention of inciting those whom God is perhaps proving by causing them to pass through salutary mental trials, to abound in conversation with borrowed and fictitious sentiments; but we all need I think to remember that serious deportment is not christian serenity, and that a morose disposition is not religious gravity; and it always seems to me, that if those who have the happiness to belong to Jesus Christ were more simple in their manner of living, more natural in their piety, more expansive in their relations, such in the midst of the world as they are within their own houses, such in their discourse as they are in their hearts, they would justify much less the sad prejudice which is but too general, that religion only serves to form misanthropes, and would on the contrary constrain the witnesses of their peace and happiness to exclaim 'Now we believe, not because of your saying, for we have seen and felt that the peace of the Holy Spirit dwells within you.'

Thus far we have only spoken of the directions which Christian piety is apt to take, and the tendency of which is to excite or strengthen the prejudices of the world against Christianity; but there exist in the Church evils of graver import, the effect of which is not merely to erroneous notions of faith, but to retard and fetter the progress of the kingdom of God. Of the number of these obstacles to the extension of religious revival I shall remark, first, the want of consistency, and consequently equality in the life of the disciples of the Saviour. So convinced am I, my dear brethren that this is one of the greatest miseries to be found among the children of God, that I would we should all take seriously to heart what is said on the subject. I understand by the Christian life, a conduct which harmonizes in all points with the profession of the name of Christ. It is easy to show oneself a christian in a family circle, all whose members agree concerning the one thing needful, or in a society of brethren in the faith, who confess with one heart and voice the Saviour who has purchased them. But to be in the midst of all our connexions, and in all the circumstances which may arise in the

urse of a day what we are when sur-
nded by an atmosphere of piety, to
) out and to\come in, to walk and to
t, to labour and to rest, to speak or be
lent under the influence of faith, to
reserve fully impressed upon our cha-
icter the seal of christianity, to conceal
in no circumstances, and to show
ithout any kind of affectation that
hrist and his Gospel, Christ and his
ingdom, Christ and his glory, are the
rst and last of our interests, the grand
bjects of our affection, the final end of
ur existence; this is a rare disposition
f mind which is perhaps the fruit only
f long experience in the ways of the
ord, and the absence of which retards
ore than we can imagine, the progress
ftruth. For if in the judgments we form,
e desires we express, the hopes we
ıdulge, the projects we conceive, the
liances we contract, the business we
ndertake, it is not heaven we have in
iew, the glory of God that we seek,
ıe influence of his grace by which we
re actuated, do we not deny our pro-
ssion, do we not reject our principles,
o we not prove that we have in reality
ther interests, other affections, another
ıd than that which we acknowledge?

The same thing may be said of our
ant of love for souls, for nothing can
erhaps render us more inconsistent in
ıe eyes of men. We believe and loud-
declare, that without Christ there is no
ılvation, and that the soul which dies
ithout the Christian regeneration which
ıe Holy Spirit works in the heart of
very man who believes in the name of
ıe Son of God shall not see life, is lost,
ıd lost for ever; but how often are we
nfaithful to these principles! How
ften might the word on this account
over us with confusion. For my
wn part, frequently have I heard mur-
uring in my ears this cruel re-
roach, 'The danger that threatens me
nothing less than the loss of the hap-
iness of heaven, and this heaven of
hich you call yourselves the inheritors,
ıd where your treasure is placed, you do
ot burn to possess, you do not speak of
ith ardour, you do not elevate and
ansport me thither with you. The
rospect before me is nothing less than
) perish in eternal flames; and this hell,
hich through grace you have escaped
ıd which may tomorrow or even to-
ight become my portion, you do not
now its abyss, *you do not inspire* me
ith dread of it, you do little to rescue
me from its torments. Nothing less is
necessary than for me to know and em-
brace a Saviour in whom you say you
have found redemption and life, yet you
speak to me of his pardon, his grace, his
bleeding cross and his love, with so little
fervour, intreaties, or perseverance.' Ah,
my brethren, when I reflect that these
reproaches might be addressed to most
of us, I do not say merely by the world
in general, by strangers, but by intimate
connexions, friends of infancy, near re-
lations, a brother, sister, father, mother,
husband, or wife; when I see with what
languor the Bible is bestowed, with what
parsimony we contribute to the advance-
ment of the kingdom of God, how many
opportunities of confessing Christ we
neglect, the little interest the most pious
among us take in the evangelization of
France and the heathen world; when I
consider that many of our religious in-
stitutions are stationary for want of re-
sources and active co-operation on the
part of the children of God, that many
pay attention to them only once in the
year, by way of recreation, at the time
of our public meetings, and refuse dur-
ing the remainder their encouragement,
their attendance, or even an interest in
their prayers; when, in short, I see how
rare is the spirit of devotion, and how
slow we are to listen and obey the voice
of Jesus our Saviour and our Master,
while the world has but to speak and is
readily heard and served, I ask if the words
of the Apostle are not applicable to us,
"The name of God is blasphemed among
the Gentiles through you." Should we not
therefore be the first to humble ourselves,
to confess our guilt, and beg for grace and
mercy,—the first to change our conduct,
since the world blasphemes what it does
not understand, while we concur in
covering with opprobrium the Great, the
Holy, the Adorable name of our God?

Men of the world! and you who have
not yet believed the Gospel! The Church
has this day performed before you an act of
sincerity. She has frankly condemned
herself in your presence. There are
doubtless many other things which she
might have said, but they are confes-
sions which she cannot, ought not to
make but to her Divine Head. Do not,
I pray you, draw from what you have
heard, the inference that Christians not
being as perfect in their conduct as they
are evangelical in their discourse, you
are authorized to reject the truths which
they profess, for if they cannot offer in

their ranks any perfect model, they glory in having at their head and as their Leader, a Master in whom you can find no fault, who defies you to convince him of sin, who is himself the image of the invisible God, "the brightness of his glory, and the express image of his person," Christ, God over all blessed for ever! And one thing consoles them under the weight of their infirmities, it is that if you hate them, it is less on account of these infirmities themselves than on account of that Jesus upon whose name they call. For if, instead of acknowledging him, they were to range themselves under the standard of one of the princes of the age, you would overlook their faults, pardon their defects and their falls: so indulgent are you to all the world, excepting the disciples of the Saviour. Take care then lest it be hatred to the truth, enmity to Jesus Christ, much more than the failings of the children of God, which deter you from the way of salvation. If they were of the world you would love them because they would be your own, but because their Master has chosen them out of the world, and taken them to himself, because of this you have withdrawn your love. Undeceive yourselves then, open your eyes to the truth, cease the warfare you have carried on against the Gospel and its followers, blaspheme no longer the adorable name of Him whom the church invokes, and before whom every knee in heaven and earth shall bow. Acknowledge and adore Jesus Christ; turn yourselves to him, and after having long reviled what you understood not, may you soon join the multitude of those who exclaim with songs of triumph upon earth, till permitted to repeat it in heaven around the throne of the Lamb, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places." May God grant it! Amen.

MEMOIR OF THE LATE REV. THOMAS UPPADINE,

OF HAMMERSMITH.

The biography of a holy and consistent servant of God, cannot be destitute either of interest or utility. To those who are passing along the same road which was travelled by the departed, it will at least afford encouragement, and perhaps instruction; and those whom he has left behind, whose everlasting welfare was his earnest desire, will be profited by the example of one to whose precepts they were once attentive, and who being dead yet speaketh.

In the life of the late Rev. Thomas Uppadine we are presented with no startling incidents, no peculiar trials, no extraordinary providences: the tenour of his course was unpretending, his daily walk was with God, and in the fulfilment of his duties he laboured with earnest yet unobtrusive constancy. Some ministers of the gospel are more brilliant than useful; they blaze forth, and give delight, they excite applause and admiration, and yet do but little in the service of their Lord: not so the venerable subject of the following memoir. His usefulness was preeminent, it was universally acknowledged; and if he had not *the brilliancy* which astonishes the many, *he had wisdom* and judgment, prudence and forbearance: the startling eloquence of his appeals to the conscience, the persuasive earnestness with which he pointed to the atonement, and proclaimed the free grace of God, the clearness with which he unfolded the gospel scheme of salvation, gave to his public exercises a freshness and attraction, which, even when lingering disease had impaired his energies, they never lost.

The late Rev. T. Uppadine was born, May 1769, at Walsall in Staffordshire, and was the seventh of eleven children, most of whom died young. His father was a respectable master buckle-manufacturer; but early events had prejudiced his mind against religion and its professors, and his temper, naturally harsh, was unameliorated by its sanctifying influence. His mother, on the contrary, was a woman of deep piety, and great strength of mind; her attachment to her son, her good sense, and her religious principles, led her to endeavour by all means in her power to counteract the example of her husband, and avert the evil he was bringing upon his family. She had her reward. Into the mind of her son she instilled, through the blessing of

God, those deep religious feelings which grew with his growth, strengthened with his strength, and supported him in his quick passage through the cold river which bounds our pilgrimage on earth. Under his father, the subject of our memoir learned the business of buckle-making, but the treatment he received in early youth, from one who ought to have been his affectionate guide and guardian, rendered that father the object rather of fear than of respect. Some few years before his death, Mr. Uppadine, senior, removed to Birmingham, as being more favourable for the carrying on of his business. It was not long, however, before symptoms of consumption became manifest, and the result was ultimately fatal. It was a stormy winter's night, the household had retired to rest, and the wife of the sick man entered his chamber. His first inquiry was respecting business; she said orders for goods had arrived: "thank God!" he replied, and remained quiet; shortly afterwards he started up, and exclaimed, "The way to get Christ is to cry out, God be merciful to me a sinner!" He fell back dead.

The subject of our memoir was then twelve years of age. Industrious, thoughtful, and prudent beyond his years, his efforts were now called forth for the support of his mother and the children; and young as he was, he executed the orders with which he was commissioned in such a manner as to gain the respect and regards of those who knew the circumstances of the family, and witnessed his honorable industry. At that time he was his mother's sole support: often in after years did he advert to that period, and describe the care and anxiety with which he was oppressed so early. The sudden and appalling death of his father deeply affected his feelings. Imbued from infancy with the principles of religion, he now felt the momentous import of the subject in all its force, and powerfully experienced the necessity of a personal interest in the great work of the Redeemer. His serious impressions augmented, and became confirmed; and he ever looked back to this period of his life, as the date of his conversion. For some time past he had been in the habit of attending the ministry of a valuable episcopal clergyman, Mr. Ryland, of St. Mary's, who took much notice of him, and gave him both *encouragement and instruction* in the ways of truth. It appears that this holy clergyman held a class, attended by young persons, every Monday morning, for the purpose of religious examination. Thomas Uppadine was constant and diligent, and on one occasion, his answers so surprised the clergyman, that he advanced towards him, laid his hand on the head of his young pupil, and said, "One day, my boy, you will be a preacher of the gospel." He then gave him a bible, which bible he was accustomed to use after the prediction had been fulfilled; for many years, indeed, he carried it into the pulpit, and inserted his short-hand notes (the leading points of his discourse) between its leaves.

With the confirmation of his religious impressions, as he advanced to riper years, naturally arose the desire of conforming to the ordinances enjoined by the Redeemer, and of associating with that denomination of Christians, whose sentiments and practice were, in his judgment, most in accordance with the precepts of the gospel. For some time, however, he balanced between different parties. His mother attended with the Wesleyans, and for a considerable period he also united in their worship, not without much spiritual profit. His mother, it appears, thought fit to sanction a prayer-meeting at her house, where her son, and other pious young men, engaged in solemn devotion, and encouraged each other in the ways of wisdom and holiness. The doctrinal principles, and church government of the Wesleyan denomination did not, however, meet with his concurrence. His mind, to use the expression of a sister who has survived him, now toiled much about principles, and he entered with earnestness into the Calvinistic and Arminian doctrines, reading works on both sides of the question, and endeavouring to gain a settled and rational conviction on the subject, by every means in his power. He now, too, began to experience the disadvantages under which he laboured in consequence of the neglect of his education; and he resolved, as far as could be, to supply by self-cultivation rigidly and perseveringly continued, the defects he lamented. The day was necessarily devoted to the labours of his business, for upon him his mother still depended; the night alone was his, in which to study, and that too without those aids which smooth the difficulties that woefully impede the

progress of a self-instructor. However, undaunted by the difficulties he had to surmount, and with spirits uncrushed by the straitened circumstances in which he was placed, he set himself to his task, his nightly task of study and reading, allowing himself but three hours sleep, ere he returned to the labours of the day. In this manner he made himself acquainted with the best English writers, gained a considerable share of knowledge on general subjects, and an acquaintance not to be despised with the Greek and Latin languages. As was to be expected, the works of the older divines engrossed much of his reading and reflection; some he purchased, some he borrowed, all he read and digested. Baxter, Alleine, Charnock, and Owen were then, and ever continued to be his especial favourites. While thus labouring in the acquisition of knowledge, the spirit of religion continued vigorous and active; his views became clear and fixed, and his resolution taken. He now attended the ministry of the Rev. H. Taylor, of Cannon Street, Birmingham, together with his mother, who was admitted a member of the Church, by baptism, February 12, 1786. Her son destined, "at no distant date," to the labours of the ministry, was admitted, by the same ordinance, together with ten others, December 16, 1787. On both occasions the Rev. H. Taylor officiated. It is remarkable that three out of the eleven received into the church at Cannon Street on that day, became preachers of the Gospel.

When Mr. Uppadine joined the church at Cannon Street, he was in his seventeenth year. He now redoubled his efforts at self-improvement, and took, moreover, an active part in the affairs of the church; being one of the founders of a Sunday-school, over the interests of which he watched with much solicitude, and which, when he left Birmingham, he charged a friend never to forsake or neglect. His addresses to the children, his prayers at the social meetings, his irreproachable conduct, and his natural talents, now began to bring him into notice, and he was regarded as one destined to the noble office of winning souls to Christ. In the meantime, the Rev. H. Taylor died; his successor was the Rev. Samuel Pearce, whose praise is in all the churches. Under the ministry of *this holy man*, Mr. Uppadine profited *exceedingly*; he never mentioned Mr. Pearce but in terms of the utmost respect and affection, and was ever ready to testify how much he owed to his pastoral and friendly care. It may be observed, that a book of sketches of Mr. Pearce's Sermons in the year 1794, written by Mr. Uppadine in beautiful short-hand, is yet in existence, a testimony, at the same time, of veneration for the preacher, and of successful self-culture in the writer.

From this church Mr. Uppadine was called to the ministry in the year 1795, having just completed his twenty-sixth year. He now commenced his labours in the vineyard of Christ. Burton-upon-Trent, Derby, and Warwick, were the first places where he exercised his ministry; and in each of these places, but more especially in Burton and Derby, he was made very useful, and secured the friendship of many who appreciated his zeal in his Master's service. To this period of his life he always referred with peculiar pleasure—and who cannot enter into his feelings! The poor boy who was left, at the age of twelve, to gain a hard-earned maintenance for himself and his widowed mother, in spite of poverty, and want of education, had, by his own energies, raised himself to respectability; his ardent hopes were realized; the longing of years was satisfied. To be a fit and useful preacher of the gospel had been his aim, and Providence had blessed his efforts: and it continued to bless his efforts till he exchanged this transient state of being for a brighter in the heavens.

In 1796, Mr. Uppadine succeeded the Rev. Benjamin Beddome at Bourton-on-the-Water, Gloucestershire—the first place to which he was called as a stated minister. Here, as a pile of letters proves, great success attended his efforts, and the minister and his charge (or at least the major part) felt a mutual attachment, which continued long, very long, after he had ceded the pulpit to another. Shortly after the settlement of Mr. U. discord unhappily prevailed in the church under his care, and rendered his situation, much as he was attached to the place and people, too unpleasant to be endured. Ill fares it with a church divided into parties, opposing each other with bitterness of spirit, forgetful of that charity which suffereth long, and is kind and envieth not.

In the following extract from a letter written by Mr. U. to a friend, he de-

es the state of the church at Bourton : "They are still divided; one is aul, and another for Apollos, so they in carnal. Prayer is restrained ıg them; the private means are ne- ed, public services seem in a mea- ineffectual, and I am afraid God is drawn, and, when God is gone, and ion is gone, and when love is sus- led, it is time for the minister to re- rather than fall a sacrifice among ı."

was not, however, until he felt as- l that every door to his future ılness was closed, that he deter- d to resign his charge: his decision not taken rashly, or without much er for direction. He bore long, and ore much, in hopes of seeing peace ıred, and the spirit of pure and un- ed religion revive among them. For ears, viz., from 1796 to 1801, though e mean time he had several invita- ı from other churches, did Mr. U. ır at Bourton, harassed in mind and t by the discord around him, yet in vain; for after he had left, as erous letters remain to testify, the he had sown began to spring up; many attributed their first serious essions to his instrumentality.

ıe year 1801 formed an important in the life of Mr. U. The Rev. ıham Booth, in a letter, dated Feb. 1801, strongly recommended him to leacons and members of the Baptist ch at Hammersmith, at that time tute of a pastor. In consequence is Mr. U. received an invitation to ly at Hammersmith, in prospect of ıate settlement. He acceded to the ation, and after a few months' la- s, in August, 1801, received a letter the deacons (of whom the late ve- ble Stephen Mundy was the senior) the church at large, affectionately ing him to take the charge of the ch as pastor.

ıe cares of a church, needing in an cial manner the judicious yet ener- : labours of a wise and holy minister, devolving on him, his spirit rose, as re, to meet and subdue the difficul- that encompassed him. He felt the Lord was his strength, and he r that his labours would not be in in Him. He found the church at r ebb; a train of circumstances had against it, and, like a tree which storms of winter have left leafless, it led the care *of the husbandman* to make it revive and flourish. To a minister of the gospel, there can be no higher, no purer pleasure than to see the work of the Lord prosper in his hands. This pleasure Mr. Uppadine realized; he saw the church adding, from time to time, to her numbers. He saw her rise from her low estate, and felt that God was making him a messenger of good tidings not unblessed by his Spirit.

About the period of the settlement of Mr. U. at Hammersmith, he became united in marriage with one who now, at the age of 81, is left to deplore the loss of him with whom for 37 years she had travelled in the same path, and who now waits, lingering yet a little, till called to meet him in the realms of glory.

It was not until 1803 that the ordination of Mr. Uppadine took place. Among the letters of that year is one from the Baptist church, Cannon Street, Birmingham, to the Baptist church, Hammersmith, containing an affectionate dismissal. It is dated, August 22, and contains the following sentence of pious rejoicing: "It affords us additional pleasure that the Lord should raise one up from among us to fill the important station. While we dismiss our dear brother to you, we likewise commend him to God, whose blessing alone can make him an able minister of the New Testament, not of the letter, but of the spirit." Tuesday, Sept. 27, 1803, was the day set apart for the ordination of Mr. Uppadine as pastor of the Baptist church, Hammersmith. The ministers engaged in that ceremony, and he whom they met to recognise, with the church about to recognise him as pastor, are most of them now no more. The holy ceremony passed, years rolled on, and they and he have gone to their reward. It will not, perhaps, be altogether uninteresting to mention the names of those who engaged in the service of that morning. The Rev. Mr. Torlin, of Harlington, commenced by reading and prayer. Rev. Mr. Rowles, of Colnbrook, opened the business, and requested a detail of the general affairs of the church, which was related by the senior deacon, the late Stephen Mundy. After this, Mr. U. gave his confession of faith; the Rev. Mr. Culver engaged in the ordination prayer; the Rev. Mr. Martin, of Keppel Street, gave the charge from Gal. i. 24; the Rev. Mr. Upton addressed the church, from Num. vi. 24; Mr. Illidge gave out the hymns;

the final prayer was from the lips of the Rev. Mr. Fryer. It was at the close of this solemn service, that Mr. Martin addressed those around him in these almost prophetic words. "Mark me, this man will wear well!" Let his church, let the neighbourhood in which he resided, let all who knew him, say whether he *wore well* or not.

In a short time Mr. U. had the satisfaction of seeing the church under his pastoral care flourish and increase. Not only were fresh accessions making of such as by baptism entered within its pale, but the number of stated hearers, composing the congregation, who loved to receive the truth from his lips, considerably augmented. It was evident that his ministry was owned and honoured by God; many who have been shining lights in the church attribute their first serious impressions to his instrumentality. When the fire is once kindled, it does not stop, but spreads wider and wider; when the spirit of religion is awakened, it grows and increases, and leads to all good words and works. The spiritual revival in the church under the care of Mr. U. was necessarily followed by efforts for the benefit of man, and the glory of God. A Sunday-school was instituted in 1808, with the happiest effects. A Bread Society for the relief of the poor of all denominations was proposed by Mr. Mundy, and carried into effect by the church and congregation: this, too, continues to receive support and encouragement. In the course of a few years it was found necessary to enlarge the chapel, which had become too small for the accommodation of the church and congregation assembling within its walls; and to the latest period of his life, Mr. U. had the heartfelt satisfaction of seeing that, though nearly doubled in size, it never presented an appearance of emptiness, when sabbath called the worshippers of God to the gates of his temple. The labours of Mr. Uppadine were not, however, restricted to Hammersmith. For several years he preached every Thursday evening at Brentford; and at Ealing, for about twenty-four years he preached every Wednesday evening, until prevented by illness, a few months only before his death. Among the places at which, in the earlier years of his ministry, he was frequently, if not regularly, *engaged, may* be mentioned Putney and *Ranclagh.* Next to the church over which he was pastor, that at Ealing lay nearest his heart; he was attached to the people, and they, as proved by numerous acts of kindness and consideration, were no less attached to him. Many were his prayers, and deep was his anxiety for the prosperity of this church at Ealing, and it cost him no little pain when he found himself no longer adequate to continue his labours there.

Thus continued Mr. Uppadine, in the service of God, year after year, to pursue "the noiseless tenour of his way." He was not heard of as a party leader, as one mingling politics with religion, or as a daring proposer of doctrines of startling extravagance; but he was known to the people over whom the providence of God had placed him, as a spiritual father in Christ, as a wise counsellor, as a good servant of the Redeemer; he was known in the churches as a holy, zealous, and consistent minister, whose name was never pronounced without respect. He was known to God, who blessed his labours abundantly, and filled his soul with all joy and peace in believing, and in whose presence he dwells for evermore.

For the last few years of his life, it was evident that the constitution of Mr. Uppadine was gradually giving way; and oft-repeated illnesses, each more alarming than the previous one, excited the fears both of the church and of his immediate friends. His recovery from these repeated attacks became more and more slow, and his system rallied with difficulty. His first serious illness may be dated as early as the year 1825; on his recovery from which, the kindness of his friends enabled him to take the benefit of the country. In 1831 he was again laid aside, and visited Brighton with great benefit. The following extracts from letters written during his temporary residence there may not prove uninteresting.

The following is from a letter from his daughter, Mrs. M.—

"Give my affectionate regards to dear Mr. and Mrs. Mundy. I think of them and all the rest of their family day and night; my prayer for them is, that they may be divinely supported under their present infirmities, and during the time allotted, may they glorify God in the furnace, be finally purified from all the remains of depravity, and stand before the Judge of all in the righteousness of their Saviour, "without

spot, or wrinkle, or any such thing." Perhaps my venerable friend Mundy, will be the medium of communicating my pastoral love to ALL the members of the church, which lies upon my anxious heart: for it, I have long laboured, studied, and prayed, and my present increasing wish is its increase, its harmony, its establishment, and its ultimate glorification. I ask still for an interest in your intercessions at your social meetings, that I may be faithful unto death, and finally meet my charge in the mansions of the uncorruptible house in heaven."

To Mr. Ross he thus writes:—

"My dear Sir,

"I sincerely thank you for your kind inquiries and good wishes as to my welfare, and I have the pleasure to inform you, that I am through divine mercy, much better in my general health of body, and I hope I am not deceiving myself in saying I trust God has not left me without some solid marks of growing prosperity of soul. The gaiety and fashion of this place have no charms in my estimation, my sources of happiness are, I trust, more retired and *invisible*. I have found much pleasure and profit in daily attending on the public ordinances of God's house, in reading that word that has *so long* been a light to my feet and a lantern to my path, and above all, in that important exercise of communion with God by *prayer* and supplication. May God grant that these exercises may be more and more my *daily* and hourly meat and drink, during the short remnant of my remaining pilgrimage here below, till faith shall be changed to sight, and hope into full fruition above.

"I have heard several times from home, that since my absence my pulpit has been *acceptably* supplied by the kindness of different ministering brethren: they are entitled to my gratitude, and that of the church: may their labours of love be abundantly owned of God, and personally applied for the revival of every grace implanted in the heart by the Spirit. Will you, my dear friend, give my Christian regards and personal thanks to my good brother Vickery, and *all the rest* of the ministers that you may see who have kindly been substitutes in my place: and as far as you have rendered your assistance in obtaining their help, I feel truly obliged to you for the evidence of your good wishes to myself and the church, of which you have so long been a member; and when you leave the church below, may it be to enter that where there are no pressures of affliction, no shocks of appalling providence, no groans under a body of sin and death, no present tribulation, no fear of future evil, no rude alarms, no infirmity *and sickness, no death, no* funeral, no grave, but immortality and eternal life.

* * * * * * *

"It is my intention, God willing, to return to my charge at the latter end of next week; and oh, pray for me that I may not only return in health of body; but also in the fulness of the blessings of the gospel. God bears me witness that I am willing to spend and be spent in the faithful discharge of every duty and service of my official calling. Till I return, I still feel the need of the church's prayers. The members have all been remembered *daily* in all our public, social, domestic, and private devotions; I hope during my short absence from them they have been living on the fulness and riches of a dear Redeemer, walking with God, and enjoying the communications of the Holy Spirit; and if these things are so, they are fulfilling *my joy*, and stimulating me to still persevere in that work which has for its object their present and eternal salvation: if such is their state, they will want but few exhortations to stability in their profession, or admonitions to keep their place by a regular attendance upon the means of grace, for the benefits experienced will be their best attraction to the house of the Lord. Give my pastoral affection to all the members of the church, and my unfeigned gratitude to those kind friends who afforded me the means of relaxation from long and uninterrupted labours for many past years."

It was in the winter of 1836—7, that Mr. Uppadine experienced the attack of illness from which he never entirely recovered, although enabled with some difficulty to engage for a few months in his pulpit exercises. On the 9th of January 1837, while with a family party, his aged wife was seized with a fit of apoplexy, which greatly distressed and agitated his feelings: on the succeeding Wednesday, scarcely fit for his duties, he went as usual to Ealing, and returned with many unpleasant symptoms, which gradually augmented in violence, and it was but too evident, that effusion had taken place in the chest; delirium ensued, and a state of great bodily suffering, which however never called a murmur of impatience to escape his lips. When collected, he expressed his gratitude to all around him, made anxious inquiries respecting the state of his aged partner, and sent messages of comfort to her in her suffering; he spoke too of those eternal treasures which he felt assured were his, and of that eternal world to which he appeared rapidly

hastening. The atonement was his theme, the mercy and the grace of God. It would be ungrateful here to omit recording the unwearied attention of friends and neighbours of all classes, who anxiously interested themselves respecting him; the kindness of those especially who, for eleven weeks, unwearicdly watched night after night by his bed side, can never be forgotten or repaid. Contrary to all expectation, he gradually became convalescent, and ultimately improved in health so far as to be able to resume his pulpit exercises, not, however, without occasional interruptions and partial assistance, till the month of September, 1837. On Saturday the sixteenth of that month, he was seized with alarming symptoms, which seemed the precursors of death. On the Wednesday following however he was much better, so that he was able to walk round the chapel; but on Thursday the 21st, he suddenly relapsed, and on Sunday the 24th, at a little past three, his spirit took its flight to a world of glory. He departed in his 68th year. His passage was quick and tranquil. He had often said that the dying hour was not the time in which the soul could set her house in order, but that all should be well ordered and settled before that crisis comes; and he had not neglected to build upon the Rock of ages. Hence though labouring under great oppression of breathing, he was calm and composed. His departure was sudden: till within the last hour, it was not apprehended his disease was so near. In the morning he expressed a wish to rise, and sit up in his study, a room in which for thirty years he had laboured and prayed for his people; a room in which for thirty years of such joys, anxieties and sorrows, as the minister of the gospel alone can know, he had held close communion with his God. Here, sitting in his arm chair, at about 2 o'clock (P. M.) he became suddenly worse, and it was but too evident that the summons had arrived. His breathing was laboured, and short, and his utterance difficult:—still, though, it was plain that he knew in what circumstances he was, he was perfectly composed: no alarm, no mental distress, no apprehensions disturbed his spirit; he knew on whom he had believed. On one who stood by saying, "I think Mr. U. is not quite sensible," *he looked up* and said with emphasis, "*I am perfectly* sensible." His daughter then said, "Do you know me, my father?" He said, "yes, *perfectly*;" and then kissed her. Shortly after, he said, "The God of hope fill you with all joy and peace in believing; this is my prayer for you." Very soon afterwards he added, "No other refuge!" His daughter then repeated to him the verse:

"Other refuge have I none," &c.

which being concluded, he emphatically said, "No other refuge!" In about two minutes after this, he said, with labour and difficulty, and almost in a whisper, but pronouncing each word distinctly, "When heart and flesh faileth thou art the strength of my heart and my portion for ever." As the last words were uttered he gently fell back in his chair, and in about three minutes afterwards he slept in Jesus.

As a man of God his piety was deep, fervent, and unaffected; his daily walk and conduct were the commentary upon his profession. His views were fixed and settled, and he ever endeavoured to act as in the sight of God. In his presence the light and the trifling felt overawed. There was a dignity about him, and a weight of character which made him respected by the good and the wise of every denomination, but shunned by the vicious, whom his look abashed, and his sanctity confounded. His insight into human nature was deep, and the result of long experience, and he knew well how to enforce the claims of the Gospel, so as to avoid giving offence to the feelings or prejudices of any. His peculiar views, though entertained with uncompromising firmness, were never made obtrusively prominent; and when urged, were always urged with mildness and candour; but if arguments, for the sake of arguing, were brought forward, he declined entering into the futile controversy. The love of truth constrained him: wherever he found honesty and sincerity they excited his respect, but he abhorred hypocrisy, and scorned the maker and the lover of a lie. His manners were peculiarly urbane and courteous. In conversation he was instructive and interesting, and he knew well how to mingle religious reflections with the thread of his converse, so as to offend none,—improve most. In the bosom of his own immediate family, he displayed undeviating kindness and consideration. Habitually of a thoughtful and taciturn temperament, he nevertheless keenly

red a cheerful hour; and when unded by those he loved, after the r duties of the day were over, and ind had relaxed from the severer es of his profession, he would lead onversation, and keep up the feast ason, and the flow of soul, delight- ll who were in habits of inter- e with him.

a minister, he was preemi- ly devoted to his church, not its general concerns, but the wel- spiritual and temporal, of every idual composing it; anxious at heart for them, he prayed and ed. and preached; with them he afflicted, or rejoiced; their trials rried to a throne of grace, and he led in their thanksgivings and e. To the patience, forbearance, ess, wisdom, and prudence, with h, through the fluctuating circum- es of thirty-seven years, he pre- l over the affairs of the Church, and osed of, or improved, the various ingences that presented, let the rch itself stand as a witness. He not fond of gossiping from house ouse; he considered such a prac- not only a waste of time, but as lucive to a certain dissipation of the d, which unfits it for such exertions ay be of solid and lasting benefit to hearers of a minister, whose whole gies ought to be devoted to the k of conversion, and of edifying and ding up the converted in their faith. herefore, he did not visit his people much as many might wish, it was because he forgot them, but because he thought it better to labour for them in the study, so as to feed them with the bread of life on the Sabbath, than to break in upon his meditations, interrupt the channel of his reflections, and so give them crude and meagre, instead of weighty discourses, full of the unction of the Spirit. The house of mourning, however, never found him a slow or un- frequent visitant: greatly was he dis- tinguished by that power so desirable in a Christian pastor, the power of giving consolation to the sorrowful, and often has he administered balm to the afflicted, and led them to look above their trials, to Him who was a man of sorrow and acquainted with grief, and in whom their souls might have rest. His advice was often sought; his sym- pathy and his encouragement, and many can say, that his words have proved words of wisdom. For the young he had an especial regard; he loved to see young persons turning to God; he delighted to encourage them, and point out the road in which they should go; he remembered his own time of youth, his trials, his efforts, his early conversion to God, and all the way God had led him in; and when he saw young persons treading in the same path, his soul was moved by sympathy, and he watched over them with heart- felt interest. Out of the number of twenty-two, who, during the last eighteen months of his life, joined the Church, sixteen were young persons, mostly the children and grandchildren of former members.

West End, Hammersmith.

IT WOULD HAVE BEEN BETTER FOR US.

: would have been better for me, is ntence which he who takes a can- review of the past, often sees reason pronounce, when he compares a rse which he might have adopted a that which he unhappily chose: it ld have been better for me if I had formed that duty; it would have n better for me if I had refrained a that indulgence; it would have n better for me if I had avoided that ute. Churches also may sometimes ceive, in taking a retrospect of their ory, that a different course would e been more *advantageous in its* result, than one into which they were led by a sordid spirit or mistaken policy. When it is too late they think of what they might have done, and say, mourn- fully, "it would have been better for us." The following illustration of this truth is taken from a Baptist periodical, published in the United States:—

"Mr. A. was a man of piety, of talent, and of a warm heart. We knew him well. He was just the man in whom you feel that you can safely con- fide, both in his integrity and judgment. Some time after our first acquaintance with him, he became pastor of a new

and not wealthy church, in one of our principal cities. He preached with good acceptance and success. But the church did not give him an adequate support. The wants of a rising family pressed upon him: he opened a school, which succeeded well. In reflecting a few weeks since, on the bad effects of such a course, both on the church and ministry, we selected this example as an exception to a general rule. We thought Mr. A. might be referred to as an example of a man, who suffered far less than usual by coming in contact with a school. He did not lose the fervency of his spirit, and also pressed out time for pastoral visits. We did not know, at the time of our first reflections on the case, that any of the church had yet felt, that they had acted unwisely in withholding a competent support.

"Mr. A. closed his mortal labours about a year since. The church are still without a pastor. In conversation a few days ago, one of the prominent members of the church said, 'It would have been better for us if we had supported Mr. A. If he could have given himself wholly to the ministry, he would have been one of the ablest preachers in the city.' The church has not formed a habit of supporting her pastor; that class of the community that are willing to sustain the Gospel, have not come into the church; many pastoral labours, absolutely essential to the work of keeping a church in order, were of necessity neglected. The evils now began to be more severely felt, and while the pastor received more from his school than he could have expected in a full salary, the church now began to feel how much they suffered in the loss of those services, which they were not sufficiently careful to secure. 'It would have been better for us if we had supported our pastor.' This must be a cutting reflection to a negligent church. Yet there is hope even in this. It is well that the deacons and leading members have discovered their error. It will be still better if they can show it to all the church. If the church discover and abandon this mistaken policy, they may hope to prosper."

THE POWER OF A CHURCH-ESTABLISHMENT.

A church-establishment has power to make a mummy of a dead body, filling it with sweet spices, having some resemblance to the odour of life, swathing it round with fine linen, and marking it with curious cabalistic phrase, in Latin, Greek, and Hebrew; but to put the regenerated soul of true piety into that which hath a name to live while it is dead, this is beyond the power of any church. A vital emotion can proceed only from a principle of vitality; the free glance of a heaven-ward looking intellect, can alone create that which is worthy the name of theology; the free uprising of a God-moved heart, can alone create that which is worthy the name of religion.—*The Foreign Quarterly Review.* No. XLII.

ENTIRE DEDICATION TO CHRIST RENEWED.

My glorious Lord! thou once slain Lamb!
Anew to thee I now resign
All that I have and all I am:
I would be thine, entirely thine.

Oh, come! erect thy gracious throne
Within this worthless heart of mine;
Expel all rivals, reign alone,
And make me thine, entirely thine.

Although to me thy high behest
A path of trouble should assign,
I'll not complain; it must be best
If I am thine, entirely thine.

And when I tread the vale of death,
To thee my all I'll still consign;
And sing, with my expiring breath,
I'm ever thine, entirely thine.

SIMPLEX.

REVIEWS.

he Practices of the Early Christians considered: comprising, I. *An Exhibition of the First Churches. By* H. GREW, *Hartford, U.S.* II. *Notes containing Objections to some of Mr. Grew's Statements.* III. *Letters on Baptism, containing Strictures on the Notes. By* HENRY BANNERMAN. London: 12mo. pp. 223. Price 4s. 6d. cloth.

ssay on the Nature and Perpetuity of the Office of the Primitive Evangelist. By DAVID DOUGLAS, *Pastor of the Baptist Church, Hamsterley, Durham.* London: 12mo. pp. 183.

BOTH these works have originated in conviction entertained by the respective writers, that the views and practices prevailing in the purest section of the Christian church are susceptible of increased conformity to primitive usage. Persuaded that no deviation from the original model can be advantageous in its operation, or can consist with the allegiance which is due to the church's Head, they agree in discarding all human authority, and conducting their investigations by simple appeal to the apostolic writings. In these principles we cordially concur. Whatever we may think of some of the results of their independent inquiries, it affords us pleasure to give additional currency to such sentiments as these:—

"Brethren, we need expect no new revelation to consummate the millennial glory. Is it not by the return of the people of God to that pure word from which they have departed, and by a strict conformity to the holy simplicity and order of the New Testament, that Zion is to put on her beautiful garments, and shine forth in sacred attire to the glory of her Lord, and the joy of his obedient subjects? Is it not by a faithful adherence to Scripture, that the prayer of the Messiah that his disciples be ONE, that the world may believe that the Father hath sent him, is to be answered? Let us then, in the fear of God, for his glory, and for the salvation of perishing men, immediately return unto Zion. 'Turn again our captivity, O Lord, as the streams in the south! If a model exists in the New Testament by which all churches ought to be regulated; if each is occupied in imitating this, they will gradually approach nearer to one another, and thus the numberless sects and parties which dishonour the religion of Jesus will be at an end. If such a model be not acknowledged, union is not to be expected. If there be no king, every one will do what is right in the sight of his own eyes. But what saith the Almighty? 'Yet have I set my King on the holy hill of Zion.' 'Blessed are they that do his commandments."—*Grew*, p. 82.

"Agitation, in one form or other, is, indeed, one of the distinguishing signs of our own times. The political world is full of it; and so is the religious. Almost all parties, more or less, are agitated by questions of reform. The Catholics have their reformers; the Church of England, hers: and the different parties among the Dissenters have theirs. It is, indeed, a winnowing time. The Redeemer seems to have arisen with the fan in his hand, 'throughly to purge his floor, to gather the wheat into the garner, and to burn up the chaff with unquenchable fire.'

"Amidst all this, then, an important question naturally arises, namely, how should such a spirit be met? We answer, not by inflammatory publications, nor by crude or ill-concocted theories; but by calm, and dispassionate discussion of what appears to be the will of God in the scriptures on any particular subject. Such, especially, ought to be the case with every thing that relates to the leading design of Christianity, and the means to carry that into execution, lest all our working should be thrown away on an improper object; or, though the object be ever so worthy, lest we should, through our ignorance of the right means, prevent ourselves from attaining it."—*Douglas*, p. 79.

Under the influence of these principles, Mr. Grew endeavours to deduce from the New Testament, correct views of the church, its ordinances, its discipline, and its obligations. And, though some of his conclusions appear to us to be untenable, particularly those which respect mutual exhortations by the brethren generally, which he supposes were a regular part of public worship, and the silence he would impose when the praises of the Most High are sung, on all who are not recognized members of the church, we approve cordially of his general views respecting "the beautiful simplicity of the Christian temple." He maintains, satisfactorily, that any two or three, in any part of the world, possessing the New Testament of their Lord, who will call none other master,

contributions; but, so far as we know, we think there is the absence of these in individual Methodist societies. We strongly suspect the evangelists take more upon them, in all these points, than Timothy either did, or was enjoined to do. We may be wrong, and if so, we shall be glad to be corrected.

"But the worst feature of the whole system is, the evangelists taking the whole power of managing the concerns of the body, into their own hands. The conference, we are told, is composed of the preachers only. No representatives of the people are admitted there; and every thing approaching to democracy is said to be hated. Now, if all this be true, we are sorry for it, for we think we see something like democracy running through the whole of the New Testament. Even the apostles themselves, did nothing without the people. They did not even announce the mind of the Spirit to the Syrian churches, without the voice of the people, see Acts xv. 22. They did not elect a fellow apostle without the multitude. They did not choose deacons without the multitude of the disciples; and the bishops and deacons of all the churches were to be proved by the disciples, before Timothy, or any other evangelist was called to lay his hands on them. They also made no demand for money. They gave orders, indeed, how it might be collected, if the people were willing to give it. They also never controlled evangelists in the way of making them go, by their authority to any particular place. They solicited, but never demanded. See the case of Paul with Apollos, 1 Cor. xvi. 12; surely then all this shows that the apostles had less dread of democracy than many of modern times: they did nothing without the people. Now, though we believe that, in the main, the ministers of the Wesleyan body have endeavoured to use the power they enjoy, by the will of their founder, and their own custom, to the advancement of the cause of God, both at home and abroad, yet we should rejoice to see them adopt a more scriptural standard; being assured that, sooner or later, every thing that is in opposition to such a standard, will meet with its just reward. It will be 'consumed by the spirit of the Lord's mouth, and destroyed by the brightness of his coming.'

"From the preceding remarks, it will also be seen, that we have no sympathy with the philippic of Mr. Beverley, against the Congregational Union; on the contrary, we heartily agree with that and similar unions among the congregational body, baptist and pædobaptist. We fondly hope that such unions will be so conducted, as to show that the union of many churches is perfectly compatible with their individual independency. As this section of the Christian church is *already* renowned in British story, for the *union of* power and toleration, in a higher degree than has been shown by others, so we trust it will not only maintain, but improve its character, as the stern asserter of individual liberty, in connexion with all that gentleness and amiability that leads us to unite with all in the way of rejoicing with them that do rejoice, and weeping with them that weep; and above all, in the way of doing good; in promoting the glory of God, and the eternal interests of all mankind." p. 178.

The spirit in which these volumes are written is unexceptionable; and though we do not concur fully in the views of either of our brethren, we hope for the suffrage of both in maintaining, that in sending out missionaries to promulgate the gospel, either at home or in distant lands, the church is following primitive example; that it has been reprehensibly negligent of its duty in this as well as in many other particulars; and that the modern missionary may find in the epistles to Timothy and Titus, an infallible directory, by which it behoves him to regulate his life and labours.

Life of CHRISTIAN GOTTFRIED ASSMANN, *successively Pastor of Dobzig, Garz, and Hagen. Written by Himself. From the German. With a Preface, by the Rev. Charles B. Tayler, M.A.* 1838. 12mo. pp. 122. Price 2s. cloth.

Gottfried Assmann was born in the capital of Prussia, in 1714. Living through the eventful reign of that Frederick who, according to the false estimate of this world, was surnamed "the Great," he passed through many perils, and was exposed to many hardships, while he endeavoured to fulfil the duties of a Lutheran country minister. The narrative was written for the use of his son, and it exhibits great simplicity of character. It is pleasant to observe instances of divine interposition for the protection of those who "say of Jehovah, he is my refuge and my fortress:" we, therefore, extract the following anecdotes:—

"I was occupied as usual at the chapel, one Sunday afternoon, in catechising the young of both sexes, when one of Zietten's regiment of body-guards came strolling up the aisle. At first he listened, but he soon began to make a mock of our service, and sought by all means in his power to provoke to laughter the young labourers who stood before me at the altar. I could not overlook such disorderly conduct; so, making a dead pause, I turned towards the man, and looking at him seriously, said, 'If thou fearest not man, dost thou not fear the Lord God? If

hou art come to this holy house only to disurb the worshippers of God, it would be etter for thee to keep without.'

"This reproof he took so ill, that he left he church furiously, though without uttering word. When he had passed the gates, the torm burst out, and with many oaths he wore he would be revenged on the priest, as ie termed me. He went to his quarters, and uckling on his sabre, he returned quickly to atch for me at the chapel-door. Weary of aiting there for me, he withdrew into a public house, which was not far from that door of the chapel through which I had to pass. Here he sat down, boasting aloud that be would cleave my head asunder, and drinking brandy to strengthen his purpose.

"Having catechised the young, and examined those who were to be confirmed that year, I dismissed my little flock, and followed them from the chapel. As I came out of the door, I saw him advancing towards me with a firm step. I judged his purpose to be evil, for his countenance was so; my way lay to the left, and I took it without looking directly at him. He now came striding after me. His boots being iron-bound, I could distinctly hear his footsteps, and perceived that he was rapidly gaining on me. From long and sweet experience, my trust in the protecting love of my Heavenly Father was so firm, that I was not in the least fearful. I would not even turn my head to watch his movements, but in sheer contempt of his impotent, though devilish hatred, kept my back towards him. In an instant he was with me, and putting his left hand to his side, he struck me rudely with the elbow as he passed, after the manner of those who seek a quarrel. I looked calmly at him, and pointing with my forefinger to heaven, said, 'My son, how fearfully wilt thou have to answer for thy sin against God!'

"He stood still, trembling with rage, but spoke not a word. Seeing this, I continued, 'O repent, and bring forth fruit meet for repentance;' and then I slowly pursued my course. Some of his comrades, who, aware of his purpose, had come to witness the scene, began now to taunt and jeer him for his mighty words, and for his little deeds. He excused himself, saying, 'The cursed priest is an enchanter; he looked so peacefully at me, that I was awe-stricken, and could not utter a syllable, much less grasp my sabre.' But what was the end of all this?

"A few days afterwards, I went as usual to visit my little flock in that village. They were in prayer, and when I opened the door, I saw, to my great surprise, a man in the hussar uniform, kneeling meekly down among the people of God. 'Is Saul also among the prophets?' I said within myself; and looking more closely, recognized the bold, bad man, who a little *while before, had been bent on* murdering me. It gave me no little satisfaction to see him bowed low at God's footstool, under a sense of sin. After his meeting with me, he had gone to his room, and confessed on his knees his sinfulness towards God. He was made strongly to possess the iniquities of his youth, and peace fled from his heart. Shortly afterwards, the godly disposed of this people were assembled in the house of a pious gardener, named Zepernick, when they were most unexpectedly interrupted by this man. He had come, however, not to scoff, but to pray. Confessing that he had long resisted the Holy Spirit, he declared he could bear the reproaches of his conscience no longer. He was resolved to turn from his evil ways to the Lord, and besought the assistance and comfort of their prayers. The tears flowed freely down his cheeks while he spake, and they had no reason to doubt the sincerity of his repentance, and of his purpose. They were greatly astonished. Some wept for joy to see how God can soften the hardest hearts; and all of them praised God, knelt down with the humbled sinner, and prayed with him and for him."—pp. 79—82.

In 1758, war raged in the neighbourhood of Garz, and the town was twice plundered, first by the Swedes, and then by the Cossacks. In both cases, Assmann acknowledges the providential care which was exercised on his behalf.

"On the 25th of October, my wife fled to Stettin, and on the 28th, Garz was in the enemy's hands. On the eve of this day, as I was reading the blessed Word of God, the Lord brought before me these words, 'Whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.' They seemed applicable to my personal situation, and I exclaimed aloud, 'O Lord! I will gladly give up all, if only I may be thy disciple.'

"At my usual hour, I laid me down to sleep in peace, believing that he would make me to rest in safety. During the night, a great body of Cossacks broke into the town, and set about plundering the houses. As soon as it was light, the sexton came to give me notice of what was going on, and to warn me that the robbers were even then in our streets. It was very early in the morning, and when he knocked at the door, it was no easy matter to get my servant to open it, she was so much alarmed. I gave the sexton thanks for his intelligence, and only said, 'God will help us.' When he was gone, I ordered the door to be barred, and returned to my bed. I had enjoyed, till thus awakened, a better night's rest than I had ever passed before. I have since thought that it was given me of God to strengthen me for the trials of the day. So gracious a God is our God!

"At five I arose, and after blessing the Lord for watching over me through the dangers of the night, and praying him to be with me through the day, I drank my coffee, and sat down to write to my wife, and of my safety. But I had scarcely written two lines when I laid down my pen, not knowing what might become of me before the end of the day. I arose, and paced the room, under the influence of a strong foreboding. It is more easy to feel this than to describe it; and it was not very extraordinary that, situated as I was, the dread of evil should come over me. I strove to resist the impression, but I could not, and so left the letter unwritten. Some one now knocked at the house-door, demanding admittance. The servant, whom I had forbidden to unbar it without orders, came trembling, and requested me to open the door myself. I found it was only the sexton, and so admitted him. He told me joyfully, that the Cossacks, one and all, had left the city, and asked if he should toll the bell as usual, for morning prayers.

"'Certainly,' I replied, at eight o'clock ring the bell;' it was now seven: 'we will thank God for protecting us.'

"When he had left the house, I again fastened the door for greater security, and retiring to my study, took up a book to read. Amongst many texts of a most consolatory nature, which I found in the book, was this one from Acts xviii. 10, "I am with thee, and no man shall set on thee to hurt thee.' I cannot describe with what comfort and confidence these words filled my heart; neither before or since have I ever experienced the like, though I have been in many troubles, and through all I have known the Holy Spirit by his sweetest name, of Comforter. I laid the book on the table before me, and looking up towards heaven, said, 'Lord Jesus, so thou be with me I am content; be it unto me always according to thy will.'

"Just then, some one knocked gently at the door. The servant, assured of the enemy's retreat, and supposing it was the sexton who again desired admittance, without hesitation undid the fastenings, and opened the door; when, in stalked a huge Cossack of the most frightful appearance. The terrified girl screamed out, 'Ah, Jesus, Lord!' and fled through the opposite door to seek a hiding place. I had heard the knocking and the unbarring and the shrieking, and anxious to know what was going on, opened my study door, and there stood the Cossack; so that I had only the option of going back into the study, or of standing still. I, therefore, thought it better to face the man. Clapping him quietly on the shoulder, I said, 'What is thine errand, friend?' He appeared to understand me, for, with a terrible voice, he uttered, in *his barbarous* German, the single word, '*kelt*,' *(money)*, *grasping* as he spoke, the whip of thick twisted thongs, which, in common with his tribe, he carried attached to his left side. He loosened his hold of this when I gave my watch to him, but repeated with the same awful voice and manner, the word 'kelt,' which seemed to be the extent of his acquaintance with the German language. I now drew my purse from my pocket; it contained but a few dollars, and as he took it, he grumbled out 'mehr kelt,' (more money). Upon which I emptied my pockets, and placed in his hand the key of my desk, that he might satisfy himself it contained no 'kelt.' The key was on a ring, and on the same ring was a seal, which looked like silver; this he examined, and returned, resuming the burden of his song, 'kelt—mehr kelt.'

"Convinced now, that nothing less than all would satisfy him, I made up my mind to give him all; and taking his hand, I led him into my room, as one receives a welcome friend. Opening my coffer, I took out bag after bag, till the whole of my store had thus changed masters. He was not, however, satisfied that I had given him all, but chose to search for himself. He found a small purse with a few old coins no longer current, and disregarding my assurance that they were of no value, put the purse in his pocket with a low growl, and the look of a man in whose eyes the smallest thing assuming the shape of money was well pleasing. Meanwhile, I was marvelling at his covetousness. Still he cried out, 'mehr kelt,' and began to ransack the house. He hunted till he found two candlesticks, but discovering by means of his teeth, that they were not of silver, he replaced them. Finally, he left the house, and getting on his horse, which a comrade had been holding for him, he rode away.

"I retired to my study once more. The book yet lay open on the table; there was the comforting promise. It had now been literally fulfilled to me. I was yet on my knees, offering to the God of faithfulness and truth the silent homage of a grateful heart, when the stillness was suddenly and frightfully broken. My unhappy neighbours, less willing or able than I had been to gratify the cupidity of the spoilers, were now suffering the most savage expression of their disappointment. My blood was chilled by their piercing screams. The pleasing consciousness of personal safety was wholly lost in my pity and fear for them. I almost felt ashamed to have been so mercifully spared, when they were visited with such cruelty. I was not better than they, nor had I loved God more, yet I had been preserved.

"As I returned from church that morning, many of my neighbours came to show me their deep wounds; and the sight of the still oozing blood humbled me to the dust, under a sense of God's goodness, and of my own deep unworthiness. The same day, those

Cossacks attacked a village, named Hohen-Reinkendorf, half a league from our town, and not only plundered the parsonage, but beat the minister most brutally. They assaulted, too, my friend Heinrich, the minister of Hohen-Pelchow, a village two leagues from Garz. Besides meat and drink, he had given them all the money he had, beseeching them only to spare his person. But the ruffians beat him on the head till he swooned; and when he recovered his senses, they lashed his bare body with their heavy whips so unmercifully that he had well-nigh died under their hands. They beat him to the ground, and as he there lay bleeding and insensible, they broke two of his ribs, and ill-treated him otherwise, in a manner I may not, for shame, repeat.

"To return to myself: I now sat down in peace to finish the letter I had begun in the morning; declaring to my wife with how fatherly a care the Lord God had protected me in the midst of such imminent peril. Though the Cossacks had robbed me of my money, I had no great reason to be angry with them, nor was I; but the corporation thought fit to be very wroth with them for my sake. They met together, and resolved to send some of their company to General Totleben, who commanded these troops, with a complaint of their excesses, and with a request for future protection, grounded on the plea that the contribution levied on the town had been punctually paid.

"At the distance of a league, the deputies found a Colonel of Cossacks, who had pitched his tent in the village of Veissaden. He received them graciously, promising protection for themselves, and restitution for me. The following day, he sent his interpreter, Kusminsky (in German, Sigismund), to my house. This man, a baptized Greek, but born under the Turkish dominions, could speak German pretty well; and he requested of me an exact list of the property taken from me. He returned on the third day, bringing with him the robber himself, and the comrade who had held his horse, when they were compelled to make me full restitution. The watch I gladly presented as a gift to the colonel, and by means of the interpreter, besought him to save the town from further outrage: he sent me a promise that he would do so.

"It is remarkable, that the Cossack who had plundered me, showed some regret for his misdeed. He allowed his fellow-soldiers, together with the corporation, to leave the room; then, turning round, he held out his right hand to me. I gave him mine, which he gently pressed, and, without saying a word, followed the others. I cannot but believe that he thus expressed his sorrow for the offence, and his wish for my forgiveness of it. I never saw him again."—pp. 107—115.

The volume closes with a grateful review of divine goodness, and expressions of humble confidence in the paternal love of God, combined with exhortations to his son to "choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin." But, adds the writer, "thou must not dream that the world will look with favour or pleasure on thy zeal in the service of the Lord; for fire and water may agree together sooner than the world and Christ."

BRIEF NOTICES.

A Concise History of Foreign Baptists: taken from the New Testament, the First Fathers, early Writers, and Historians of all ages; Chronologically arranged; exhibiting their distinct communities, with their orders in various Kingdoms, under several discriminative Appellations, from the establishment of Christianity to the Present Age. With correlative Information, supporting the early and only practice of Believers' Immersion: also Observations and Notes on the Abuse of the Ordinance, and the Rise of Minor and Infant Baptism thereon: intended for the Juvenile Branches of their Churches. By G. H. ORCHARD, *Baptist Minister, Steventon, Bedfordshire.* 1838. 12mo. pp. 371. Price 6s. cloth.

Accidental circumstances have retarded unduly our notice of this volume. We regret that the author has not received long since whatever pleasure he might derive from our testimony to the great industry which it evinces. It must have cost him much labour, and we hope that he will find hereafter that his toil has not been fruitless. It is desirable that the facts which he adduces should be brought before the younger part of our congregations in a popular form. The work is not, indeed, at present, in a condition to defy criticism: it leads us to regard Mr. Orchard rather as an indefatigable reader than as a practised writer. Our counsel is that he should immediately commence a severe revision of his book, and, when he has given it those improvements which will occur to his own mind, submit it to some literary friend who has had more to do with the press than himself, for examina-

tion and free remark. The substantial qualities of the work deserve this additional expenditure of time and exertion. It is vain to attempt to polish sandstone, but there is sufficient closeness of texture here to repay the toil of the artisan.

Harmonia Sacra, adapted to various measures of Psalms and Hymns for Private and Congregational Use. The words selected from "The Choir and Oratory," by Josiah Conder, Esq., and other Sacred Poetry. The Music containing subjects by Mozart, Haydn, Hummel, and other eminent Composers; with a number of original Pieces, composed, selected, and arranged by EDGAR SANDERSON. Folio. pp. 79. Price 15s.

The readers of Mr. Conder's "Choir and Oratory" will not fail to remember six beautiful hymns on what is called the Lord's Prayer: Mr. Sanderson has furnished a tune to each of these, and to many other compositions of various metres in that volume; among others, the somewhat intractable sonnet on the monthly prayer-meeting for missions. He has not confined himself, however, to the words of one writer, but has provided new music to "Saviour, breathe an evening blessing!" "Rise my soul and stretch thy wings," "Come ye sinners poor and wretched," and some other well-known hymns. Mr. Sanderson's reputation as a composer is already considerable, if an estimate of it may be formed from the splendid list of subscribers with whose names and titles his volume is adorned.

The Psalmist: a Collection of Psalm and Hymn Tunes, suited to all the varieties of Metrical Psalmody; consisting principally of Tunes already in general use for Congregational Worship, newly harmonized for four voices, with a separate Accompaniment for the Organ or Pianoforte: the greater part by Vincent Novello. Comprising also many original Compositions and Adaptations contributed expressly to this work, by himself and other eminent Professors: the whole adapted as well for Social and Domestic Devotion as for Public Worship. Part III. Price 5s.

The two former parts of this work have been before the public for some time, and scientific critics have honoured them with warm commendations. This third part is not in anything inferior to its precursors, and in some respects it excels them. Of the hundred tunes which it contains, seventeen were composed for it, expressly, by the late Mr. Samuel Wesley; three are original compositions by Handel, which Mr. Wesley discovered in the Fitzwilliam Library, Cambridge; and others are taken from the works of Haydn, Beethoven, Cherubini, Mendelssohn, J. S. and Emmanuel Bach. It is fair to apprise those country choirs in which fugues, *long slurs*, and eccentric movements are held in high estimation, that they will find nothing here to suit their taste: but, in proportion as refinement in musical science prevails will be the acceptableness of such serious, devotional, and skilful harmonies as are to be found in this publication.

Elisha. From the German of Dr. F. W. KRUMMACHER, *Author of "Elijah the Tishbite." Revised by the Rev. R. F. Walker, A.M., Curate of Purleigh, Essex, and formerly Chaplain of New College, Oxford. Part I.* 8vo. pp. 208. Price 3s. cloth.

The lively imagination which glistens in every page of these sketches will ensure their popularity, and we hope that the spirit of piety that pervades them will render them useful. Where such exuberance of fancy is possessed, it would be too much to expect to find a very sober and profound judgment; but the discretion of the English editor has used the pruning knife advantageously. Some of the views of Elisha's history are new and impressive, and many passages in the work are exceedingly beautiful: we could not have voted for its suppression, but we do not wish to see a large importation of such intellectual *Eau de Cologne*.

The Multiplying of the Oil. By the Rev. F. W. KRUMMACHER, D.D. *From the German. By the Translator of "Krummacher's Parables."* 8vo. pp. 24. Price 2d.

One scene from the above-mentioned series, by an indulgent Editor, who allows his author to luxuriate uncontrolled.

Bible Thoughts extracted from CARYL. 1838. 32mo. Price 2s. cloth, gilt.

Of the many works which we have seen consisting of short meditations on detached passages of scripture, this pleases us the best. The eminent nonconformist from whose folios its contents are culled, wrote in a style well suited to the Editor's purpose: his phraseology is remarkably sententious and pointed, while his doctrine is solid and pure. We must make an exception to the first extract, which speaks of "the children of godly men being under the covenant of grace," and "the children of wicked men being strangers from the covenant;" but this is the only piece of unscriptural theology which we have observed. The external appearance of the volume is remarkably beautiful.

The Doctrine of the Person and Work of Christ. In a Course of Popular Lectures. By ERNEST SARTORIUS, *Professor of Theology in the University of Dorpat. Translated from the German.* Foolscap 8vo. pp. 137. Price 2s. 6d.

A series of lectures on popular astronomy furnished an occasion for the delivery of this course, in which the author proposed to "place in close connexion the theology of the stars

he theology of the cross, and show the
of harmony, as well as of contrast."
the Introductory Lecture however, we
scarcely any reference to this specific
se. Those which ensue are on the
of the divinity and humanity of Christ;
ie true humanity of Christ, and its
ral union with the Godhead; on the
anity of properties and condition between
livine and human natures in Christ;
rist's state of humiliation and of exalta-
on the love of God as the source of all
ness, and on sin which deprives us of
ness; on the difference between the law
he gospel, and the impossibility of ob-
g salvation by the former; on the satis-
n of Christ; on the method of salvation;
n the three offices of the Saviour, as
het, Priest, and King.

sional Exercises for the Communion. By
Rev. F. A. A. GONTHEIR, *late Minis-
of the Gospel at Nismes and in Switzer-
d. Translated from the French. With a
tch of the Life and Character of the
thor.* 24mo. pp. 132. Price 1s. 6d. cloth.

ie author of these meditations appears to
been a worthy man, but the work does
lisplay much mental vigour.

*ic Illustrations of the Bible History, con-
ning, The Conspiracy of Absalom, The Battle
Ephraim's Wood, and The Dispute between
Tribes after the Battle.* By the Rev.
HN HOLT SIMPSON, A.M., *of Pembroke
llege, Cambridge.* pp. 88. Price 3*s.* cloth.

*ic Illustrations of the Bible History, con-
ning, The Revolt of Sheba, The Famine,
he Pestilence, and The Usurpation of Ado-
jah.* 2 *Samuel* xx. 4, *to* 1 *Kings* iii. By
e Rev. JOHN HOLT SIMPSON, A.M. 8e-
nd Series. pp. 120. Price 3*s.* cloth.

hough the author of these pieces appears
have the power of writing harmonious
es with ease, he has, in our opinion, failed
roducing any thing half as poetic as the
natives in our common Bible. The natural
ss of the colloquies between David and
contemporaries which arrests the atten-
and awakens emotion, as given there, is
ating here, and the amplification of the
ts of the respective speakers by no means
pensates for its absence. Mr. Simpson
s not seem to be aware of the difficulty of
work he has undertaken: he would be
re successful if he were to apply himself to
h compositions as "The Advent," at the
l of the first series, and the "Hymn of the
gels" in the second.

*unt of the Proceedings of the Twenty-sixth
nnual Session of the Baptist Union, held in
London, April* 30, *and May* 1 *and* 3, 1838;
*with the Report of the State of the Denomi-
nation; and an Appendix, including a List of
he Churches.* 8vo. *pp.* 68. *Price* 1*s.*

So complete a statistical view of the Baptist Churches in Great Britain and Ireland, was never presented before. It illustrates the utility of the Union by which it is issued, and is highly creditable to the zeal and diligence of Mr. Belcher, to whom we believe that we are principally indebted for the comprehensive details which it contains. We are sorry to observe that the Treasurer's account is far from being in that prosperous state which the true interests of the denomination require.

Circular Letters from the Baptist Associations. 1838.

BEDFORDSHIRE. On the Duty of Men to believe the Scriptures. BUCKINGHAMSHIRE. On the Doctrine of Election. *By John Davies.* BRISTOL. On the Nature of an Association of Christian Churches, its Objects, and the best means of promoting them. *By William Jones.* EAST KENT. On Christian Effort. *By Daniel Crambrook.* WEST KENT. On Prayer Meetings. *By J. M. Soule.* GLAMORGANSHIRE. On the State of Religion in our Churches. *By T. Davies.* LINCOLNSHIRE. On Brotherly Love. *By W. Margerum.* MONMOUTHSHIRE. On Covetousness. *By T. Davies.* SOUTHERN. On the Duty of Parents. *By F. Trestrail.*

NEW EDITIONS OF APPROVED WORKS.

The Stage: its Character and Influence. By JOHN STYLES, D.D., *Fourth Edition, revised.* 18mo. pp. 210. Price 2*s.* 6*d.* cloth.

The Anabaptists of the Sixteenth Century, and the Baptists of the Nineteenth Century; containing a Chronological Account of the Origin, Principles and Practice of the latter; and shewing, that the first British Christians for Five Hundred Years were Baptists; that Infant Baptism originated at the same time as many other corruptions of the Romish Church; that Immersion was the mode of Baptism immediately and for more than 1300 *Years subsequent to the Apostles' time, and always has been, and is still, the prescribed manner of administering the Ordinance in the Protestant Established Church of England. Fourth Edition, Revised and Enlarged.* By W. T. BEEBY. 12mo. pp. 72. Price 10*d.* "Any Profits arising from the Sale will be given to a benevolent object."

Self-Examination. Second Edition, Revised. 18mo. pp. 172. Price 2*s.* cloth.

The Fruits of the Spirit; being a Comprehensive View of the Principal Graces which adorn the Christian Character. By JOHN THORNTON. 24mo. pp. 234. Price 1*s.* 6*d.* cloth.

The Temper Sweetened, Essential to Personal and Domestic Happiness. By J. THORNTON. Eighth Thousand. 24mo. pp. 88. Price 1*s.*

INTELLIGENCE.

CANADA.

THE Committee of the Canadian Baptist Missionary Society has just received an interesting letter from the Rev. Newton Bosworth, from which the following is an extract—

"It is to the more recent events connected with the work of God in Litcadie at the Grand Ligne, and the duties and prospects arising out of them, that we wish now to direct your more special regard. Soon after the commencement of the late rebellion in this province, the pastor (Mr. Roussy) and his flock, with the preceptress and many of her scholars, were obliged to make a precipitate flight from the station, and take refuge in Champlain, the nearest town in the United States.

"After a few months, when the insurrection was suppressed, they returned to their former habitations, but with the loss of most of their little property, and with the additional burden of a debt necessarily incurred to discharge the expenses of their removal; in consequence of which their sufferings have been very great. It is pleasing, however, to report that, since their return, circumstances more favourable than before have arisen to give encouragement to the mission. Obstacles and prejudices which opposed the progress of the gospel and of education, have very much given way, and our friends, amidst all their sufferings, are full of hope and energy as to the future.

"From the happy results of the labours of our missionary, in conjunction with those of Madame Feller, and the increasing attendance both on the preaching and at schools, it was determined, even before the rebellion broke out, to erect a plain building as a mission-house, to contain a school-room, which should serve also for preaching, and two or three rooms for the residence of Madame F. For this purpose, exertions were made here to provide funds, and it was resolved to apply to our friends in Britain and the United States to assist us in this important work. Letters were actually written to some friends in New York to interest them in the cause, when Mr. Roussy came over to Montreal to inform us, that Madame Feller had been invited to visit that city for the very purpose of communicating information on the subject, and availing herself of the generous offerings she had reason to expect from friends of the cause. This somewhat altered our plan. A deputation was immediately appointed to *confer with* Madame F. previously to her departure, and to arrange the best manner of proceeding. The deputation, consisting of brethren Try and Thomson, of Laprairie in conjunction with brother Milne, the sub treasurer, accordingly went over to the Grand Ligne, and obtained fresh information of a very interesting and encouraging nature. They learned that the sufferings of the persecuted flock had been much more severe than they had previously any conception of, both during their flight, and in consequence of it; that some of them had been in actual danger of starving, and many of the children were destitute of clothing. This latter circumstance, indeed was known before, and means were taken by friends in Montreal and Laprairie to supply the want. They learned also, on the other hand, that after the return of the fugitives, when the country had become quiet and reflection began to operate, a great change of feeling and behaviour was everywhere manifested. Instead of being injured or threatened with injury, our friends were rather welcomed back; at least, a considerable addition was soon made to the number of hearers when the gospel was preached; the juvenile and adult schools were also greatly increased; civilities, instead of abuse, were shown in almost every quarter, and Madame Feller found every house opened to her for several miles round; a circumstance of which she gladly availed herself for the purpose of doing good to the souls of her neighbours, by instructing them in the things which 'belong to their peace,' and rendering them personal benefit by her knowledge of medicine.

"This altered state of things, in conjunction with the invitation from New York, and the promise of assistance in that city, has modified and enlarged the views of the committee; and instead of the smaller erection, which had been estimated at an expense of about £150, we consider ourselves not only justified in attempting to enlarge the scale of our operations, but imperatively called upon to do so. It appears to us that an opening is made in the course of Divine Providence, for an extended and successful effort to make known the gospel among a large population; who, though they bear the Christian name, appear utterly destitute of the knowledge and power of Christianity. A plan has been prepared of a plain stone building, to contain two schoolrooms, to open into *one* for public worship, with other rooms, for the residence of Mr. Roussy, Madame Feller, and other

hers connected with the establishment, ie| a *colporteur*, for distributing the ptures among the French inhabitants. reful examination of the place and cir- stances, shows that such an erection ry desirable. The estimated expense tween £500 and £600 currency, beside urchase of the land, so that the whole y will be upwards of £600. Of this we hope to raise £200 in Canada; a ar amount we expect from New York, ame Feller having taken with her a of the building; and we hope for the inder from our friends in England. ly, when they reflect that many pre- s attempts have been made in vain to fit our Catholic neighbours, and that presents to us the cheering prospect of ss, our fellow-subjects at home will uffer it to languish or fail for want of support. It has struck us as probable if an appeal were made to the Baptist ches in Britain, through the medium of Magazine, or by means of a circular, a of the most wealthy of these churches t be induced to send their contributions ur treasurer or secretary for this express ose.

e intend speedily to send you a further rt of our proceedings. In the mean- , we commend this statement to your us consideration, and the blessing of ghty God.

the name, and on the behalf of
the Committee,
NEWTON BOSWORTH, *Cor. Sec.*

treal, May 28, 1838.

NE AND COLONIAL INFANT SCHOOL SOCIETY.

ie Committee have completed their gements for receiving into the institu- five married couples, and twenty single en. More than 100 Infant Schools ng been established during the last een months, the demand for Teachers been so great, that the Society has unable wholly to supply it. Teachers lso wanted for the West Indies. The y for a man and his wife is about £70, for a good female teacher, about £35, lodgings. Pious members of the Es- shed Church are particularly in request. ng the past month, four teachers have received for instruction, who had previously engaged to schools; two he Ladies' Society for China and the —three for the West Indies—and seven general service. Six Teachers have appointed to Schools. The Model ol in Grays Inn Road has about 230 ren in daily attendance; is open for ction during school hours, and shows improvement on the old plans.

The Committee have just published, "Model Lessons for Infant Schools," by the author of "Lessons on Objects," and twenty new Scripture Prints. Altogether, the Society appears in a state of great activity and usefulness.

FISHER STREET EMANCIPATION SCHOOLS AND ALMSHOUSES.

A numerous meeting of the friends of the negro, and supporters of the *Emancipation School and Alms Rooms* in Fisher Street, Red Lion Square (connected with the church in Eagle Street, and at which the *Rev. R. W. Overbury* presided), was held in the school-rooms on Wednesday, August 1st, to commemorate the termination of the Apprenticeship. The friends having taken tea together, the meeting was commenced by prayer and praise; after which, the Report of the Institution was read, whereby it appeared that more than 500 Boys had been received into the *British Day School*, since its commencement in 1834; and that in every respect, it was considered to be one of the most efficient in London. *The Sabbath School* consisted of from 200 to 250 boys and girls, and the twelve Alms Rooms were occupied by twelve aged pious females, who were extremely grateful for the asylum thus afforded them. The *income* of the institution was not yet equal to the unavoidable *expense* of carrying it on, and *additional subscribers* were urgently needed, there being a debt of about £100, which had annually accumulated, and was increasing.

The meeting was subsequently addressed by the Rev. Mr. Evans; the Rev. Mr. Durrant; the Rev. Mr. Overbury, and other gentlemen.

BAPTIST UNION.

At a meeting of the Committee of the Baptist Union, held at Fen Court, Fenchurch Street, August 7th, James Low, Esq., in the Chair, on the motion of the Rev. Joseph Belcher, seconded by the Rev. J. H. Hinton, A.M., it was resolved unanimously,

That this Committee, representing more than four hundred congregations and ministers of the Baptist Denomination, and deeply interested in the collection and circulation of statistical and other intelligence, have learnt with satisfaction that measures are in progress, tending to reduce and to equalize the rates of postage throughout the United Kingdom; and that they feel called on to declare their opinion, that by such a measure, the interests of morality and benevolence would be essentially promoted.

SELECTION OF HYMNS.

List of Grants to the Widows by the Trustees of the Selection Hymn-Book, at their Annual Meeting in June, 1838:—

WIDOWS.	RECOMMENDED BY.	AMT.
Mrs. A....	Rev. J. Driver, J. Dawson	£ 4
— J.... —	J. Edwards, W. Pickering ..	4
— A.... —	J. H. Hinton, T. Price.....	4
— P.... —	E. Steane, J. Dyer.....	4
— C.... —	J. M. Soule, E. Steane.....	4
— H.... —	J. Reynolds, R. Saunders....	3
— S.... —	G. H. Orchard, J. King.....	3
— C.... —	W. Gray, E. Williams	3
— H.... —	Dr. Price, E. Steane.....	3
— A.... —	W. Watton, J. Porter.....	3
— W.... —	E. A. Claypole, W. Williams	3
— M.... —	E. Davis, W. G. Lewis.....	3
— S.... —	B. Evans, R. Harness.....	3
— W.... —	J. M. Soule, J. Davis.....	3
— G.... —	J. Jordan, J. Foster	3
— G.... —	Dr. Murch, W. Groser.....	3
— E.... —	J. Whittemore, S. Hillyard..	3
— P.... —	S. Green, J. Dyer.....	3
— C.... —	W. Upton, H. Burgess	3
— C.... —	W. Sycklemore, G. Moulton	3
— F.... —	J. B. Cox, B. Coombs.....	3
— D.... —	J. James, D. Jones	2
— H.... —	C. Elven, J. Sprigg.....	2
— W.... —	E. Theobalds, Dr. Cox.....	2
— L.... —	J. Fry, E. E. Elliott	2
— P.... —	W. Yates, J. Preece	2
— T.... —	J. Foster, J. Jordan.....	2
— R.... —	J. James, D. Jones.....	2
— P.... —	J. M. Chapman, S. Davies ..	2
— B.... —	J. Fry, E. E. Elliott.....	2
— C.... —	G. H. Orchard, H. Burgess..	2
— A.... —	J. Trimming, J. Whittemore	2
— F.... —	W. Jenkins, C. Thompson...	2
— H.... —	M. Kent, W. Keay.....	2

It was resolved unanimously,

"That a handsomely bound copy be presented to each of the Ministers who so kindly answered the letter of the Trustees, and two copies to each member of the revising Committee, as an expression of the thanks of the Trustees for their valuable assistance; and also that two copies each be presented for the use of the Bristol, Bradford, Stepney, and Abergavenny Academies."

NEW CHAPEL.

STANNINGLEY, YORKSHIRE.

On Friday, August 10th, 1838, the Baptist chapel at Stanningley, near Bradford, York, was re-opened after enlargement. The Rev. J. E. Giles, of Leeds, preached in the morning, from Hebrews xii. 24; the Revs. H. Dowson, and T. Steadman, of Bradford, in the afternoon and evening—the former from Matt. xi. 5, "The poor have the gospel preached to them;" and the latter from 2 Sam. xxii. 31, "The word of the Lord is tried." From the state of the weather, and other causes, the attendance was thin, but the collections amounted to the liberal sum of £40. On the following Lord's-day, the Rev. Mr. Casewell, of Horsforth, preached in the morning from Phil. i. 21, and the Rev. M. Saunders, of Haworth, in the afternoon, from Num. x. 29, and in the evening from 2 Cor. x. 4. The congregations were overflowing, and upwards of £45 were collected. It is hoped that the collections of both days will be augmented to £100. Stanningley is a large manufacturing village, about mid-way between Bradford and Leeds, and has been notorious for wickedness. In the year 1827, a small chapel was built, 13yds. by 11yds., and subsequently a church was formed in it. In November, 1834, its first and present pastor settled amongst them, and his labours having proved highly acceptable and useful, an enlargement was deemed desirable. The present place is 21 yards by 13, galleried all round. The church has increased from 15 to 47 members, since Mr. Jordan's settlement. There are also two school-rooms, and a dwelling-house attached. The people are poor and unable to do much in a pecuniary way, but they are active and public-spirited; and their present effort to second the views of their worthy pastor, and meet the increasing necessities of the neighbourhood, is truly laudable, and deserving of imitation by other ministers and churches. May the Lord increase them more and more!

ORDINATIONS.

BACTON, NORFOLK.

The ordination of the Rev. Charles Green, as pastor of the Baptist Church at Bacton, took place on Tuesday, July 3rd. The Rev. J. Venimore, of Ingham, gave the introductory address, from Rev. i., latter part of the 20th verse: "The seven stars are the angels of the seven churches," &c. Rev. William Baker (former pastor) then gave a statement of his reasons for resigning his charge, and the causes which led to their present pastor coming among them; Rev. W. Spurgeon, of Neatishead, received the confession of faith, and offered the ordination prayer. Rev. H. Betts, of Yarmouth, gave the charge to the minister, from Prov. xi., latter part of 30th verse, "He that winneth souls is wise." Rev. J. Puntis, from Norwich, preached to the people from Philippians ii. 1—6 verses. The devotional parts of the service were taken by the Rev. Messrs. J. Humphrey, of Worstead; Powell, of Salehouse; and Sadler, of Ludham.

The day was remarkably fine, and the services truly solemn and interesting."

SHARNBROOK, BEDS.

On Wednesday, August 8th, the Rev. T. Williams, late of Tredegar, Monmouthshire, was recognized as pastor of the Baptist

church at Shambrook. After prayer by the Rev. Mr. Hall, of Carlton, the Rev. G. H. Orchard, of Steventon, delivered an introductory discourse, and asked the usual questions; the Rev. W. Gray, of Northampton, gave the charge; the Rev. J. H. Brooks, of Ridgmount, addressed the church; and the Rev. T. King, of Bedford, concluded by prayer. In the evening, the Rev. J. Whittemore, of Rushden, prayed; the Rev. Mr. Lord, of Woollaston (Indep.), preached; and the Rev. Mr. Worth, of Harrold, closed the delightful services of the day.

BOSTON, LINCOLNSHIRE.

The Rev. Abraham Burdett, late of Oadby, Leicestershire, having accepted the pastoral charge of the church worshipping in Liquorpond Street, Boston, commenced his stated labours there on the 12th of August.

The Rev. Thomas Bliss, of Trinity College, Dublin, has received a unanimous invitation from the Baptist Church at St. Ives, in the county of Huntingdon, and has commenced his pastoral labours with flattering prospects of success.

RECENT DEATHS.

REV. JAMES KNIGHT.

The death of this respected servant of Christ, which took place last December, not having been recorded in this work, the following brief account of him will be acceptable to many of its readers, by whom he was known:—

Mr. Knight, who sustained the pastoral office over the Baptist church, in the village of Little Staughton, Bedfordshire, more than thirty years, discharging its duties in a very honourable and exemplary manner, was deprived by death of both his parents, at a very early age. His heavenly Father, however, watched over him, and he was, while young, brought into the enjoyment of Christian fellowship with the church at Portsea, then under the pastoral care of Mr. Horsea. By that church he was called to the ministry, at the same time as his friend and companion, the late Rev. Joseph Ivimey. In October, 1806, he was ordained at Staughton, where his labours were for many years greatly blessed to the conversion of sinners and the edification of the church. In January, 1836, he had a severe illness, from which he never entirely recovered. He was finally laid aside in October last; but during the whole of his confinement, his enjoyment of spiritual consolation was delightful, and very many sentences fell from his lips which have left a deep impression on the minds of those who were around him. On the evening of the 4th of December, it became evident that he was rapidly sinking. In answer to Mrs. Knight's inquiry, whether Christ were now precious to him, he said, "Bless you, my dear! His name is all my trust; on him I rely. I could not speak to you just now; I wanted to talk to you all, to speak the honour of his name, with my last labouring breath, and it is labouring breath." He then said, "I shall soon be worse; Lord Jesus, receive my spirit. Come quickly, Lord Jesus, come quickly." Having taken an affectionate leave of Mrs. Knight and her two daughters, he said, afterwards, very faintly, "Come, Lord Jesus, come quickly!" gave a faint sigh, and expired.

Mr. Knight was interred in the meeting house on the twelfth of December, when his remains were attended to the grave by the neighbouring ministers. Mr. Morell, of St. Neots, preached on the occasion; Mr. Hawkins delivered an address; and Messrs. King, Hinde, and Orchard, engaged in the devotional services. On the morning of the interment, while the family was waiting for the arrival of the ministers and other friends, Mrs. Knight received the affecting intelligence of the death of a beloved daughter, Mrs. John Heygate, of Elkington, under circumstances peculiarly distressing. This unexpected communication imparted additional solemnity to the scene, and filled the family with poignant anguish. The following article is illustrative of their loss.

MRS. JOHN HEYGATE, ELKINGTON.

A brief memoir of this pious female will prove most interesting from her own writings.

"It was my high privilege," she writes, "to have pious parents. My dear mamma often used to converse with us upon religious subjects, and pray earnestly with us, individually, and alone, upon these occasions. The impressions made by these affectionate methods, occasioned frequent tears, and a wish to be pious. But I felt, at times, my heart to be too hard to sorrow seriously for sin. The emotions of grief which I felt in these tender years arose, more from a fear of punishment, that awaited the finally impenitent, than from any inward aversion to the evil properties of sin. I feared at times, in going to sleep, that I should awake in misery. Two impressive dreams, about the last judgment, occasioned some uneasiness, but these impressions wore off. When I attained my eighth year, my mind was impressed with,

"Could I but read my title clear,
To mansions in the skies,"

I should be indeed happy; and at the same time I wondered at the complacency of my worldly friends, in taking so much pleasure in the vanities of the world; but such indi-

viduals were destitute of vital religion. I used to be particularly pleased to attend female prayer-meetings with my dear mamma, and hope I enjoyed more in their society, than in the company of the world. My conscience told me, their company was the most profitable. My dear papa, (Mr. Swannell, of Radwell, Bedfordshire) died while I was young, so that I was incapable of estimating the irreparable loss; but when I attained my twelfth year, I was brought under the fostering wing of the Rev. James Knight, of Staughton, to whom my mamma was united in the tender ties of conjugality.

"I felt grieved in leaving Bedford, and this sorrow was increased by my separation from two or three young friends, especially the loss of the society of Miss F. K. By being transferred to Staughton, I was again brought under the guardianship and into the society of *a man of God indeed!* His appeals to us children, at different times, respecting the state of our minds, and his pious exhortations, were, I trust, not wholly lost, at least, I hope at times I felt somewhat benefitted. Papa, in his ministerial capacity, was often called to administer instruction and consolation to dying persons, or mingle his prayers with the groans of hitherto careless sinners, who had delayed seeking the Lord, until a death-bed reminded them of a judgment to come. These scenes, on some occasions, were peculiarly affecting to me, who was permitted to accompany my papa, while I regret, some of those opportunities were so little regarded by me. How stubborn, Oh, how dreadfully hard must the heart be, not to be impressed with death-bed scenes! The pious people of Staughton used to converse with me, at times, while I was the object of others' solicitude.

"I remember a Mr. Simpson, late of Bythorn, now in America, preaching at Staughton, concerning Jacob being left alone with God. This opportunity was, I trust, blessed to my soul. I felt that night such pence and joy as I had never experienced before. Jesus seemed precious to my soul. This comfortable state of mind was of short duration. My recollection does not serve me, to say whether I had deep views of my sins, but I remember I felt a love to the Redeemer, and to prayer. A friend, Miss I., conversed with me familiarly about my eternal welfare; dear young friend, I hope her counsels were not altogether in vain! Some time after, I was led into gay company, which had a dissipating influence on my mind. In order to reconcile myself to these pleasures, I indulged the thought, '*if I was one of the elect, I should be saved, and if not, it was useless myself to seek.*' This temptation, the great adversary of souls tried to persuade me to believe, and I seemed to be led a willing captive, and for some time lived in a deplorable state of departure from God. One day, I was in apparent danger, when my mind was impressed with my erroneous views on the doctrine of election: such views I saw would do to live by, but not to die by. If I am called away, I said to myself, I shall be like the sinking mariner,—catching at any little plank in hopes of reaching the shore.

"Providence now called me to reside with my brother, at Pavenham. I felt, at first, undecided as to where I should worship, there being four places of worship around, of similar distance from my home. I knew some of the ministers, but not the one at S. My mamma and I visited S. on Sabbath morning, where I did not feel at all reconciled. But after circumstances led me to attend the interest at Steventon."

We take leave to observe, here, the steady, prudent, and truly Christian spirit evinced by Miss Swannell among the Baptist friends at S., raised in all feelings of esteem, but her timorous soul prevented her embracing the privileges of the Lord's family.

Her attention was now directed to religion, and she read and conversed, to gain correct views of the system of redemption by Jesus Christ. After much conversation, and being truly satisfied of her genuine piety, she was enabled to give to the church a declaration of her faith.

October 30th, 1835, the following minute was made in her diary:—"A church meeting was held at Steventon, where I was enabled to declare myself on the Lord's side, and to tell the Lord's people the exercise of my mind; I trust in his strength. If I have been led into error through sin and unbelief, O Lord, in the multitude of thy tender mercies, cause me to see wherein I have erred, and to turn unto thee, and live.

'A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all.'"

She continues her statement, by observing, "Hoping to receive a divine blessing in the path of duty, I, this day, November 1st, have been baptized at S. by my dear, good Pastor, Mr. O. The Lord reward him abundantly, for his work and labour of love.

"At the water side, I was strengthened to go through the ordinance comfortably. I did not experience that joy and peace in believing, as some have (Acts viii. 39), and which I hoped for; the disappointment exceedingly distressed my mind afterwards, lest I should have deluded myself with a mere show of religion, and that my hopes of being a Christian had resulted from a perturbed imagination. My dear mamma and uncle were with me, and consoled me under my doubts.

"1836, first sabbath in the new year, I was rivileged to sit down at the Lord's table, at taughton, with my dear mamma, while apa dispensed the sacred symbols. I trust was a profitable opportunity.

"April 30th, 1836, this day I was united i the closest earthly tie to my dear Mr. ohn Heygate, Elkington."

Mrs. Heygate now attended the ministry f Mr. Isbip, of Yelvertoft, where she evisently enjoyed much of the Lord's presence. ieir duration on earth has exemplified se words, "In the morn it is green, in the rening it is cut down." She was suddenly rested by disease, and was considered in se most eminent danger. Aware of her ritical situation, she was composed, and hen near death, she sung, and requested thers to aid her devotions and joy. Her nd was peace. She departed for glory, ec. 9th, 1837, aged 26 years.

The principal source of grief to Mrs. H. as the influence of the fashionable world n her mind. She felt this to be her besetng sin, and with a determined guard gainst its encroachments, she often discovrd its intrusive influence, and deeply bewailed the vanity of her mind.

She was a young woman of superior mind, ossessed a great portion of prudence, more han falls to the lot of many, her superiors n years. Her first intercourse was not so nuch calculated to attract, since her piety preserved her from those compliments which verge on falsehood. Her disinterested course always endeared her person to those who had a slight acquaintance. Her excellency, and firmness to her principles, are allowed by those who had the happiness of her friendship. She is taken away, and has left an affectionate husband, to bewail an irreparable loss. G. H. O.

REV. J. D. KNOWLES.

Died at Boston, U. S., at the age of 40, of the confluent small pox, the Rev. James Davis Knowles, Professor of Sacred Rhetoric in the Newton Theological Institution, and Editor of the Christian Review. A Memoir of Mrs. Judson which he published in 1829, and a Memoir of Roger Williams, subsequently, made him known as an able writer. "We can think," say the present conductors of the Christian Review, "of other good and useful men, the death of any one of whom would be a calamity; but we know of no one whose relations to the cause of God and truth are so multiplied, and whose sudden removal would be felt at so many points, or be more sincerely and generally deplored."

MR. CRESCENS SMITH.

This valuable Deacon of the church at Blockley, Oxfordshire, was removed by death on the 31st of July.

CORRESPONDENCE.

To the Editor of the Baptist Magazine.

Dear Sir,—I have perused the letter of the Rev. G. H. Davis, respecting Ireland, which was inserted in your last number, with deep interest; as, during a tour through the Emerald Isle, in the month of September last, my sympathies were awakened on behalf of the benighted millions of that interesting country; and, in the course of my journey, I had opportunities of hearing and witnessing much connected with the operations of the Baptist Irish Society, and of ascertaining the need of increased exertions on behalf of the spiritual interests of the sister Island.

From the united testimony of Christians of all denominations, I am led to believe with Mr. D. "that the Baptist Irish Society is the most valuable, according to the extent of its means, of the many instituted in Erin's behalf." Still those very persons stated it as their firm conviction, that much more good would result from its agency, if preaching the gospel to the people were not considered as a secondary rather than the primary object of the Society.

From personal observation I am assured of the perfect accuracy of Mr. Davis' statements, respecting the circumstances of the various denominations of Protestants in Ireland; nevertheless, I trust, he will bear with me if I venture to dispute the grounds on which he has arrived at the conclusion, that "schools and readers are the only effectual means the circumstances of the country permit your Society to adopt for its improvement; and that "preachers, unless as superintendents of the schools, &c., are a very unnecessary and almost useless expense." I believe, Sir, that in all that relates to religion, we are too prone to consult expediency rather than the revealed will of our Lord; and that in all ages an undue attention to that, which human wisdom has pointed out as the most likely means to secure the end, has, in great measure, superseded an humble dependent perseverance in the path of duty pointed out by the finger of unerring truth, and consequently has retarded, rather than accelerated, the attainment of that end.

The means which God has appointed for the evangelization of the world, and the overthrow of the man of sin, are revealed in the commission which our Lord gave to his apostles and disciples, to go and preach the gospel to every creature. It having "pleased God, by the foolishness of preaching, to save them that believe," and wherever this command has been faithfully obeyed, the end has always in measure been obtained. I am not aware, Sir, that we have, in the word of God, any directions by which we may, under any circumstances whatever, from our ideas of expediency, substitute another mean as the primary one, in lieu of the preaching of the gospel; therefore I consider our esteemed brother's earnest protest, against a mode of procedure which is in accordance with the revealed will of God, ought not to be listened to by the Committee of the Baptist Irish Society; on the contrary, that the Society will be led to devise liberal measures for the securing of efficient preachers, in all the large towns and cities of the island. I am happy to learn, from undoubted authority, that the Society has not relinquished a school, nor discharged a single reader, in order to increase the number of preachers, neither does it intend so to do; on the contrary, that it is increasing the number of daily readers. True it is, that some schools supported by the Society have declined, but the reason is well known; they have not kept pace in improvement with other schools in their neighbourhood; and, in many instances, the national commission schools have been established in the immediate vicinity, and within the scope of their operations, and have thus entirely superseded them. I think, Sir, the large increase of the means of sound instruction, which the establishment of the National Commission Schools has afforded, should induce the Society to increase the number of itinerant preachers, to occupy the ground which will thus in measure be prepared for the reception of the good seed of the kingdom. From personal observation, I think, Sir, that a great analogy, in many respects, exists between the condition of the Irish Catholics and that of the Hindoos; both are (to a degree that far surpasses the ideas generally entertained) under the dominion of an intolerant priesthood. Yet the gospel has been preached with much success to the latter; and has, during the last twenty years, effected so much toward the overthrow of idolatry, that the most sanguine friends of missions declare their expectations have been far more than realized; proving to a demonstration, that however appalling the difficulties in the way of preaching the Gospel may be, yet that persevering obedience to the laws of Christ, will eventually surmount them all, and prove the most efficient means of securing the spiritual welfare of a superstitious and priestridden people. It is the opinion of the majority of those pious and zealous friends to the Redeemer's cause, with whom I had the pleasure of association in Ireland, that the Baptist Irish Society should have an efficient minister and a chapel (however small), in all the large towns, by this means a congregation would be gathered, and a church formed. The latter in its beginning might not be more numerous than the one we read of in the house of Aquila and Priscilla, but this would be of great and incalculable use in furthering the efforts of the Society, and would assuredly, like the little leaven, spread its influence around. There are stations which have cost the Society much for years, where *apparently* no fruits are found, although I would not for a moment suppose, that much good has not been done. Take Limerick for an example, where Mr. Thomas is stationed. Let a traveller, visiting that city, be desirous of ascertaining what are the fruits of so many years' indefatigable labour in that neighbourhood, and what will he discover as the result? nothing in the whole city, absolutely nothing. Yet this is not the fault of the agent; Mr. Thomas has been a faithful servant of the Society, but there is no meeting-house, no Baptist church, no traces that a Baptist minister lives in the place. If years ago, at the very home of the itinerant, a small chapel had been erected, I venture to assert, that long before this there would have been a flourishing Baptist church in the place, and, consequently, the members of that church would have watched, with eager anxiety, the first appearing of any success that might have attended the labours of their pastor, among the Catholic population around them, and have been co-workers with him.

I would respectfully suggest to the Society, that it is desirable to secure the hearty co-operation of all ministers of the denomination in Ireland. This, I have reason to believe from what I heard there, has not been sufficiently attended to; and, I fear, undue influence has been used to prevent it. A corresponding local committee would, I conceive, be of essential service to the Society. Dublin itself has not received that attention which I think it has a right to claim. There are the elements of a good Baptist cause in that city, and our brethren there are doing all they possibly can to ensure it; but they need our fraternal aid. I cannot help indulging the pleasing idea that the Baptist Irish Society will, by a change of measures, secure a greater measure of usefulness, and that the report of our brethren who have lately visited the Emerald Isle will induce

Committee to adopt a more vigorous arse, as it respects the preaching of the spel throughout the length and breadth of land.

I am, dear Sir,
Yours sincerely,
J. STATHAM.

ersham, Aug. 14, 1838.

To the Editor of the Baptist Magazine.

ITH SOCIETY FOR THE RELIEF OF AGED OR INFIRM BAPTIST MINISTERS,

Dear Sir,

Will you allow me to direct the attention your readers to the present state of this cellent institution. I fear that it is losing uch of that countenance and support hich it was once accustomed to receive om the denomination at large, and that en the members of it are not sufficiently ive to its interests, since for several years arcely any of them have attended the neral meetings, which have usually only nsisted of something less than half a zen members of the Committee.

The dividend apportioned this year to ch of the claimants is, £6 9s. 6d. This m it must be confessed is very small, and ot at all adequate to the wants of aged and nfirm Baptist Ministers, and not at all in haracter with the society's accumulated ealth and capabilities for usefulness. With a very little exertion on the part of ach member, and without disturbing the ules which regulate the distribution of the nnual income (I offer no opinion as to the ropriety of so doing), I am persuaded hat the society might yield every year to ach of its claimants more than three times hat amount.

An annual collection from each of the hurches whose ministers are beneficiary nembers would greatly augment the funds. In some cases this has been done, and that t has not been done in more is a circumstance nuch to be lamented, and worthy the consideration of all who feel interested in the society's welfare. It is likewise important to observe that had the subscriptions been paid this year in the month of June (when they are properly due), the income would have been three hundred pounds, and consequently two-thirds of that income would have been divided amongst the claimants. As it was less than three hundred pounds, only one half according to the rules, was so disposeable. This, however, may be a useful hint with regard to the future; let each annual subscription be paid next June, and great advantage will accrue to those who shall claim the benefits of the society.

The rules in general are I think well considered and well fitted to insure the permanent existence and increasing prosperity of the institution, and yet there is one of them at least which might be altered with considerable propriety. The first rule provides that no person can become a *non*-beneficiary member without subscribing a guinea a year; thus a numerous class who might become five or ten shilling subscribers are excluded from membership and from any participation in the management of affairs. Such a regulation, while it is founded on no right principle, cripples the exertions of the society, and renders it unlike nearly all other societies of a similar kind.

I must likewise regard it as an evil that the committee appointed year after year should consist of persons scattered all over the country, or, *rather that so very few of them should reside in Bath where the meetings are accustomed to be held.* A very great majority live at a considerable distance from this city, and many of them more than a hundred miles away from it. Under these circumstances it is scarcely reasonable to expect that all of them or any considerable part of them should meet together even once a year, and the fact is, that a quorum of this committee has not met for some years. I need not say that such a state of things must be productive of anything but good to the practical and beneficial working of the society's affairs. In making this communication I am induced by nothing else but a desire to promote the interests of an institution which, with a funded capital of £3,600, will, I have no doubt, very soon rise into a character of greater importance, and of greater usefulness to the aged or infirm ministers of our denomination. Some remarks in this letter will appear unintelligible to those unacquainted with the rules; but Rom. vii. 1.

I am, dear Sir,
Yours truly,
A BENEFICIARY MEMBER.

Bath, Aug. 9, 1838.

To the Editor of the Baptist Magazine.

DEAR BROTHER.—I have just received the Report of the Society for the Relief of Aged or Infirm Baptist Ministers for this year; and have been struck with one item in the Treasurer's Account, of which, through you, I beg to ask for an explanation. It is as follows:

Purchase of £100 3¼ per cent. stock—£154. 10s. 2d. The price of this stock is now about £101; nor can it ever have been so high as £154. It is evident there must be some mistake, though, from going through the account, it is not obvious where the mistake lies. It is at all events important it should be rectified, and, as this is a public Society, in a public manner.

AN OLD MEMBER.

London, Aug. 11, 1838.

To the Editor of the Baptist Magazine.

Dear Sir.—I have been for some time thinking on a plan, which, perhaps, if carried out, would serve our denomination, and go a great way to accomplish the objects which our dear brethren belonging to the "Baptist Union" so much desire. I have thought that much interest would be excited, if we could have among us as a body a triennial convention, to be held in some central city or town. It might be urged, that many of our dear brethren would not be able to bear the expenses connected with journeying, and the plan which I would propose, and by which a fund should be raised to meet the application of any minister, would be this: Let each county form itself into an auxiliary, and let every member of each Church in such county, be requested to subscribe twopence a year towards what might be called the Baptist Journey Fund. The Parent Committee might be formed either in London, or Bristol, or elsewhere, and on a day to be nominated in every year, let each county Treasurer remit to the Treasurer of the Parent Society, the amount of sums received. A receiver of the twopence per member would, of course, be appointed in each Church. These amounts would, I am persuaded, meet all the demands, and the Institution itself would give each member subscribing to feel, perhaps, a greater interest in the affairs of our denomination. Many ministers whom Providence has blessed with property would not apply to the fund, while many rich members would not limit their subscriptions to twopence per annum. The bringing together so great a number of ministers as would be induced to attend, would, I doubt not, lead to most delightful results. We have tried the plan here proposed, in our Devon and Cornwall association, and we have always been able to pay every demand, while a large balance has been left. I have mentioned what I have thus written to many ministers, and they urge me to write. Should you think proper to insert this communication in your magazine, perhaps others might be able to propose some more desirable plan; but I think if brethren could be brought together as thus proposed, the interests of every institution, connected with our denomination, both Home and Foreign, would be much benefited.

In the hope, dear Sir, that what I have suggested may lead to the object desired,

I remain, Yours most affectionately,

Joseph Spasshatt.

Redruth, August 7th, 1838.

EDITORIAL POSTSCRIPT.

The Rev. C. G. Sommers, Corresponding Secretary of the American and Foreign Bible *Society*, has just arrived in this country, *bringing* with him a new proof of the *zeal and friendship* of the conductors of that institution, in the shape of an additional grant to our oriental translations. At the last meeting of the Board at New York, it was resolved, he states, that the sum of five thousand dollars be granted to the missionaries under the direction of the London Baptist Missionary Society, to aid them in printing and distributing the sacred Scriptures in the following languages: For the Bengali, 1000; for the Sanscrit, 1000; for the Hindosthanee, 1000; for the Orissa, 1000; and for the Armenian, 1000. On this occasion, Mr. Sommers accompanies the President of the Upper Canada Baptist Missionary Society, the Rev. William Rees, pastor of the Baptist Church in Brantford, who comes to call the attention of the British public to the spiritual destitution of that province. These two gentlemen are commended in strong terms to the confidence and sympathies of the churches here, by the Rev. Spencer Cone, as chairman of the Executive Committee of the American Baptist Home Missionary Society. We wish that their success may correspond to the urgency of the object they have in view.

The most recent intelligence from Jamaica is cheering in its aspect. It is evident that the emancipated negroes will still need the protective care of their friends: some of the proprietors exhibit an inclination to annoy and impose upon the people under them. But many of the most influential in different parts of the country have declared their determination to act towards their labourers on the strictest principles of equity, and have submitted to the remark of neighbouring missionaries their calculations and proposals relative to a scale of wages. One of our brethren in the southern part of the island writes:—"The people in general are looking forward with intense interest to the first of August. The morning is to be ushered in here by a thanksgiving-meeting at an early hour. At ten o'clock there will be a regular service, when I expect there will be at least 6000 persons assembled, notwithstanding similar services will be held in the country." Another, in the north, says, "We intend to have a midnight meeting, and usher in the first moments of deliverance by imploring the blessing of our heavenly Father on the change. I shall also lay the corner-stone of a new chapel at Gurney's Mount, which is to be eighty feet by fifty. My time is now very fully occupied; almost all the managers of properties, &c., are sending to request that I would assist in fixing scales of wages, &c., with their people; and, I am happy to say, that the majority of them evince a disposition to act fairly to their people, and meet by a liberal conduct the altered and improved spirit of the times."

MISSIONARY HERALD.

CCXXXVII. SEPTEMBER, 1838.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the Ministers or Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

MONGHYR.

Our last communication from this station bears date 19th December, 1837. Mr. Leslie, at that time, continued to suffer under considerable indisposition, although not such as to prevent his engaging in Missionary duties. Mr. Moore had removed from Monghyr, with his large family, to Simka, a distance of one thousand miles; which renders it additionally desirable that help should be sent to Mr. Leslie without delay. Mr. George Parsons has been accepted with this view, and will embark, it is expected, for Calcutta, early in the present month.

In the letter we have mentioned Mr. Leslie states:—

We have had, during the last three months, a very interesting case, in an old native woman, who, after having applied for baptism, and been mentioned to the church as a candidate, was suddenly taken from the midst of us by cholera. She had been attending, for two or three years, the native chapel; but was, I can hardly tell how, entirely unnoticed by, and unknown to me. The Lord, however, had been noticing her; and had, I have every reason to believe, made her a subject of his converting grace. When she came to me, I was surprised, both at the depth of her experience and her knowledge; and, on making inquiries as to her character, I found that she was one who exhibited no small degree of the spirit and conduct of a real Christian. I readily, therefore, proposed her to the church; but, before the time of her probation had expired, God took her unto the church above. She was quite sensible during the attack, and died trusting, nay rejoicing in Christ.

I have also established during the last two months another school, taught solely by a native Christian. This is now the second school which I have been able to establish upon this plan. A few years ago I could get no children to attend the native Christians. I am, however, much tried in various ways by the schools, and have comparatively little satisfaction. I attend myself occasionally, and catechize and instruct the children in the doctrines of the gospel.

DIGAH.

Extract of a letter from Mr. Lawrence to the Secretary, dated Digah, Feb. 3, 1838.

I am thankful that I have had nothing more than occasional interruptions in my regular duties since the commencement of last year. Our Hindustan worship with the native Christians and others every morning, our services in the chapel on Sunday mornings, and prayer-meetings on Thursday evenings, as well as our regular English services, have been constantly kept up. Also there has been preaching and distributing tracts, more or less, almost every day, in the streets and lanes of the neighbourhood. With regard to the success which has attended these efforts, painful as it is, I must still write in the language of complaint. I have been sometimes led to hope that good impressions have been produced, and I have felt encouraged for a time; but, like an untimely blossom, these impressions have soon withered away, and I have still to mourn that there is no fruit to be gathered in. But, while I grieve over the want of converts from my own neighbood, I trust I can rejoice over one gathered in from a distant part of the wilderness, who is as a first fruit of my labours On the 1st instant, I had the pleasure of baptizing the native respecting whom I have mentioned something in my former letters. His name is Baldéo; a native of Farakábád, and of the Rajpût caste. He is a man of not much intelligence, but, I believe, thoroughly sin-

cere. He has been with me about two years and a half, during which time his moral character, so far as I can ascertain, has been irreproachable. And, for the last twelve months, I have had reason to hope that he has experienced the power of true religion. He threw up his caste after he had been with us a few months, and desired baptism; but then I was not satisfied that he acted from right motives. He has since been urgently entreated by some of his friends and relatives to return to them, with the prospect of being better off in worldly things than if he continued with me, and has experienced a great deal of ridicule and abuse from the people of this neighbourhood who know him; yet he has remained with us, unflinchingly avowing his determination to be a Christian. I have delayed his baptism, principally, because I wished to be well satisfied first of his sincerity, and partly on account of the severe affliction which he experienced previous to his coming among us. His affliction was occasioned as follows. He had been sent on board a boat by one of the Insurance Companies in Calcutta, in charge of insured goods despatched to the Western Provinces; and, having observed some fraudulent proceedings of the boat people, he remonstrated with them, and threatened to report their conduct if they persisted. They at first endeavoured to persuade him to become a party with them, but, not succeeding, they became embittered against him, and formed a plot to murder and throw him overboard, and report to his employers that he had been taken ill and died on the way. The fear occasioned by the discovery of their murderous intentions, combined with a general derangement of health, and the distress of mind he laboured under at that time, produced by his having failed to observe all the superstitious ceremonies enjoined by the sacred book he had adopted as his guide, drove the poor fellow raving mad. In this state he was sent to the Native Hospital at Patna, where he remained seven months. On his recovery and dismissal from this place, he came to Digha Farm, in the hope of finding some employ; and, shortly after, he met with Hurridas reading the Scriptures by the road-side. His curiosity was in the first place awakened to know what the Scriptures contain; and, as he afterwards continued to read and examine them with me almost daily, his judgment became convinced; and, eventually, I think I can say with confidence, his heart became converted to the Lord Jesus Christ, in whom he has now publicly professed his faith and confidence. Oh! that "he may hold fast the beginning of his confidence steadfast unto *the end.*"

Since the commencement of November, I have visited the annual Mélór at Hadjipore, and many of the neighbouring towns and villages. Some of these places I have regularly visited for the last four years during these seasons; and many of the natives who have taken books, and with whom I have previously conversed, recognized and visited me for religious conversation. With some of these persons I have been occasionally much interested; but, alas! it is very painful to observe, even in the most pleasing cases, a perfect insensibility to the evil of sin, and the necessity of the atonement of the Son of God. Their confessions of sin are uttered with such manifest apathy as leaves no ground to suppose that they ever make the evil of sin a subject of deep serious concern. At Arrah, two Mussulmans came to me, and stated that they had read the Gospel, and were convinced that Jesus Christ is truly the Son of God and the Saviour of men, and they were determined to become Christians. "Can you," said they, "give us some advice? You must be aware that, in taking this step, we shall be persecuted, and cast off by our relatives and friends, but if you can assure us that, when cast off, we shall be protected and provided for, we will hesitate no longer." I pointed them to the case of the first Christians, and exhorted them to imitate their example as far as they could, and they would assuredly find that Jesus Christ was faithful to his word (Luke xviii. 29, 30). They appeared serious; but there was something vague and indefinite in many of their replies to my questions, and an appearance of a calculating spirit, so that I have little confidence in their sincerity. What was their real motive I know not, as they appeared men in respectable circumstances. When I left Arrah, they said, I should soon see them at Digha; but I have yet seen nothing of them, though more than a month has elapsed.

Three weeks ago, I set out on a journey to Gyah, but my buggy broke down on the road, and I was obliged to return. I have had it repaired, and next week (D. V.) I purpose to start again. May I find in that high place of idolatry some who are willing to receive the knowledge of the "true and living God, and Jesus Christ whom he has sent, whom to know is life eternal!"

I am happy to say, that my charge at Dinapore continues to afford me much pleasure. I do not remember that we have had any additions to the church since I last wrote you; but I trust the members continue to grow in the spirit of genuine piety, and enjoy much of the presence and blessing of God.

JAMAICA.

While the friends of justice and humanity throughout the empire are rejoicing at the triumphant issue of their efforts to achieve the complete liberation of our long-oppressed fellow-subjects in the West, it must be remembered that this event greatly increases the necessity of enlarged provision for their spiritual necessities. We have just received a forcible representation on this subject from our zealous brethren on the north side of Jamaica, which we lay at once before our readers. It will be remembered that, in this district, our mission is better supplied with labourers than in any other on the island; so that, if six be needed there, it is even painful to calculate the whole number wanted for this island alone. Truly, *the harvest is plenteous, but the labourers are few!*

Falmouth, June 7, 1838.

REV. AND DEAR SIR:—

Your Missionaries residing in the north-west section of the Island of Jamaica take the liberty of addressing the Committee upon a subject which, though it appears to them of the utmost importance, will very probably be to you a matter of surprise. It is no less a request than that you will send to this part of the island *six additional missionaries*. Your surprise will, however, be considerably diminished, if you remember that we have often stated quite as fully the necessity of the districts in which we individually reside, and that the present application is, therefore, no more than a reiteration of our individual appeals. That we are not extravagant in making this request will appear from the following statement. The last population returns made in August, 1834, give the number of the apprentices and their children in this district thus:—

Westmoreland	22,426
Hanover	22,934
St. James	24,498
Trelawney	28,011
St. Elizabeth	22,422
St. Ann	28,331
St. Mary	25,272
	173,894
Free persons in each parish say 5,000	35,000
Total	208,894

From our last tabular statement it will appear that the number under the instruction of your missionaries at this end of the island was **20,147**, *who are connected* as members and inquirers with fifteen churches, which number is now increased to eighteen by the subdivision of our larger churches. These, with thirteen other preaching stations (to say nothing of estate and other schools, which have to be superintended, and at which services are frequently held), have at present to be supplied by *nine* missionaries. You will allow that their labours even now must be arduous, but will remember that the anticipated change in the circumstances of our people on the first of August next, will give us far greater facilities for the instruction of our people than we ever before undisputedly enjoyed; and though we must confess that we often feel ready to sink under our labours, we expect, that as these advantages dawn upon us, those labours will of necessity be increased.

To give you a more comprehensive view of our stations as now occupied, we subjoin the following list.

JOHN HUTCHINS; Savanna la mar (church), Fuller's Field (church), Mountain Side.

Negril, a promising station, was obliged to be abandoned, the strength of the missionary not allowing him to supply it.

SAMUEL OUGHTON; Lucea (church), Green Island (church), Gurney's Mount (church), and Fletcher's Grove.

Fletcher's Grove can now enjoy but few preaching services; and Mount Zion, an interior station, has been relinquished, only because it could not be supplied.

THOMAS BURCHELL; Montego Bay (church), Shortwood, Mount Carey, and Bethel Hill.

WALTER DENDY; Salter's Hill (church), Bethtephil (church), Greenwich Hill and Retirement, St. Elizabeth's.

Retirement is about twenty-five miles from Salters' Hill, and the road is at certain times almost impassable, and nothing but its paramount importance compels the missionary to supply it, it being the only Baptist station in the parish.

WILLIAM KNIBB; Falmouth (church), Refuge (church), Waldensia (church), and Camberwell.

T. F. ABBOTT; St. Ann's Bay (church), Ocho Rios (church), Coultart's Grove (church), and Cascade.

B. B. DEXTER; Rio Rueno (church), Stewart Town (church).

Maho Hill, though a promising station, was given up through ill health. The missionary intends, however, immediately to attempt to resume it.

JOHN CLARK; Brown's Town (church), Bethany.

The missionary recently visited the mountain district of the parish of Clarendon, where the inhabitants are living in an awful state of ignorance and neglect of religion.

There is a prospect of a considerable congregation being collected, but the distance (nearly thirty miles) is too great to admit of his frequently visiting the neighbourhood.

DAVID DAY; Port Maria (church), Oracabessa (church), Bagnal's vale.

(1) We would therefore respectfully suggest to the Society that they send *two* missionaries to the parish of St. Elizabeth, namely, one to Black River, and one to Lacovia, or its neighbourhood; each of whom would find abundant room for out-stations. To this parish the Society has long stood pledged, and the people are still desirous of being supplied with Baptist ministers. Houses were rented at these places, and for a time supplied at the request of the Society, but were abandoned in consequence of no missionary being sent.

(2) *One* missionary to Green Island. This station being thirty miles from Gurney's Mount, is attended with peculiar difficulties as to its supply, while its importance demands attention, being situated in the centre of a population of 7000 negroes, and affording an opportunity of carrying on the station at Negril, relinquished by Mr. Hutchins from his inability to attend to it; as well as Fuller's Field, which, from medical advice, Mr. H. fears he will be obliged to abandon.

(3) *One* for Bethtephil and outstations.

(4) *One* for Bethany, and a station, as above referred to, in Clarendon. Mr. Clark confining himself to Brown's Town, and an immensely-populated district nearer the sea.

(5) And *one* for Ocho Rios and Cascade. Mr. Abbott taking St. Ann's, and Coultart's Grove.

Having thus laid our case before the Committee, we would again remind them, that, however necessary an increase of labourers has heretofore been, that necessity will be much greater in consequence of the almost immediate transition of our people from a state of slavery into one of perfect freedom. We have often been told, when making appeals like the present, that "*much has been already done for Jamaica, and that there is no part of the world on which so great an outlay has of late years been made by the Society.*" We partly acknowledge the force of this objection; but, while we feel grateful for what has been done, we think that far too great a stress is laid upon it. By reviewing the statistics of our Association, you will perceive that the number of missionaries in this part of the island, is precisely the same as it was seven years ago; while, in the same period, many churches and preaching stations have been *formed. We have*, it is true, at a considerable expense, an increase of native and other paid agency, but this is very trifling compared with the wants of the population, and cannot be expected, in the present state of society (except in very few cases), to be of a description to carry forward the general objects of the mission.

Should it be said, that there are many more missionaries of other societies in this part of the island than formerly; while we rejoice at their success, we reply, that their number, united with our own, is far from being commensurate with the wants of the people, even if it were disposed of to the best possible advantage.

The *expense* will, doubtless, be another considerable objection; though, we trust, not an insurmountable one. The same Christian public which has lately subscribed so liberally on behalf of those who are perishing in the East would, doubtless, contribute largely to promote the spiritual welfare of those for whom we plead. That they may see that we have a fair ground of appeal to them, we request that you would publish this, and we pledge ourselves, that, if that appeal be properly met, we will raise as much as we possibly can towards the outfit, &c., of those brethren who may be sent to join us.

WILLIAM KNIBB,
WALTER DENDY,
BENJ. B. DEXTER,
JOHN HUTCHINS,
JOHN CLARK,
DAVID DAY,
SAMUEL OUGHTON.

Brethren BURCHELL and ABBOTT absent.

While thus conveying to our readers the sentiments and claims of our brethren, which are admitted in all their force by the Committee, it seems necessary to add, that the receipts of the Society are far from keeping pace with the enlarged demands consequent upon recent movements in the Eastern field, so that a new debt is rapidly accumulating from that cause. We trust, it will be shown, that the progress of the gospel is not to be retarded for want of the means of sending forth and supporting those who are to declare and enforce it; but in what way, or from what quarter, the requisite supplies are to come, does not at present appear.

STEWART TOWN.

From Mr. Dexter, dated 13th June, 1838:

We have, as missionaries, I believe, along

whole of this side the island, almost ry thing of a cheering nature we could for. Our congregations and schools are er than ever; the work of conversion ears to be going on at our several sta- s, and numerous other doors of useful- s are continually opening, into which we not, with our present strength, enter. Stewart Town the congregation has of so much increased, that I have been ssitated to make alterations, so as to mmodate from 300 to 400 persons un- eath, who can hear and most of them the minister through an aperture caused the removal of a part of the flooring, eh can be put down at pleasure for those ices when our numbers are not so large. s space was used for the first time last bath, when brother Dendy preached to ut 1100 people at the chapel, and I ad- ssed about 500 in the open air. In the rnoon about 500 members of the united rches, 40 of whom had been baptized in early part of the day, partook of the d's Supper, and in the evening brother gain preached. On the preceding day children of the Clarkson school, and se of the Sabbath school, in all about , were examined, and acquitted them- es, in their various exercises, in such a nner as to convince all present that they the master, Mr. Dillon, must have la- red diligently during the six months ich have elapsed from the commencement he institution. Services in every respect ilar to these had been held three weeks ore at Rio Bueno, when 53 were admitted he church by baptism. The examination candidates for this ordinance has this e been unusually pleasing. Having asked poor old woman what it was which le her so earnestly desire to go to hea- , she replied, "'Spose massa Christ is re, me oblige for want for follow him;" on the question being afterwards put in ifferent way, she said, "He is not heaven me home? Is it not my papa's?" aking of remaining sin, and of the ptations of the great adversary, she d that when they troubled her, she ged God to let her not have one word h Satan. She expressed her dependence Christ in the following manner, "Me no broder, me hab no sister; all my stay l all my depend is 'pon my sweet Massa." other, in speaking of her gratitude to d, said, "Me sit down and drink me ter; den me praise *God;* him give it. e go out and get wood, me praise *him*, he re me strength, else me no able; me sit wn with me pics (she has a numerous ily); me praise *him*, he send them." is poor woman had learnt the *spirit* if t the *letter* of the *injunction*, "*In* every thing give thanks." Another poor old African woman, speaking of her being brought here, said, "Me often tell God thank'ee, for bringing me to buckra country to hear about massa Jesus."

Our friends in the neighbourhood of Maho Hill have repeatedly and pressingly urged upon me the necessity of recommencing my labours there, which you will remember I had relinquished on account of inability to attend to them in a proper manner. We have beyond that place, which is itself twelve miles from Stewart Town, about 300 members and inquirers, while many others, who are too far distant to come to chapel at all, *call themselves Baptists*, though their conduct is such as to disgrace the society to which they profess to belong. Several of my free members have united in forming a little town or settlement in the neighbourhood, and one of them has offered me the loan of a paved space, formerly used as a barbecue, over which the members on the surrounding properties have promised gratuitously to build a shed, which will answer as a place of worship, till we see whether appearances will justify us in purchasing or building something more substantial. On these conditions, I have promised to go up once a month myself, and to send Mr. Dillon, our schoolmaster, once a month to read a sermon. They will thus have a service every alternate Sabbath day, while Rio Bueno and Stewart Town will be deprived of their minister only once in every alternate month. I could not have made these arrangements, had it not been for the assistance of a kind friend, a member of the church at Bath, under the care of Mr. Cater, who has recently settled here as clerk in a store. His efforts to do good in the Sabbath school and the church are unwearied, and of course there is ample scope for him. He generally reads a sermon when I am at Rio Bueno, Mr. Dillon having wished him to do so on account of his own youth, and the short time that he has been connected with us. As, however, circumstances require it, I shall now make use of them both, while Mr. Innis, our native schoolmaster at Rio Bueno, is, on alternate Sabbaths, similarly engaged there. You will perceive from this that, though we have not what some of our friends at home have so loudly called for, native preachers, we are glad to employ in a proper manner every instrument which may be raised up around us.

HONDURAS.

We have the pleasure to state that, after an unusually quick and pleasant

passage, Mr. Philpot arrived at Belize, on the 30th of April; and was received by our worthy friends, Mr. and Mrs. Henderson, with the most affectionate cordiality. Mr. P. has been received into the mission family, and entered upon his educational labours; besides which, he is engaged on the Sabbath at a new preaching station, recently fitted up at the sole expense of Mr. Adams, the much valued deacon of the church, in a distant part of Belize.

SOUTH AFRICA.

Another of our missionary band has been summoned to his rest! We refer to the Rev. W. Davies, of Graham's Town. The mournful event is thus announced in a letter from the deacons of the church under his care, addressed to the Secretary, and dated June 1, 1838.

It is our painful duty to inform you of the death of our pastor, the Rev. W. Davies, which took place on the 13th ult., after a lingering illness of about eight months, occasioned by an affection of the chest, and weakness of the digestive organs. Thus, by a dark and mysterious providence, we are again without a pastor. For six months previous to his decease, his complaint had rendered him unable to preach. He used every means, tried change of air, but to no purpose; the disease had made such ravages on his constitution that he sunk under it. It is consolatory to reflect, that, during his illness every means was made use of to alleviate his sufferings, and to render him comfortable, not only by his members and hearers, but by Christians of other denominations.

We add from the "Graham's Town Journal" of May 24. "His remains were interred in the Baptist burial ground, and were followed by a larger number of persons than we ever witnessed on such an occasion at Graham's Town. Amongst those who paid this last mark of respect to his memory, were the two Episcopalian clergymen, four Wesleyan ministers, and the pastor of the Independent chapel. The Rev. William Shaw delivered an exhortation in the chapel immediately before the funeral, and the Rev. Mr. Monro a short address at the grave."

Our deceased brother had, from the very commencement of his missionary life, much affliction to endure, but they appear to have been sanctified, and to have rendered him a vessel meet for the Master's use. In the last letter received from him, dated Dec. *13, 1837*, he adverts, in the following terms, to the condition of the church under his care, and to the state of his own mind at the earlier stage of the disorder which was commissioned to remove him hence:—

"We still live in harmony, and brotherly love is permitted to continue among us. Our congregation is generally good and attentive, and I am in hopes that the work of the Lord is going on amongst us. Both the church and congregation continue to show me every mark of respect and kindness, which is to me a source of no small consolation in the land of my exile, and amidst the many privations I have been called of late to endure. I hope and trust that God has lately poured upon us the influences of his Holy Spirit. There has certainly been a revival amongst us, though not a noisy disorderly one. Sometime ago, a good deal of excitement appeared, especially amongst our young people, and the children of our Sunday-school. Fourteen or fifteen are now proposed as candidates for Christian baptism, and there are others seeking the way to Zion with their faces thitherward. Indeed there are few but have felt, more or less, the influences of the word of God, and the importance of being prepared for the eternal world. Two or three of those who are to be baptized are very young, only twelve or thirteen years of age; yet they have given for months, and still continue to give, satisfactory evidence that they have been visited by the dayspring from on high, and are under the teaching and guidance of the Holy Spirit of God. Bless the Lord, oh my soul, and all that is within me bless his holy name!

"During the last six months I have been troubled with a cough, soreness of the chest, and spitting of blood. For two months I have not been able to preach; but, as our fine weather is now coming on, or rather has commenced, I hope I shall ere long get better. If it is the will of God, I should like to live a few years longer for the sake of my children, and of our little church; in the welfare of which I feel much interested. But, on the other hand, I would lie passive in the hand of God. He is not to me an unknown God. I have committed my all into his hand. Year after year he has been to me 'good, immensely good,' and I can truly say, that 'all his ways are love.' I am not conscious of any remains of enmity against him; I love him. Yes, I think I can say, if I love any thing, I love our most merciful God, through Jesus Christ our Lord. Yet I thoroughly feel my unworthiness. I would humble myself before Him in dust and ashes. With Job, I know, I feel, that 'I am vile.' Living and dying, I would be found lying at the foot of the cross, 'looking for the mercy of

r Lord Jesus Christ unto eternal life.' t me have an interest in your prayers, it 'to me to live may be Christ, and to gain.'"

HOME PROCEEDINGS.

ESIGNATION OF A MISSIONARY.

On Tuesday, July 31, Mr. George Par- is, about to proceed to India, to be asso- ted with Mr. Leslie at Monghyr, was signated to his important work at the apel in Badcox Lane, Frome. Prayer s offered and the Scriptures read at the mmencement by the Rev. Mr. Crossman, Wells. The Secretary of the Parent ciety delivered the introductory address; Rev. W. Jones, of Frome, asked the al questions; the Rev. W. Walton, of owbridge, offered the ordination prayer; Rev. Benjamin Godwin, of Oxford, ve the charge from Matt. xxv. 23; and service was closed in prayer by the Rev. J. Middleditch, the minister of the place. The Annual Meeting of the Frome Aux- ary Society was held in the evening, en the chair was filled by the Rev. shua Russell, of Melksham. The bre- ren who had been engaged in the morning, th several other friends, addressed the dience, which was large and respectable. ie receipts of the Auxiliary, including 30 for India, have exceeded £100, which we believe, a larger sum than has been ised in any previous year.

ORNWALL AUXILIARY SOCIETY.

The annual services connected with this uxiliary were held during the last month, hen the Rev. Messrs. Ainstie, of Exeter, orton, of Devonport, and New, of Salis- ury, attended as a deputation from the arent Society, and warmly espoused the terests of the mission. The appeals of e dear brethren who so kindly lent their l were cheerfully responded to by the neral contributions of the various friends the different towns. The collections in neral exceeded by many pounds those of e former year. An additional interest as given to the services at Penzance by e presence of our beloved brother, the ev. R. Pengilly, of Newcastle-on-Tyne, who was visiting his friends in the neighbourhood, and who kindly presided at the public meeting. At St. Austle, the friends of the Saviour again came forward, and raised an extra subscription of £14 after the services of the Lord's-day, as well as those of the public meeting. At Falmouth the services were unusually interesting. The various speeches which were delivered at the public meeting were listened to with deep interest, while a holy unction appeared to rest on all who were assembled. Our brother, Mr. Burchell, announced a prayer-meeting for the following morning at six o'clock, at which many persons were present, while a spirit of pure devotion appeared to prevail. Some kind friends had prepared a public breakfast on the same morning, to which between 50 and 60 persons sat down. After breakfast the time was occupied in singing and prayer, with addresses. Our worthy friend and brother, W. H. Bond, Esq, who is the deacon of the Baptist church at Falmouth, and the mayor of the town, hailed the strangers welcome in an affectionate and heart-stirring address, while all appeared to be impressively reminded of the language of the Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity." The sum subscribed at the breakfast-table exceeded £14, our excellent and warm friend to the mission, Mr. Edward Read, having commenced with a subscription of £5. At Helston the annual meeting of the County Auxiliary was held, and from the report it appeared that the sum of £179 12*s.* 11*d.* had been remitted to the Parent Society last year, making a total of £3405 4*s.* 10½*d.* since the formation of the Auxiliary.

Might not some plan be adopted to bring, if possible, all our friends throughout the kingdom to form district Auxiliaries? The funds would thereby be abundantly increased; and now that the barrier is so happily broken down, by the union of the Serampore stations with the Society, what can hinder the Baptists in the kingdom adopting and carrying out the Cornish motto, "One and all"? If such an auxiliary had not been formed for Cornwall, it might safely be added that not one half of the above amount would be raised in the county.

CONTRIBUTIONS

eceived on account of the Baptist Missionary Society, from July 15, *to August* 15, 1838, *not including individual subscriptions:*

st Kent Auxiliary, by Mr. Southern			
nd Rev. W. Groser	58	3	10
armarthen, by Rev. H. W. Jones	12	12	11
. Albans, *Collection and Subscriptions,* by Rev. W. Upton	73	12	6
Houghton Regis, Do., by Rev. A. Smith	22	0	0
Reading, Auxiliary Society, on account, by Mr. Williams	83	0	0

Middleton Cheney, collected by Mrs. Catton	4	6	10
Hatfield, Subscriptions, by B. Young, Esq.	5	0	6
Loughton, Missionary Association, by Rev. S. Brawn	6	1	5
Netherlands Auxiliary Society, by Rev. S. Muller	130	0	0
Luton Auxiliary, by Rev. Henry Burgess			
Luton	60	12	10
Toddington	9	12	6
Beachwood Green	2	0	0
	72	5	4
Coventry, Subscriptions and Collections, by Rev. F. Franklin	74	19	8
Bath, Auxiliary Society, balance account, by John Smith, Esq.	9	0	11
Frome, Auxiliary, by Francis Allen, Esq.:			
For Mission	71	1	5
Translations	0	10	6
Missionaries to India	30	0	0
	101	11	11
Plymouth, How Street, on account by Rev. S. Nicholson	30	0	0
Western District, by Mr. W. D. Horsey,			
Bradninch	2	17	6
Bourton	4	11	1
Chard	7	8	4
Ditto, omitted last year	7	0	0
Crewkerne	3	15	6
Collumpton	5	10	0
Honiton	6	16	7
Minehead	4	7	6
Montacute	10	5	0
Prescott	1	8	6
Street	2	0	0
Stogumber	5	10	0
Taunton	25	10	3
Tiverton	4	5	6
Watchet and Williton	10	0	0
Ditto, omitted last year	9	10	6
Wincanton	11	13	10
Wellington	28	9	6
Yeovil	9	3	0
Ditto, omitted last year	9	3	9
	169	12	4
Ware, collected by Miss Medcalf	1	0	0

DONATIONS.

Miss Warner, Cambridge	5	0	0
William Manfield, Esq., by Joseph Gutteridge, Esq.	10	0	0
Friend, by B. Young, Esq., *Hatfield*	105	0	0
Mrs. Dickson, *Corfu*, by Miss Sanderson, *Translations*	1	0	0
Miss R. Wontner, Islington	10	10	0
William Brownlow, Esq.	10	10	0
Miss S. Baker, Assembly Row, Mile End	50	0	0
Miss M. Dudley, for Jamaica Schools, by Mrs. Kitson	2	10	0
Mr. S. Franklin, Cheltenham	0	10	0
Miss Wills, Woolwich	5	0	0
D. A. E.	10	0	0

For additional Missionaries to India.

Isleham, &c., Friends, by Rev. John Reynolds	14	14	6
Mr. Christian, *Sheepshead*	1	0	0
Thomas Piper, Esq.	5	0	0
Friend, by the Treasurer	2	2	0
Mr. Portlock, Birmingham, by Dr. Hoby	10	0	0
Thomas Caddick, Esq., Tewkesbury, by do	10	0	0
James Whitehorne, Esq., Bristol, by do	5	0	0
Charles Whittuck, Esq., do. by do	5	0	0
Mr. Isaac Stephens, do. by do.	5	0	0
Mr. F. Wills, do. by do.	1	0	0
Mr. E. Johnson do. by do.	2	0	0
Rev. W. Barnes and friends, Prescott	2	4	7
Rev. J. Chapman, Stogumber	0	10	0
Mr. Rasleigh, Wincanton	0	5	0

For the Liquidation of the Debt owing by the Society.

Rev. J. B. Burt, *Beaulieu*	5	0	0
Friend, by Mr. P.	21	0	0
Mr. Marlborough	5	0	0

LEGACY.

Mrs. Dorothy Wedd, late of Watford, Herts (Executor, Joseph Gutteridge, Esq.) 19 19 0

TO CORRESPONDENTS.

"Please acknowledge in the Herald the receipt of boxes of useful articles, for sale for our Schools, from Nottingham, Norwich, Kingsbridge, Exmouth, Harlington, and Harlow. We have received them but lately, as the Captain of the Annandale did not land them for many weeks after his arrival. Please return our most cordial thanks to the friends for this aid. In connexion with our church, we have at present nearly 800 day-scholars receiving instruction, involving me in an annual expense of £800 currency. We are, and shall be exceedingly thankful for every little aid from every friend of the cause of negro education."—*From Mr. Burchell, May* 1.

Our worthy friend at Montacute, whose letter has but lately come under our notice, is informed that the Committee have no present intention of sending missionaries to Van Dieman's Land.

A box for Jamaica has been received from Messrs. R. Stacey, Tottenham; another of baby-linen and fancy articles for the Orphan Institution and school conducted by Mrs. W. C. Barclay at Serampore, from the ladies at Boroughbridge, by Mrs. Johnson; another from Miss Hepburn, Southwark, for Mr. Phillippo, Spanish Town; and another from friends at Bow, per Mrs. Norton, for the Bahamas.

The thanks of the Committee are presented to Mrs. Stanley, of Wokingham, for five *vols.* of the Evangelical Magazine; and to Miss Metcalf, of Ware, for sundry *school-books, for Jamaica.*

IRISH CHRONICLE.

SEPTEMBER, 1838.

Subscriptions and Donations received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

IT is not without anxiety that the Committee look forward to the approach of another quarter-day. At the annual meeting of the Society in May, a small balance was reported in its favour, which, however, was very far from sufficient, even with the receipts of the meeting, to cover the expenses of the Midsummer quarter. To £200 borrowed money, then standing to the Society's credit at their bankers, they were obliged to add £250 more, also borrowed, and, so far as present appearances indicate, this debt will have to be greatly augmented, in order to meet the demands of the coming quarter. Must we come to the conclusion that we are doing more for Ireland than our circumstances enable us? Looking at the spiritual condition of that country, rather than at any supposed deficiency of means, the Committee have been, and are still, rather disposed to increase than lessen their means of doing good. They have appointed a ministering brother, who is studying at Belfast college, to labour in that town, in the hope that when his studies have been completed, he may, under God's blessing, gather a congregation and church there—a fair, a beautiful spot in the moral wilderness.

They are multiplying their readers, a class of men who, if faithful and diligent, are eminently serviceable in turning sinners unto God. Must the Committee stay their hand, and say to their brethren labouring in Ireland, We can assist you no longer? Men are now offering to be engaged in these works of love. Must the Committee refuse to send them forth, not because they are not needed, or because they cannot find fields of useful labour, but merely because the Churches in this country, abounding in spiritual privileges themselves, feel less than they should do for their destitute and perishing brethren? or because, though they feel deeply for their condition, they have not the means of affording relief? The Committee must in this matter act as the public in our Churches shall direct them; but then it does behove every member of these churches clearly and calmly to ascertain, before he assists in giving such directions, that he has done every thing that he can—that, considering other claims, he has contributed for Ireland to his very last farthing. On this subject every individual must judge for himself; he claims it. We do not dictate to any. We put it to our brethren to say, every man and woman for himself and herself, whether, in connexion with Ireland, every obligation has been duly discharged. If it have, we urge no longer; and, however reluctant, we will tell our faithful, humble labourers they must not look for support from us; their exertions in their present department of labour must give place to others furnishing the necessary support to their families. If it have not, and we acknowledge we incline to this opinion, surely the bare statement of the facts we have mentioned will be sufficient to induce every one to devise more liberal things than have hitherto been devised.

Some persons—as witness the letter of Mr. Davis, of Weymouth, in the Magazine for August, p. 354, imagine that for one part of the labours engaged in by those sent to Ireland by the Committee, there is neither necessity nor opportunity. It is of no use, they say, for us to attempt to preach the gospel in that country. Without entering upon this question here, it is important to be borne in mind that the Committee are carrying on other operations involving considerable expense. Their daily readers are increasingly numerous; their schools, if not more numerous, to continue efficient and useful, must considerably rise in character. Education is in a very different state in Ireland now from what it was when the operations of this Society were begun. The order of men required for both these departments of labour will require a greatly-increased rate of expenditure. Schools worth having cannot be supported, as they have been, for £12 and £16 per annum. We must have better masters than such sums can procure, and better systems of instruction also. It must not be supposed that the Committee at all sympathize in Mr. G. H. Davis's views as to preaching in Ireland; still, were the case as he represents it, they have, and they take leave to urge, a strong claim on the assistance and support of our churches. In this view our brethren Hinton and Stovel, who have returned from their labours in Ireland, fully concur. They will give their statements through the medium of the Chronicle; we will not therefore anticipate them; but both concur in urging upon the Committee, as the united voice of the few Christian people in Ireland concerned for the success of English benevolence employed there, as well as their own voice, the necessity of engaging a superior class of men as readers—of improving greatly our schools, to make them keep pace with other similar institutions—and of occupying, by the ministry of the word, the leading towns and cities of Ireland, so that from them the word of the Lord may go to all the region round about them. These things the Committee have long felt; they ask the means of effecting them. Duty is ours; it is the Lord's to crown our efforts in such proportion as he pleases. "The vision is yet for an appointed time, but at the end it shall speak, and shall not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

Mr. Sharman, July 4, writes to the Secretary:—

We are going on pretty well, thank God. I have at present four candidates for baptism: next Lord's-day is the day appointed to attend to this ordinance. The more I am engaged in this work, the better I am persuaded it is the Lord's work, and that in his own good time he will fulfil his purposes. I request, dear brother, an interest in your prayers, that the Lord may bless me with all that wisdom necessary, that I may be enabled in simplicity and godly sincerity to go forth, determined nothing else to know "amongst men but Jesus Christ and him crucified."

Mr. Berry, July 2, writes to the Secretary:—

Dear Sir,

The Lord is abundantly blessing me, indeed, and I do trust that he is blessing my poor efforts through the district. May your prayers be offered up for all your labourers, that we may be more abundantly blessed and more devoted to the Redeemer than we are. We pray for you, the Committee, and all our brethren every Monday evening, and I have not the least doubt that our prayers are heard and will be answered. It is matter of great joy to me, and encourages me very much, to see fruit appearing here and there in this field of labour; and although there is not as much as you would desire, still, to have one soul brought to Jesus, one prodigal brought back to his Father's house, one disciple added to the church, fills the breasts of angels with joy, and I am sure affords great happiness to you. I will just mention two or three cases, to me very encouraging. One man, J. C., baptized ten or twelve years ago, was on the eve of falling away when I came here (if not already fallen); he attended Mr. M'Carthy's preaching once in the two or three months, attended to the ordinance of the Lord's Supper as often, and was almost like his other Protestant neighbours; got his children sprinkled by the minister of the Church of England, lived without family prayer. Now, thank God, he is quite a new man. I have not known him, except in case of illness, absent himself from prayer-meeting, Scripture reading meeting, or preaching, these six months. He prays at our meetings with great acceptance, prays in his family mornings and evenings, and is useful to others. His wife, I trust, will soon be added to the church. Thomas C., the brother of John, once a drunkard, has not only refrained from the use of spirits, but is, I trust, a new man. He also prays with acceptance at our meetings. Abraham C. and Thomas H., moral characters when I came here, are much improved in their knowledge of the Scriptures, and their conformity to the Saviour; they also pray at our meetings on Sabbath mornings at eight

o'clock, and Monday evenings at seven. Of the Roscrea and Fortwilliam stations I can think and speak with great pleasure; they are truly interesting; the rooms are always crowded, and crowded with persons desirous to know the gospel. I have seldom met with more affectionate persons than the few Christians at these places: to their exertions I am much indebted. The brethren Booth and Dunn are indefatigable in setting forth salvation through Jesus; they meet when I am not there; and when I go, they accompany me into the country, and notice the hearers in the town. There has a light sprung up in these places that can never be extinguished.

Michael Mullarky, of date June 19th, 1838, writes to the Secretary:—

Together with keeping up the usual services in the meeting-house, I endeavour to attend to most of my own little meetings in other parts of the town and neighbourhood. The congregation is nothing worse than usual, but at best I am sorry to say it is not cheering; but we must not be discouraged with the day of small things. In addition to the above, I visit every day for reading, prayer, and spiritual conversation. There is a pious old lady very anxious to be baptized immediately. I have endeavoured to put it off for the present; I expect that others equally suitable will soon offer themselves. I have been at all times cautious in introducing the subject of baptism, particularly to unconverted characters; but in the present state of Clonmel, perhaps it would be advisable to put the baptistry in order, and bring the subject vigorously before the people. I leave you to determine.

Please to excuse me for trespassing on you, by stating a part of the outlines of a conversation that I had with a priest on my way to Thurles, on the 5th inst. We travelled by the same car. Our conversation commenced by his asking me whether I had seen any account of the discussion that was then going on in Dublin, between the Messrs. Gregg and M'Guire. My answer was, that I had seen a short account in the Tipperary Constitution, but took no interest in those things; whereas, the accounts in newspapers were garbled to answer party purposes, and the discussions seemed neither got up nor conducted in a Christian spirit; that I seldom saw any good resulting from them; that they seemed rather to fan the flame of discord that prevailed in Ireland, than be the means of turning sinners from the evil of their way, and introducing the spirit of true religion. He said he thought they ought to have a tendency, if not to settle differences, to confirm those whose minds were exercised regarding the truth of any point of doctrine. After a few observations, I told him it appeared the Bible was the safest rule of faith, and we should reverently approach it, as a standard far transcending human knowledge. It appeared that up to this time he thought I was a Roman Catholic. He looked surprised, and said, "Is it Luther's Bible? a man who ate a peck of salt with the devil." Perceiving that he was displeased, I said it would give me pain to think of being the means of hurting the feelings of the meanest beggar, and much more a gentleman; that I did not intend to say anything offensive, and if I had, I hoped he would excuse me. He said, "No, no; we can speak for mutual edification without being displeased. But don't you see the evil tendency that the indiscriminate use of the Bible has had, in introducing so many sects and parties into the world?" I told him it was very much to be deplored, that so much difference of opinion existed in the world, but that it was needless to tell him the abuse of any thing was no argument against the use; if a child should burn himself in the fire, that was no reason that we should never warm ourselves. Besides, that we were safe in coming to God's word as our standard, when we are told in 2 Tim. iii. 16: "All Scripture is given by inspiration of God," &c. John v. 39, &c. &c. "Pray, Sir," said he, "What sect do you belong to?" I said I never took pleasure in advocating the peculiarities of any denomination; that I hoped I was a Christian, a poor sinner saved by grace; that the Bible pointed out the only foundation of a sinner's hope; and unless I had built upon that foundation, and that change were effected in my soul which alone constitutes a child of God, by changing him from a state of nature to a state of grace, a name or profession would be no security against the wrath to come. I then gave him a statement of my profession of faith, showing from the Scriptures the state of man by nature, the efficacy of Christ's atonement, and the power of divine grace in converting and subduing the sinner, independent of human merit. It would be tedious to mention the various subjects that were introduced, until we came to speak of the doctrine of transubstantiation, which led to the most interesting part of our conversation, and to which I shall now pass. "Regarding transubstantiation," said he, "does not Jesus Christ say, 'Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.'" I then pointed him to John vii. 37, x. 19, xiv. 6, xv. 1, and asked him whether the passages were to be understood literally or spiritually? "Spiritually, to be sure," said he; "Christ intended them to be so understood." I then directed him to John vi. 63: "The Spirit quickeneth," &c.; where Christ showed that faith in his blood was the life-giving principle to which

he alluded. He admitted candidly that the soul could not feed on material food; that unless spiritual food were provided, it would be eternally lost. I thought I never felt the power of the Holy Spirit more than while I was directing affectionately and faithfully to the Lamb of God. I said our meeting together that day was very casual, that it was uncertain whether we should ever meet again in this world; that we should meet before the judgment-seat of Christ; and unless he looked by faith to the Son of God, the simple but sincere statement of the gospel he heard that day would stand as a witness against him. And I besought him, as he valued his immortal soul, to look by faith to the Lamb slain from before the foundation of the world. May the Lord grant that it may be the means of bringing him to think seriously. He went on to Roscrea, and I stopped at Thurles. When we were parting, he acknowledged that his mind was never before exercised on these things, and he made an appeal to heaven, if he were fully convinced, that he would become a new light. When I again besought of him not to rest content with any name, but to be anxious that his soul should be regenerated not by baptism or any other rite of man, but by the Holy Spirit. He pressed my hand affectionately when he was leaving, and said he was sorry he was not living near me, that he might read my books, and compare them with his own. O that the Lord would open the eyes of those blind guides! With what ease we could have access to their deluded followers, and by the blessing of God on his word, our degraded peasantry would become an excellent people.

An old woman died here some time ago, whom I visited during a long illness. Her family, and some of her neighbours, think that the Lord made us the instrument of directing her to the Redeemer. They think she died happy. I was permitted to address a large multitude at her funeral. Since, her neighbours seem more attentive than before. We have a meeting established in her son's house.

The Committee, though compelled to defer the statement given by our brethren, Hinton and Stovel, till next month, cannot omit the present opportunity of recording their grateful sense of the kindness manifested to them in every part of their tour. At the last meeting of the Committee, held August 7th, it was unanimously resolved:—

"That the best thanks of this Committee be presented to the Ministers of various denominations, and other Christian friends in Ireland, who have in various ways, and in a truly Christian spirit, ministered to the comfort of our brethren's journey, and the success of their mission."

[*Moneys in our next Number.*]

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

OCTOBER, 1838.

EXTRACTS FROM THE EPISTLE OF JUSTIN TO DIOGNETUS.

To the Editor of the Baptist Magazine.

DEAR SIR,—

You will oblige me by the insertion of the following extracts from the "Epistle of Justin Martyr to Diognetus." Justin flourished in the middle of the second century. Brought up a heathen, he sought unsuccessfully for truth among the systems of philosophy then prevalent; and found it, at last, in Christianity. To this faith Justin devoted his labours, his learning, and his talents; and, at last, died for his adherence to the truth. In the defence of Christianity, he wrote his celebrated Apology to the Roman Emperors; and, in illustration of its great principles, his Dialogues with Trypho the Jew. Among his lesser works is printed a letter to Diognetus, in which are to be found some most curious and interesting passages. I hope that these extracts which I send you will afford the same high gratification to your readers as to myself. The translation from the Greek is as literal and faithful as I could make it. I have taken no liberty with either the style or the thoughts of my author. My copy of Justin's Works is the Paris edition of 1636, folio.

I remain, dear Sir, yours truly,

Liverpool, July 24, 1838. JAMES LISTER.

MOST NOBLE DIOGNETUS,—

Since I have learned your solicitude to know the religion of the Christians, and your undisguised attempts to ascertain in what God the Christians confide, and *how* they so worship him as to undervalue the world and contemn death, and neither reckon as Gods those reckoned such by the Gentiles, nor retain the rites of the Jews, while they entertain a peculiar affection to each other; in a word, what this new people and new religion can be, and why it has appeared now, and not before, among men, I am pleased with your strong desire; and beseech of God, who imparts the ability of speaking and listening, to favour me so to speak as that you may listen for your good, and may you so attend as not to grieve the speaker.

Come, then; and, cleansing yourself from all the reasonings which have preoccupied your understanding, throwing off the impediments of ensnaring habits, and becoming, as it were, a newly-formed man to attend to a new message, look, not with your eyes, but with your understanding, at the Gods, so esteemed and called. One of them is made of stone, such as the street is paved with; another is made of brass, the same as house utensils; another of wood, which may be rotten.

[Here I omit a long and pointed exposure of the folly and wickedness of idolatry; I also pass by a curious attempt to show the superiority of the Christian to the Jewish economy. Justin proceeds:—]

Do not expect to learn from *mere* human teaching the true meaning of our faith. Christians are not to be distinguished from other men by their country, or their language, or their local customs; for they nowhere inhabit separate towns, nor speak a peculiar dialect, nor lead a singular life. They offer no system to exercise the ingenuity of speculative men, nor like some boast of any doctrine contrived by men. But they inhabit Grecian or barbarian cities as Providence has cast their lot; where, while following the customs of each

country, both in diet and in dress, and the common course of life, they exhibit also a peculiarity of conduct exciting surprise and wonder. They sojourn in their own countries as strangers; they take a part in all matters as citizens, and suffer all evils as foreigners. Every foreign soil is their own country, and their own country is a foreign soil to them. Like others, they marry and have children, but do not expose their offspring. They live in the flesh, but not according to the flesh. They live on the earth, but their home is in heaven. They obey established laws, while they rise above all laws by their deportment. They love all men, and are oppressed by all men. They are not known, and are condemned. They are punished with death, and yet survive. They are poor, while they enrich many. They are in want of all things, and abound in all. They are dishonoured, and glory in their dishonour. They are defamed, and are acquitted. They are reviled, and they bless. They are despised, and they honour their despisers. While doing good, they are punished as evil-doers, and rejoice in such punishment. The Jews assault them, and the Gentiles persecute them as if aliens, and neither of them can assign a reason for their hatred. To conclude, as the soul is in the body, so are Christians in the world. The soul is diffused through all the members of the body, Christians through all the cities of the world. The soul dwells in the body, but is not of the body; so Christians dwell in the world, but are not of the world. The invisible soul is kept in a visible body; Christians are visible, while their Christianity is invisible. The flesh hates the spirit, though the flesh suffers no injury from being hindered to enjoy its pleasures; the world also hates Christians, though they receive no injury from the opposition of Christians to earthly indulgences. The spirit loves the flesh which hates it, and Christians love those who hate them. The soul is enclosed in the body, but is its guardian; Christians are imprisoned in the world, and are its security. The immortal soul inhabits a mortal body, and Christians sojourn among dying men, in expectation of immortality in heaven. The soul prospers, while the body is suffering from want; and Christians grow and multiply, while they are *oppressed* by men.

[1] *pass by* some parts, and select the following view he gives of the Christian religion.]

God sent from heaven his holy and incomprehensible Word; not, as some might judge proper, a servant to minister to men, not an angel, not a principality, nor any being governing earthly matters, nor any being entrusted with the administration of celestial concerns; but the Framer and Maker of all things. By him God created the heavens. By him he shut up the ocean in its own limits. Even *him* did God send unto men; not, as might have been reckoned on, to exercise authority, and strike us with terror; but, on the contrary, with clemency and mildness. As a king, in sending his son sends a king, so God sent him who was truly divine, not to employ force in punishing, but to persuade and save the children of men.

[A hiatus occurs in the epistle; and, after some other topics, Justin resumes the subject of the ends for which the Son of God visited our earth.]

He who is, and has been, and will be, the Good One for ever, contrived a scheme in his own mind truly grand and ineffable, which he shared with his Son only. While he retained secret this design of wisdom, he seemed to neglect and overlook us. But when, through his beloved Son, he had laid open fully what had been planned from the beginning, he granted to us to partake of *all* his benefits. Which of us could anticipate what he had treasured in himself, together with the Son, according to his own counsel. Until the fixed time, therefore, he suffered us to be carried about as we pleased by disorderly influences, and subjected to pleasures and fleshly desires; not that he took delight in our sins, but he bore with us. He did not approve the season of unrighteousness, but was indulging the holy purpose of his will, that we, being convinced of having no claim for life on account of our own doings, might now be indebted for life to the mercy of God; and that, discovering our own inability to make our entrance into the kingdom of God, we might find our ability to enter, in the power of God. When our unrighteousness was completed, and its desert was perfectly shown, and when just punishment might be feared—*then* came the time which God had fixed to manifest the kindness and force of his surpassing philanthropy. He had neither hated nor rejected us, nor remembered

our wickedness; but forbore, endured, and forgave us. God himself gave his own Son a ransom for us. The Holy One for the unholy ones; the innocent one for the wicked; the righteous one for the unrighteous; the incorruptible one for the corruptible; the immortal one for the mortal. For what else was able to cover our sins but his righteousness? By whom was it possible that we, transgressors and ungodly, could be justified, but by the only Son of God? Oh, pleasant exchange! Oh, unsearchable contrivance! Oh, surpassing benefits! That the guilt of many should be covered by the righteous one; and that the righteousness of one should justify many transgressors!!

Having proved the incompetence of our nature during the past ages to obtain life, and having exhibited the Redeemer as able to save the impotent, by both these he has purposed to make his mercy the ground of our confidence, that we might reckon him our lifter-up, our father, teacher, counsellor, physician, understanding, light, glory, honour, power, and life. If you desire and embrace this faith, you will first of all know the Father. After you know him, with what joy, think you, will you be filled "to love Him who first loved you!" Loving Him, you will become an imitator of his goodness. Wonder not, if a man can become an imitator of Deity; he can if the Lord will it. For felicity does not consist in seeking to possess more than the poor, nor to oppress your neighbour; nor in such things can a man resemble God.

Whoever carries the burden of another; whoever willingly from his abundance supplies another's needs, is as a God to such as receive, and is, in fact, an imitator of God.

MEMOIR OF THE REV. JOHN RIX BLAKELY,

OF WORSTEAD.

John Rix Blakely was born Dec. 18, 1788, at Thrandeston, a village near Eye, in Suffolk. In this village, his ancestors had, for several generations, possessed a handsome estate, called Goswould Hall. It was given by William the Conqueror, in 1066, to Sir Walter de Bowyer, with a charter of various manorial rights and privileges; and came into the possession of Mr. Blakely's family through his paternal grandmother, whose name was Rix. His parents were not only respectably situated in life, but were also persons of irreproachable moral character. They regularly attended the worship of the Established Church, and required their children to do the same. In addition to this, they taught them to commit the Scriptures to memory, and insisted on their observance of the general forms of religion. They were esteemed on account of the strict honour and integrity of all their transactions; and were beloved, by their dependents and neighbours, for the benevolence and kindness which marked their intercourse with them. But they were strangers to evangelical religion. The eminent piety, therefore, which distinguished their eldest son in after life, was not the result of an *early training* in "the nurture and admonition of the Lord." His education was conducted on the principles of strict morality: but he had not those about him who, having themselves, as guilty sinners, sought salvation through the blood of Christ, directed him to the Saviour as "the one thing needful." Is the reader a young person, blessed with pious parents? Let him very highly prize such a privilege. To have a daily interest in the prayers, the spiritual anxieties, and instructions of those who, having themselves tasted that the Lord is gracious, cannot be satisfied till they see their beloved offspring partakers of the same blessedness, and therefore use every means for their conversion—is a greater honour and happiness than to have descended—

> "From loins enthroned, and rulers of the earth."

Had Mr. Blakely been brought up under the care of those who truly feared God, he might, as the result of that wholesome restraint which a religious education, properly so called, imposes, have been preserved from many of the sins and follies in which, during his youth, he indulged.

When quite young, he occasionally suffered so much from depression of spirits as to be unfitted for any active engagement. He very early manifested a predilection for the sea. His father, having been an officer in the navy, previous to his marriage and his settlement upon his paternal estate, had sufficient interest to obtain for his son a situation in that branch of his country's service to which he had himself been devoted. He was only eleven years of age when he was entered as a midshipman, on board His Majesty's ship Inflexible, sixty-four guns, commanded by Captain, afterwards Admiral Page; with whom his father had served in the East Indies. In the spring of 1800, the ship left England, laden with troops, destined for various garrisons abroad, but returned in August of the same year.

After remaining a short time at home, his father placed him at the grammar-school, at Ipswich, founded by the celebrated Cardinal Wolsey, who was a native of that town. Here he continued about four years, and made respectable proficiency in the French and Latin languages, and also in some other branches of literature taught in the school. Here also, as he himself testifies in his written retrospect of his life, he made considerable progress in immorality. The habits of vice which he had acquired during the short time that he was on board ship, were indulged at school, whenever the withdrawment of the eye of the master afforded an opportunity; so that he says, "my morals became more and more corrupt, and I lived emphatically without the fear of God before my eyes."

When he had left school, and had returned home again to his parents, it was necessary that he should fix on some occupation as the employment of his future years. A life of gaiety and dissipation was most agreeable to his inclinations. Being, moreover, of an independent and ambitious turn of mind, he chose the army as the profession most congenial to his habits and feelings. His father fully consenting to his choice, applied to the Marquis Cornwallis on his behalf, who, in 1805, gave him an ensigncy in his own regiment, the East Suffolk Militia, which was at that time on its way to Scotland. After he had passed twelve months in Scotland, his father purchased for him an ensigncy in *the twentieth regiment* of foot, then stationed *in the island* of Sicily.

"Having joined the regiment," he says, "I was at once carried away by the torrent of depravity, which prevailed among the men. I made not the smallest resistance to the temptations which presented themselves; for I delighted in sin. I knew no higher good; and I drank in iniquity as the ox drinks water. Wine being very cheap, intoxication prevailed exceedingly among the soldiers. I have, indeed, reason to look back upon these scenes with the deepest humiliation before God, who hates all the workers of iniquity. At the same time, what abundant reason have I to adore his preserving mercy, and the riches of his long-suffering grace, which prevented my destroying myself, soul and body, for ever. There was scarcely a man in the regiment that feared God. Drunkenness was the besetting sin of almost every one. What painful military punishments have I seen inflicted for this crime. I witnessed also, in this island, the execution of three men for murder; one of whom was hung in chains! Whilst I record these facts, the retrospect makes me shudder at human depravity. Men are indeed 'dead in trespasses and sins.' They are truly 'led captive by the devil at his will;' and they love their bondage. They live 'without God in the world, and are alienated from the life of God, through the ignorance that is in them, because of the callousness of their hearts.'

"After I had recovered from a severe illness, occasioned by an attack of fever, one evening, at the mess table, an intimate friend of mine was grossly insulted by another officer; in consequence of which, a challenge was given, and a duel fought the next morning. They both fired, and both, mercifully, missed. My conscience felt no guilt in this affair; I viewed it as a military standard of honour. My wicked heart even felt somewhat elated at the thought of having been a second in the affair. After a time, through exposure to heat and fatigue, and through intemperance, I was again laid on a bed of affliction. I was now so ill, that I fully expected to die; yet I felt obdurate and unconcerned. And is not this generally the case with unconverted men, especially those who have been brought up in ignorance of the Scripture? They have little or no moral feeling. Provided they can escape the censure of the world, they think all is well, for they look to no higher tribu-

nal. During this affliction, I suffered many hardships, far from my affectionate relatives, and destitute of many comforts which my situation required. Particularly do I remember how much I suffered at this time from the Sirocco wind, which blows from the coast of Africa. It comes on in a haze, so that the sun is obscured; at the same time, the atmosphere becomes so painfully oppressive that you can scarcely breathe. Yet, under these circumstances, the Lord was pleased to raise me up friends: one in particular, who was very kind to me. Before I had completely recovered from this illness, the troops on the island received orders to embark; and, after being on board ship eleven weeks, we came to anchor off Portsmouth, Jan. 7, 1808.

"The regiment soon after formed a part of the expedition to Holland under the command of the Earl of Chatham, which consisted of nearly forty thousand men. "After remaining about six weeks in Holland," Mr. Blakely continues, "we were ordered home; as the army had become so exceedingly sickly, that no further operations could be carried on. Our situation and appearance were now truly pitiable. Hundreds and thousands of the sick were crowded on board the ships. The sufferings of the poor creatures were extreme. Many died in Holland, and many after their return home. According to the return made some months after by the adjutant-general, more than four thousand had died, and more than that number was on the sick list. In the company under my command, there were not more than ten men capable of carrying arms. Here I have again reason to record the special goodness of the Lord towards me; as I know not that I ever enjoyed better health than while in Holland, and to the best of my knowledge I had not all my clothes off during the whole time I was in that country; for we were so near to the French army, that we did not know at night but every moment we might be called out. We returned to England in the Bucephalus frigate. On our way home, an officer and myself one night disagreed, when we were both in a state of intoxication. I sent him a challenge, but he thought proper to apologize. I now became more hardened, and more and more desperately wicked. Indeed I gloried in my shame. I know not *how to record* some sins which I committed. Verily, I am a 'brand plucked out of the fire.'

"On again reaching England, I obtained leave of absence, and once more returned to my father's house, in good health and spirits. In this respect, the campaign in Holland had been useful to me. My leave of absence being expired, I left my father's house early in 1810, and for a few days was very ill, in consequence of having fallen into my easily besetting sin. I then began seriously to reflect upon the evil of my conduct, and purposed to reform myself. I had been much addicted to swearing, and having the command of a company at this time, I was the more exposed to temptations to this sin. I now fully resolved to break it off, but had not the smallest idea of looking up to God to give me strength to overcome it. I however kept my resolution, except in a few instances. I must own that I have often since been surprised at this. I attribute it to his restraining grace, from whom all good must come. I began also to read more eagerly such books of a moral and religious character as fell in my way. I purchased a prayer-book, and began to attend at church. Going one Sabbath into a church at Colchester, I was much struck with the twelfth chapter of Romans, as the clergyman was reading it. I could not help admiring its beautiful and sublime morality. I mentioned it to my companion, but he appeared to feel but little interest in the matter. My conscience now became more enlightened, and my external conduct more decent. I had been at all times honest in my dealings, and prided myself on the integrity of my transactions. I began to look upon myself with some complacency. I was 'whole' in my own estimation, for 'I was alive without the law.' What I had done in the way of reformation, was only like lopping off the branches, and allowing the trunk and roots to remain. I did not 'spiritually discern the things of God.' I began to read the bible, for the first time in my life, with some degree of seriousness. Yet it was a 'sealed book to me. Our Lord's discourse upon the mount I chiefly read, and could understand it a little. I doubt not that the Holy Spirit was now secretly and imperceptibly drawing me, who had been such a prodigal, to himself. 'The dry bones' in Ezekiel's vision

were first covered with flesh, sinews, and skin, before there was any 'breath' in them.

"In the beginning of June, 1810, I received a letter, informing me that my father was very ill, with but little hopes of recovery. I immediately obtained leave of absence from the commanding officer of the garrison, and reached home by the mail next morning: but alas! he had breathed his last a few hours before my arrival. This was a severe shock to me. My constitution being considerably debilitated, by hardships, change of climate, and intemperance, my father's death made a deep impression on my mind. I used to repeat the Lord's prayer every night and morning, so ignorant was I of the true nature of acceptable prayer. My leave of absence being expired, I returned to Colchester, and found the regiment under orders for Ireland."

He had not rejoined his regiment and resumed the duties of his profession many weeks, before he was again laid aside by illness so violent that he despaired of his life. "Then it was," he says, pursuing his narrative of himself, "that for the first time I discovered my foundation was sand. My false props were knocked away, I saw I had been deceiving myself with 'the form of godliness,' whilst I was destitute of its 'power.' Still I was ignorant of the true and only refuge. My mind was impressed with the importance of religion, but I understood not its true nature. A brother officer, sitting by my bedside, when I was expecting to die, I earnestly entreated him to attend to the concerns of his soul. While I was thus seriously ill, the regiment marched from Kinsale to Mallow, a place celebrated for its waters. I took private lodgings; and after about a week, to the surprise of many, I so far recovered as to be able to join the regiment. The clergyman at Kinsale called upon me during my illness, and showed me some kindness. So also did the Governor's lady. Thus the Lord can raise up friends even in a strange land. The first night of my arrival at Mallow, an officer, with whom I had always been intimate, and who had been at Cork on leave of absence, on account of ill health contracted at the Walcheren expedition, returned, *and joined* the regiment. We both had *felt considerable* desire to see each other, and were mutually gladdened by our interview: for we immediately felt a union of heart. The Lord had been pleased, in his mercy, so to order that this friend of mine should be brought under the ministry of an evangelical clergyman at Cork, where his family resided; and that he should imbibe a greater knowledge of gospel truth than I possessed. By conversation with him, I obtained an acquaintance with some things, of which before I was ignorant. We took every opportunity of conversing together on religious subjects. One evening, my friend and another officer accompanied me to the Methodist chapel. This was the first time in my life that I had ever entered a dissenting place of worship. I was not particularly struck with anything I heard from the pulpit; nevertheless, I felt a pleasure in the service, and resolved to go again. I did go a few times, but was still ignorant of Christ as 'the way, the truth, and the life.'

"About the beginning of October, 1810, it pleased God again to confine me to my room by sickness, and it was during this affliction, that 'He who commanded the light to shine out of darkness, shined into my heart, to give me the knowledge of the glory of God, in the face of Jesus Christ.' I had such a view of a crucified Saviour, vividly presented to my mind, as caused sensations, which I cannot now describe. All I can say is, that the heavy burden of my guilt fell from me. I lost it at the foot of the cross; and for a time, great was the joy and peace which I experienced. I seemed to have entered a new world. My views and feelings were so entirely different from what they ever had been before, that from this period, to the honour of divine grace, I cannot but date my new and second birth."

Mr. Blakely was now a new creature in Christ Jesus; and his fellow-officers, as well as the men under his command, soon observed that he was another man. They 'gazed and admired,' though most of them 'hated the change;' and they showed their hatred by persecuting him on account of his religious profession. He soon gave evidence of the influence of divine grace upon his heart, as every converted person will, by the anxiety he felt for the spiritual welfare of those around him. He now zealously sought for opportunities of doing good.

l into the mistake, so common young converts, of supposing it y thing to convert men; for he it that the disaffection of sinners d and his truth arises more from nce than from enmity of heart. If ith were but fairly presented to he concluded that they could not perceive its beauty, and to feel portance; for it now appeared to n mind, to be impossible to resist vidence by which the gospel is strated to be divine. An in- d knowledge of human nature, his own heart, and especially the of his zealous and affectionate s to bring his former companions to forsake their evil ways, soon ced him of his error. It was not efore his good was rewarded with and he had to suffer for righteous- sake. He had succeeded in se- the attention of some of his r officers, and also of some of the to the advantages of reading; thstanding the violent opposition was exerted against him. Na- fond himself of books, and now a taste for theological read- e endeavoured to instil the same into the minds of others, as one of doing them good. By the of the Wesleyan ministers, upon ministry he seems now to have lly attended, in the town of Mal- where the regiment was stationed, pted measures to unite several of ldiers in a book society, the books purchased by subscription. This ly became known throughout the ent, and increased the opposition had been made to him. Some officers, bitterly hostile to evan- l religion, made a great outcry his interference with the men, he was sinking the dignity of his character as an officer, and de- g theirs; that he was destroying iscipline of the regiment, &c. On grounds, a complaint was lodged t him to the commanding officer. nen's box of books was seized. A f subscribers to the book society found in it. In this list was the of lieutenant Blakely. This his ies thought a favourable circum- s, and accordingly they made it a e against him.

soon received orders to appear the commanding officer. If his ies thought *by this step to* inti- midate him, and to quench his zeal for doing good, they were grossly deceived. He was a man of considerable self-possession, and of great personal courage, when he felt it to be his duty to persevere in any given line of conduct. He had sinned with all his heart in the times of his ignorance; and now he was brought to his right mind, he was disposed to serve his new master with equal zeal, and to risk everything in his service. Relying on the goodness of his cause, and looking up to God to support him, "he rejoiced that he was counted worthy to suffer shame for the name of Christ," as Peter and John did when they were summoned before the Jewish council. He appeared at the appointed time in the major's apartments, who was attended by the adjutant of the regiment, than whom Mr. Blakely had not a more determined enemy. The adjutant was prepared with pen and ink to take down all that might be said. The major began by expressing his surprise that an old officer, like Mr. Blakely, should countenance any irregular and unmilitary proceedings: he then mentioned the charges which were brought against him by some of the other officers of the regiment. Mr. Blakely firmly and respectfully replied, that he did not consider himself to have acted in any way unbecoming a British officer, engaged in the service of his country: and that he could not believe that Christianity would make the men insubordinate, but the contrary; in proof of which, he referred the major to the character and behaviour of those men in the regiment who were religious. The major seemed nonplussed by this appeal, and not knowing how to proceed further, concluded the conference by assuring Mr. Blakely that he did not wish to persecute him on account of his religious profession, but that if he did not desist from the line of conduct which had given such great offence, he should be brought before a court-martial. The subject of our narrative meekly, yet boldly, replied, that he could not, and dared not cease to warn the men "to flee from the wrath to come," whatever might be the consequences.

His enemies were disappointed. Their defeat, however, only made them the more eager to renew the conflict, as soon as a favourable opportunity offered them hopes of success. The colonel

of the regiment, who was known to be a rigid disciplinarian, was shortly expected in Ireland to take the command. When he arrived, they communicated their complaints to him. But to their additional mortification, the colonel, having read some of the obnoxious books, to which such a dangerous influence was ascribed, said, he thought there were some good things in them, and with great good humour and pleasantry, turned off the matter as a very trifling affair. More than this, as long as Mr. Blakely continued in the regiment, the colonel treated him and his religious companions with great kindness and respect, and when he was on the eve of leaving the service, expressed his good wishes in the handsomest manner possible, and offered to lend him money, if he had need of such assistance. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

Amidst much obloquy and persecution he continued to discharge the duties of his profession as a soldier, and at the same time endeavoured to act as "a good soldier of Jesus Christ," embracing every opportunity of instructing others, to the best of his ability. The same anxious desire which led him to seek the salvation of his comrades in the army, with whom he was daily associated, extended to the members of his family. At too great a distance to have any personal intercourse with them, he lost no time in communicating by letter a narrative of the change which he had experienced. He confessed to them the iniquity of his former life, and the danger to which he was exposed, had he died in that state. He affectionately urged them to consider the importance of seeking salvation for themselves. But some of his friends treated his views of religion as enthusiasm, and refused to listen to his affectionate expostulations and advice. This greatly wounded and discouraged him. He appears also to have been considerably affected about this time with the conduct of some religious professors whom he had known, and who had turned back to the follies and vanities of this world. These things were, however, overruled for his spiritual good. They led him to study the scriptures more diligently and prayerfully. The result was, that his views of divine *truth* became more enlarged and correct. *In subsequent life,* he acknowledged that what he experienced at this period, especially the little success he met with in his efforts to do good to the souls of men, brought him to a full conviction, which nothing could shake, that the salvation of a sinner is wholly of free, unmerited mercy—that nothing short of divine influence can turn the sinner's heart, and that sovereign and electing mercy is the cause why, under a free and unfettered proclamation of salvation, through Christ Jesus, some are saved, whilst others are left, in righteous judgment, to the consequence of their transgressions.

He remained but a few months in Ireland, after he was brought to the knowledge of the truth. His health continuing in a very precarious state, he considered himself unequal to the fatigues of a military life, and longed for the tranquillity of a private situation. He therefore resolved upon retiring from the army. Accordingly, in the spring of 1811, he obtained leave of absence from the regiment. On his journey to England he met with some circumstances which greatly gratified and encouraged him. When he left his regiment at Mallow, he was hospitably entertained for a week at the house of a friend in Cork. In the packet in which he crossed the channel which separates the "green isle" from his native land, he happily found, among the passengers, an independent minister, whose society and conversation afforded him considerable pleasure and edification. With this Christian friend he formed an acquaintance which did not terminate when they left the vessel. They travelled together to London, and remained together there about a fortnight. It being the month of May, when, in the metropolis of our highly favoured land, various religious societies hold their anniversaries, he attended, for the first time in his life, some of these public meetings; this was altogether a novel scene to him, and it was as refreshing and instructive as it was novel. Of the existence of several societies whose anniversaries he now attended, he had not so much as heard before. He attended them as a delighted and profited hearer, and ever after, to the end of his life, took the deepest interest in their operations.

Here we must break off for the present. We reserve for our next number the remaining part of Mr. Blakely's interesting career.

ON SIGNS OF GRACE.

was, very probably, after a season
rvent prayer, that God appeared to
ham, and said, "I am thy shield,
thy exceeding great reward!" No
t, he was much affected with a sense
e divine condescension and good-

Perhaps he said, Ah! Lord, thou
been, and indeed thou art, very
and gracious to me. Thy mercies
been new every morning, and re-
d every evening; I know not how
timate either their number or their
ness; yet, I pray thee, be not dis-
ed, if I remind thee of thy promise
ve me a son; but thou hast not as
ulfilled this word of thine; for this
er, born in my house, is my heir.
e Lord told him, however, that his
ise should not fail. He bade him
to the stars of heaven, and he said,
shall thy seed be!" And I will
thy posterity the land of Canaan,—
goodly land, which flows with milk
honey.

it how, said the Patriarch, shall I
v that I shall inherit it? Give me,
ay thee, some sign, on which my
may rest. And he did do so. He
him prepare sacrifices, and divide
victims, and watch and pray near
,—and he should have a sign.

id, on a sudden, when a profound
ness had enwrapped creation, "a
ting furnace," rendering the gloom
intensely visible, passed along be-
n the carcases; emblematic of the
ession which his posterity would suf-

But this was instantly succeeded
bright lamp, finely illuminating the
le scene with its cheering rays; in-
ting, that God would at all times be
them, and be their comforter and
d.

ezekiah was greatly afflicted; inso-
h that he thought his end drew nigh.
he prayed, that the Lord would spare
for a season. And God said, "I
seen thy tears, I have heard thy
er; behold, I will add to thy days
en years. And this shall be a sign
ee, I will bring the shadow on the
lial of Ahaz backward ten degrees;"
ive hours. And he did so. With
ite ease he could roll back the world
this period. He has but to speak,
the work is done!

Then Israel was heavily oppressed by
people of Midian, God sent his angel
to an humble peasant, whose name was Gideon. I come, said he, to tell thee, that God will deliver Israel from bondage by thy hand. The young man replied, Can it be so? My father's house are poor, and I am the least among them. Can it be? If so, wilt thou not give me a sign?

And Gideon brought forth meat and cakes, and placed them before the angel. And the heavenly messenger touched the rock on which they were placed, with the rod which was in his hand, and fire came out of it, and consumed the provision: this, indeed, was a notable sign; but the young man humbly and earnestly sought for another, and another.

Let this fleece, said he, be full of moisture, whilst all around shall be parched with dryness; and in the morning it was as full as it could hold of the dews of heaven, and the earth was dry. Now, said he, again, let the fields be immersed with dews, and let the fleece be dry. And it was so; God gave him sign upon sign.

And who of the people of God are there, who have not, sometimes, in moments of darkness and perplexity, desired a sign? And is God less gracious than he was in the days of old? When, like Isaac, we have gone out "to meditate in the fields at eventide," perhaps, we may have been ready to say, Oh, that some bright angel would, at once, descend upon my path, scattering the twilight by the splendor of his countenance, and saying, Fear not, child of man, thou art of the family of God; I am sent on purpose to tell thee, that he will bring thee safely through all thy cares, and sorrows, and foes; and that ere long I shall have a commission to convoy thee to thy Father's house in glory, to go no more out for ever. Such assurances, and from such a being, could not but afford unspeakable consolation.

And can I be indulged with no sign? Can I have no certainty in things of everlasting importance? Is there no gracious voice from the skies, saying, "This is the way, walk ye in it!" There is; it is the voice of the good Shepherd, "who gave his life for the sheep." It is the voice of the Lord of men and of angels.

And, hark, for it says, Poor wanderer, here is what thou art seeking after; I

will give thee evidence upon evidence, and sign upon sign, that thou mayest know that thou art in the way to the kingdom of God. Here are many signs for thee,—"Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are they that hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God."

Let me think of these signs; they are the marks of God's children; and the product of his Holy Spirit. And has he given them to me? Am I among "the poor in spirit?" Do I enjoy a holy satisfaction with the Lord's dealings; not solicitous for the great things of this world? Can I say with David, "Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself as a child that is weaned of his mother: my soul is even as a weaned child?" Have I an affecting sense of my depravity and unworthiness before God? Do I repent and abhor myself before him as in dust and ashes? Have I a deep consciousness of my spiritual wants? And do I constantly come to God through Christ, for instruction, guidance, protection, pardon, "righteousness and sanctification?" If so, he has indeed given me a sign that he is gracious.

Has the promise, "They shall look on him whom they have pierced, and mourn," been fulfilled in my experience? Have I, whilst at the foot of the cross, with a feeling heart, uttered the lines,

> "Alas! and did my Saviour bleed?
> And did my sovereign die?
> Did he devote his sacred head
> For such a worm as I?"

Do I know what he meant, who said, "Make me to hear joy and gladness, that the bones which thou hast broken may rejoice?" Is my heart grieved to see God dishonoured? Have I ever felt at all as he did, who said, "O that my head were waters, and my eyes fountains of tears, that I might weep day and night for the slain of the daughter of my people?" Then God has given me a sign that he is gracious.

And do I "hunger and thirst after righteousness?" Conscious of my perishing state, on account of my transgressions of God's holy law, do I intensely long for an interest in the finished work of the Lord Jesus? And is he, in all his offices, precious to my soul? Do I renounce every other refuge, and count all things but loss for the excellency of the knowledge of him? And do I pant after a perfect conformity to his blessed image? Then God has given me another sign that he is gracious.

The "merciful" are blessed; and am I one of them? Do I pity all the sons and daughters of sorrow? Do I weep with those who weep? Do I relieve, for Christ's sake, his followers who are in need? Do I cheerfully forgive them, even as I hope he has forgiven me? Then he has given me a sign of his love; then he has shown me a token for good.

And am I "pure in heart?" Am I renewed in the temper and spirit of my mind, and not a formalist? Am I sincere, like Nathanael, and not a hypocrite? Do I wish to part with every sin, though dear as "a right hand, or a right eye?" And am I conscious of desires that will not permit me to be satisfied, till I awake in the moral image of God? If so, here is a fifth sign that God has been gracious to my soul.

God has pronounced the peacemaker blessed. And he has told us, that the fruit of the Spirit is peace. And am I a child of peace? And am I anxiously pursuing after it in the family, the church, and the world? Am I studying to promote it by my counsels, my prayers, and by my example? Well knowing, from scripture, and from matter of fact, that

> "The Spirit, like a peaceful dove,
> Flies from the realms of noise and strife;"

then God has given me a sixth sign, that I have tasted that he is gracious.

Though we should be thankful for these signs, yet we must not say, "I am poor in spirit," and a mourner for sin, and so on, and therefore I shall be saved,—but, I am a believer in Christ, and on this account I shall reach heaven. The work of God's Spirit must not be put in the place of that of the Lord Jesus.

Let the sinner recollect, that God has given him, in his word, many signs that he is not in the right way. Dost thou forget God? Art thou prayerless, impenitent, unbelieving, and disobedient? These are sure signs that thou art in the

which "leads down to death, and
s hold on hell."
he word of God is a mirror, in which
y one may see his own real likeness.
and look at thy face, reader; nor,
amidst the cares and pleasures of the world, forget what manner of person thou art.

B. H. D.

Southampton.

THE FOUNDATION OF PÆDOBAPTISM.

he last number of the British Critic
Quarterly Theological Review, a
k which is generally understood to
ress the prevailing sentiments of the
rarchy, contains an elaborate article
justification, in which there is a curi-
passage respecting the baptism of
nts. After showing that, in the case
dults, the offices of the church require
as a pre-requisite to baptism, the
swer adds, "So much for the baptism
dults. The case of infants, indeed,
a different aspect: and, if we had
left solely to the guidance of our
judgment, we might, *perhaps*, have
induced to think, that the whole
it and design of the gospel would
been better consulted, and more
sistently followed out, by leaving our
dren in the state of catechumens,
il they should be of age to make a
fession of faith for themselves. The
rch, however, has interpreted the
d of the Spirit, by her immemorial
ctice. On the one hand, she accepted
faith of the catechumen, who might
ce to die before baptism could be
inistered. And, on the other hand,
has always received into her bosom
se who are too young for repentance or belief, and has accepted a vicarious profession of faith on their behalf: even as our blessed Lord himself was pleased to heal the helpless paralytic, when he saw the faith of those who brought him to be healed. But, even in so doing, she manifestly recognizes the *general* principle, that belief is a necessary antecedent; and declares that two things are properly requisite in them that are *to be* baptized, —'repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God.'"

It appears, then, that Church of England orthodoxy teaches, 1. That the consistency between the baptism of infants and the genius of the gospel is not apparent; 2. That repentance and faith being pre-requisites to baptism, it is sponsorship alone that renders infant baptism admissible; 3. That the foundation of infant baptism is not the revealed will of Christ, but the practice and authority of the church: the church *interprets* the mind of the Spirit; the church *accepts the vicarious profession!* A conclusive answer this, to any who may propose the inquiry, The baptism of infants, is it from heaven or of men?

THE LOVE OF THE TRUTH.

There is the love of the good for the
od's sake, and the love of the truth
the truth's sake. I have known
ay, especially women, love the good
the good's sake; but very few indeed,
d scarcely one woman, love the truth,
the truth's sake. Yet without the
ter, the former may become, as it has
housand times been, the source of per-
ution of the truth,—the pretext and
tive of inquisitorial cruelty and party
lotry. To see clearly that the love of the good and the true is ultimately identical—is given only to those who love both sincerely and without any foreign ends.

Consistent truth and goodness will assuredly in the end overcome every thing; but inconsistent good can never be a match for consistent evil. Alas! I look in vain for some wise and vigorous man to sound the word Duty in the ears of this generation.—*Coleridge's Table Talk.*

REVIEWS.

Letters on Egypt, Edom, and the Holy Land. By LORD LINDSAY. In Two Volumes; 1838. Post 8vo.; pp. 407 and 373. Price 24*s*.

The day will probably come when a pilgrimage through Palestine will form a common part of the preparatory studies of a Christian teacher. Ere long, perhaps, as the facilities for communication with Syria increase, and the opportunities for peaceful communication with the inhabitants multiply, it may be practicable to send young ministers on errands of usefulness to those regions in which the glorious deeds of the Most High in the earliest ages were performed, and to allow them to spend a year or two each, in a species of service which, to those who are engaged in it, at least, must be highly beneficial. What skill would it impart in the exposition of scriptural narratives, parables, and poetry, to have lived a little while in the countries to which they refer, and witnessed the customs of the inhabitants! What assistance would it afford in the interpretation of prophecy, to be thoroughly acquainted with the local peculiarities of the places to which many of the predictions relate, and the visible results of the fulfilment of some of the most remarkable! What vividness would it give to a preacher's conception of facts, and his representations of them to his hearers, to have gazed upon the scenes in which they took place! To traverse the valleys and climb the hills which Moses and the prophets eulogized, to sail across the lake of Gennesaret, to walk along the banks of the Jordan, to stand on the Mount of Olives and survey the diversified prospects from its summit, and then proceed slowly down to the spot whence Jesus "beheld the city, and wept over it," would be to a pious mind not merely a present gratification of the highest order, it would be productive of permanent advantage. Treasures of knowledge would be acquired, which would afterwards be continually available; faith would be strengthened, and emotions would be excited which in subsequent life might be summoned into exercise, and which would impart a perennial charm to pulpit ministrations.

The nearest approach to these advantages which the writer of this page, or many of his readers, can hope to make, is to avail themselves of the labours of others, who having performed the tour make known the result of their observations. And it is on many accounts matter of congratulation, that since the commencement of the present century, travellers to Palestine, and the adjacent countries, have been so numerous, and that so many of them have made it a special object of their researches to illustrate the sacred volume. The work before us furnishes a gratifying specimen, in the letters of a young nobleman, the heir to the earldom of Balcarras, who made a tour, judiciously planned and successfully executed, through Egypt and the Wilderness of Sinai, over Mount Seir to Jerusalem, and subsequently to Galilee, Lebanon, Damascus, and Palmyra. One direct tendency of such travels is exemplified in the case of an old Italian philosopher, named Caviglia, who has devoted himself for many years to the investigation of the Pyramids, and other antiquities of Egypt, and who has been led, while doing so, to renounce the infidelity which he brought with him to the field of Zoan.

"His history is very curious: 'As a young man,' he told us this evening, 'je lisais Voltaire, Jean Jacques, Diderot—et je me croyais philosophe,'—he came to Egypt—the Pyramids, Moses, and the Holy Scriptures converted him, 'et maintenant,' said he, 'je suis tout Biblique.' I have seldom met with a man so thoroughly imbued with the Bible; the saving truths of the Gospel, man's lost condition by the fall of Adam, Christ's voluntary death to expiate our sins, our inability to save ourselves, and the necessity of our being born again of the Holy Spirit—every one of these doctrines he avowed this evening; he seems to cling to them, and to love our blessed Saviour with the simplicity of a child—he never names him without reverence; but on these doctrines, this rock, as a foundation, he has reared a pyramid of the most extraordinary mysticism—astrology, magnetism, magic (his familiar studies), its corner stones, while on each face of the airy vision he sees inscribed in letters of light, invisible to all but himself, elucidatory texts of scripture, which he read

ff to us, with undoubting confidence, in support of his positions.

" Every religious truth, in short, unessential to salvation, is in his eyes fraught with ysticism. His memory is as accurate as a 'resbyterian minister's—every text he quoted as prefaced by a reference to the chapter and erse where it occurs. He loves the Arabs, nd looks forward to their conversion and ivilization as the accomplishment of the prohecies that 'there shall be a highway out of Egypt to Assyria,' in that day when 'Israel hall be a third with Egypt and Assyria, even . blessing in the midst of the land'—when he Lord shall have 'set his hand the second ime to recover the remnant of his people from Assyria, from Egypt, from Pathros, from Cush,' &c., and shall bless the assembled nyriads, saying, 'Blessed be Egypt, my peole, and Assyria, the work of my hands, and srael mine inheritance.'

" He quoted these remarkable prophecies, nd I had the pleasure of telling him I looked orward to their speedy fulfilment with the ame interest as himself."—pp. 83—85.

It will be seen from this extract, that Lord Lindsay professes evangelical religion. We are happy to say that the contents of his volumes are quite consistent with the profession; and that many passages in his letters, which are addressed chiefly to his mother and sister-in-law, breathe a spirit of warm, affectionate piety. One circumstance —rare among the aristocracy of the present day—is especially deserving of notice: though his christianity is transparent, we have not discovered to what denomination he belongs. That he is not of the Church of Rome is evident, but further than this we know not. And, though he writes with buoyancy of spirit, and like a young man sometimes, a vein of good sense runs through his observations. We could gladly indulge in quotation to a large extent; but one or two passages must suffice. Writing from the metropolis of Judea, he says,

" Of Jerusalem I have but little to say; we took no cicerones. There is no mistaking the principal features of the scenery; Mount Zion, Mount Moriah, the Valley of Jehoshaphat, down which the brook Kedron still flows during the rainy season, and the Mount of Olives, are recognised at once; the Arab village Siloan represents Siloam, and the waters of Siloa still flow fast by the oracle of God. A grove of eight magnificent and very ancient olive trees at the foot of the Mount, and near the bridge over the Kedron, is pointed out as the garden of Gethsemane; occupying the very spot one's eyes would turn to, looking up from the page of Scripture. It was the only monkish legend I listened to. Throughout the Holy Land we tried every spot pointed out as the scene of scriptural events, by the words of the Bible, the only safe guide-book in this land of ignorance and superstition, where a locality has been assigned to every incident recorded in it—to the spot where the cock crew at Peter's denial of our Saviour, nay, to the house of Dives in the parable. Yet, while I question the truth, I would not impugn the poetry of some of these traditions, or deny that they add a most peculiar and thrilling interest to the scenes to which they are attached—*loca sancta*, indeed, when we think of them as shrines hallowed by the pilgrimages and the prayers of ages.

' There is no spot (you will not now wonder at my saying so,) at or near Jerusalem, half so interesting as the Mount of Olives, and, on the other hand, from no other point is Jerusalem seen to such advantage. Oh! what a relief it was to quit its narrow, filthy, ill-paved streets, for that lovely hill, climbing it by the same rocky path our Saviour and his faithful few so often trod, and resting on its brow as they did, when their divine instructor, looking down on Jerusalem in her glory, uttered those memorable prophecies of her fall, of his second Advent, and of the final judgment, which we should ever brood over in our hearts as a warning voice, bidding us watch and be ready for his coming! Viewed from the Mount of Olives, like Cairo from the hills on the edge of the eastern desert, Jerusalem is still a lovely, a majestic object; but her beauty is external only, and, like the bitter apples of Sodom, she is found full of rottenness within,—

' In Earth's dark circlet once the precious gem
' Of living light—Oh, fallen Jerusalem!'

But her king, in his own good time, will raise her from the dust."—Vol. II. pp. 61, 62.

Nine hours after leaving Jerusalem, his lordship reached the banks of the Jordan, and an hour's ride, next morning, over a sandy barren plain, intersected by slimy bogs, brought him to the silent shore of the Dead Sea. He returned through a dreary region to Jerusalem, which, however, he soon left to proceed northward. He states that all Judea, except the hills of Hebron, and the vales immediately about Jerusalem, is desolate and barren, but the prospect brightens as soon as you quit it; and Samaria and Galilee still smile like the land of promise. About twenty miles to the north of Jerusalem the scenery appeared to

him to be some of the loveliest he had ever beheld; olive and fig gardens, vineyards and cornfields, overspreading the valleys and terraced on the hills—alternately with waste ground overgrown with the beautiful prickly oak and lovely wild flowers.

"One rocky vale struck us as particularly beautiful. We were in the neighbourhood of Bethel;—I anxiously inquired for it of the Arabs, but in vain;—I did not then remember the prophecy, 'Seek not Bethel,—Bethel shall come to naught!' In fact, not a trace, not even a tradition, remains of its existence."—Vol. II. p. 73.

"Beyond Samaria, we struck across country towards Mount Carmel, by a route undescribed, so far as I am aware, by any traveller. We soon lost our way, but that was of little consequence, for the country is full of villages, well cultivated and quite beautiful. We halted at noon in a grove of noble olives, swarming with little green leaf-hoppers—if I may call them so,—shaped like frogs—the merriest little beings imaginable. You will find the village Sili on the map, not so Cufr Ai, nor Ellar, which crowns the highest hill between Sili and Zeita—a village on the great road between Acre and Ramla, and which we passed a little to the south the following morning. Six other villages, one of them named Baca, saluted us from the hills, as we descended from Ellar. We proceeded along a beautiful and very extensive plain, the prolongation, I take it, of the Vale of Sharon; the scenery reminded Clarke of Kent. Nothing could exceed the richness of the soil or the beauty of its produce—even of the thistles, with which every fallow and uncultivated field was overgrown, of the deepest blue and most luxuriant growth, often overtopping my head on horseback; dear old Scotland can boast of none so beautiful."—Vol. II. p. 77.

Having passed through Nazareth and Cana, the travellers arrived at the Lake of Tiberias, and refreshed themselves by bathing in its lovely waters. There are some interesting questions respecting this vicinage, to which satisfactory answers have not hitherto been given; to these Lord Lindsay very properly turned his attention.

"Arrived at the sea of Galilee, I was very anxious to discover, if possible, the sites of Capernaum, Chorazin, Bethsaida, &c., and to visit the eastern shore of the lake, of which I had never met with any description, with the exception of Burckhardt, who only visited the south-eastern extremity, and a few other gentlemen who travelled as Arabs; dread of the inhabitants had hitherto deterred Frank travellers from venturing thither, but we were a numerous party, well armed, times, too, were changed, and we determined, therefore, on making the complete tour of the lake, en route for Om Keis and Jerash; some humbug was talked to us, not about the inhabitants, but the roads, which our guide declared absolutely impassable: truth is a rare bird in this country; there is as beautiful and easy a foot path along the whole eastern shore of the lake, as across a meadow in England.

"About an hour north of Tiberias, and at the bottom of a deep bay, unnoticed in the map, we entered the plain of Gennesareth, of which Josephus gives such a glowing description, nor do I think it overcharged. It is excessively fertile, but for the most part uncultivated; the waste parts are covered with the rankest vegetation, reeds, nebbek trees, oleanders, honeysuckles, wild flowers, and splendid thistles in immense crops; I saw a stunted palm or two, and there *are* fig trees, though I did not see them; once they were numerous. A broad clear stream, and innumerable rapid little rivulets cross the road. Medjdel, a wretched village probably represents Magdala, the birth place of Mary Magdalene, both names implying tower in Arabic and Hebrew, but of Capernaum no traces remain; not even, so far as I could ascertain by repeated inquiries, the memory of its name. Truly, indeed, has Capernaum been cast down to Hades, the grave of oblivion. I think it must have stood on the northern extremity of the plain, close to the sea; its position on the shore cannot be doubted; it was also very near the mountain on which our Saviour preached his sermon, for, descending from it, he entered into Capernaum; the hills to the south of the plain are very rugged and barren; no one would for a moment dream of climbing them for such a purpose as our Saviour had in view. Those that bound the plain to the west are too distant from the lake to answer the conditions, while that to the north, which we crossed on our road to the head of the lake, agrees with them in every point, the summit, an easy walk from the town, supposing it situated as I conceive it was, being perfectly smooth and covered with fine grass, though the sides are rocky.

"Beyond this hill, in another small plain, flow several very copious streams of warm mineral waters, and there are extensive ruins of Roman baths and aqueducts. After traversing a succession of sloping meadows and some of the finest thickets of oleander I ever saw, in full flower, we reached the head of the lake in four hours after leaving Tiberias.

"I could hear nothing of Chorazin and Bethsaida, though I named them to almost every one we met. Bethsaida, however, was discovered by Pococke in ruins, and called by the same name, rather out of this immediate district, but Chorazin ought to be somewhere hereabouts. Dr. Richardson was informed

hat both Chorazin and Capernaum were near, at in ruins; no one, however, that we met, eemed to know anything about them. Some uture traveller may be more fortunate in this nteresting inquiry.

"After riding up the Ghor, or Valley of he Jordan, about an hour, we halted for the ioontide rest under two large branching nebbek rees, laden with fruit, a thick grove of oleanlers overspreading the moist plain below, herever the Jordan flowed, or the little treamlets that branch off from and reunite vith him, find their way. The river was flowng very swiftly, and of considerable breadth, ut not deeper than the horses' knees at the oint where we forded it; it was a charming vening, and I do not think I exaggerate in aying that thousands of birds were singing in he thickets as we crossed the Ghor, but the oise they made was horrible.—Vol. ii., pp. 89—92.

We must not attend our travellers any urther. A few observations respecting he prospects of Syria and our duty especting it, must conclude our extracts.

"The Levant has always been overrun by Italian and French adventurers, from whom he Turks, till within these few years, formed ll their ideas of Europeans, confounding very nation under the term Frangi; the English they have now learnt to distinguish rom the herd, to respect and fear us, to look p to us as wiser than themselves, and to steem, I believe, if they do not like us. 'The word of an Englishman,' is almost proverbial n Syria. In fact, a singular change is taking place in the character of the people; prejuice is gradually wearing away; the extension of the Egyptian dominion over Syria, productive as it has been of incalculable individual uffering, may eventually be the cause of much general good. The English are summoned to he breach; I do not think (I hope I am not peaking presumptuously) that much can be one openly as yet, but the way seems to be paving for a great moral revolution, in which we, as Protestants, entrusted with the revealed will of God, must be active and zealous in our Master's cause, or woe betide us! The eye of Providence is visibly watching this land—ll Turkey indeed; and as its counsels are unfolded in the progress of events, I doubt not we shall see cause to admire and praise the nsearchable wisdom of God in preparing the way, and affording the means for the revival of his Gospel in the land it first rose upon."—Vol. ii., pp. 189, 190.

The publication of these volumes will ecure to Lord Lindsay the esteem of nany of his countrymen. We shall watch with deep interest his future ourse. Could he be preserved from the desecrating influences of state religion, and remain as unsophisticated a Christian as he appears to be at present, we should anticipate for him a career of great usefulness and honour. But his future path will be surrounded by perils less easily escaped than those of Petra or Bozra, and by adversaries more formidable than the Bedouins of the desert. May he be preserved from all evil, and at length find a home in a better country than any he has yet seen, and in a city, one glimpse of which will consign the glories of Palmyra to everlasting oblivion.

The Principle of National Ecclesiastical Establishments examined by the Scriptures. By JAMES COLE. pp. 40. Price 6d.

Babylon; or the Conservative System: with the Comparative Anatomy of Each, as developed in the World at large, and in the Word of God; together with a Dedication, by way of Address, to the Queen. By R. B. SANDERSON, Esq., *formerly Fellow of Oriel College, Oxford, and late one of His Majesty's Justices of the Peace for the County of Northumberland.* Price 1s. 6d.

Both these pamphlets refer to that great question, the union of church and state; a question which has recently taken so strong a hold on the public mind, and which has called into the field of controversy so many combatants. But though the object is the same, it is pursued by these writers in a different manner. A deep conviction of the antiscriptural nature of this alliance between the ecclesiastical and the secular power, an honesty of purpose, and a fervour of piety appear in both, but they view the subject in different aspects; in the exposure of the same error they employ different methods, and by a somewhat different process they arrive at the same result. In both we are pleased to see the argument conducted in a manly and Christian spirit; there is no angry declamation, no vulgar abuse, no gross personality to be found in either; they are not disgraced by any of the offensive and disgusting peculiarities of the Gathercole school; these we should rejoice to see banished for ever from the arena of theological warfare, but if this be too much to expect in the present state of things, our next wish is that they may be associated only with error, where,

indeed, they generally are found. There is however one peculiarity in these pamphlets which will not only limit their perusal to a small portion of the supporters of national establishments of religion, but which will also, in many cases, render their arguments and appeals of but little weight. The force of their reasoning will not be felt, their principal arguments cannot be appreciated by men to whom religion is not the great business of life, who determine all things by considerations of worldly policy. How few of those who are the most violent in favour of a state religion, ever take up the question on purely religious grounds, or are qualified to feel the force of an appeal to religious principle. But, still, if only those abettors of a national church who are professedly evangelical, would but calmly consider the remonstrances which are made on Scriptural grounds in these and other writings of a similar kind, we should anticipate a very favourable result.

The production of Mr. Cole breathes throughout a spirit of piety. He endeavours to show, and we think, successfully, that ecclesiastical establishments are not *necessary* to the maintenance of Christianity, that they are not *expedient*, and that they are absolutely *injurious* in their effects on the interests of religion. To each of these particulars a chapter is devoted, distinguished by reasoning as calm as it is cogent. To the system of pew letting Mr. Cole strongly objects; but while we admit the justice of some of his remarks, we think he has overstated the evils attending it. We never saw an instance in any *dissenting* place of worship where occasional hearers are obliged to "stand, unless they have something like gay clothing and gold rings," and who "are even then taught that they cannot be respectably treated, if they attend frequently for any length of time, without hiring a seat."

The second of the pamphlets, the titles of which are prefixed to this notice, makes a vigorous attack on the established church as being essentially antichristian. The author had previously endeavoured to identify the Church of England with the second beast of the Apocalypse, and in this publication his object is to show that the "church and state" system, with all the principles which it embodies, and the corruptions which attend it, is the "Babylon" of the prophetical book, which must be destroyed. The "conservatism" of the present day he considers as an attempt to uphold and perpetuate "this confused mass of civil and ecclesiastical polity," with all its abuses. Out of this Babylon of spiritual despotism and antichristian practices, Mr. Sanderson calls on all the people of God to come, and that with an earnestness increased by a recollection of his own former bondage. In the dedication, which is to the Queen, he very respectfully, but in terms sufficiently explicit, calls upon her Majesty to renounce the spiritual supremacy, as a usurpation of authority derogatory to Christ, and especially unbecoming in a female. This is, indeed, a style of address which in the reign of some her Majesty's predecessors, would have cost the author his ears, and peradventure his head; but *tempora mutantur*. We fear that many of our author's interpretations of some of the prophetical symbols will be regarded as rather fanciful; but it is with evident earnestness that he explains the Euphrates as meaning the principle of *self-complacency* in religion, the "little horn," the kingdom of England, more especially after the usurpation of the supremacy by Henry 8th; "the abomination that maketh desolate," the *political Sunday*, by which men were taught to compound with God for six' days irreligion, by one day's superstition; and "the pleasant land," America!

BRIEF NOTICES.

Brief Memoirs of John Rix Blakely, late Pastor of the Baptist Church at Worstead, Norfolk. By JAMES PUNTIS. 12mo. pp. 115. Price 3s.

We are indebted to this work for the biographical account of Mr. Blakely which appears in an earlier part of this number. The volume contains also much interesting matter respecting both his earlier and later years, the introduction of which our limits forbid. The narrative is well written, and Mr. Puntis has skilfully interwoven with it, many judicious and pertinent observations.

The Pictorial Bible; being the Old and New Testaments according to the Authorised Version: illustrated with many hundred Woodcuts, representing the Historical Events, after celebrated Pictures; the Landscape Scenes from original drawings, or from authentic engravings; and the Subjects of Natural History, Costume, and Antiquities, from the best sources. To which are added Original Notes, chiefly explanatory of the engravings, and of such passages connected with the History, Geography, Natural History, and Antiquities of the Sacred Scriptures, as require observation. Volume III. pp. 542. Price £1 2s. 6d.

This is the concluding volume of an admirable commentary on the inspired Scriptures. It is not merely adapted to attract and interest the rising generation; "the tall, the wise, the reverend head" may gain from it important instruction. Independently of the pictorial illustrations, the notes alone would constitute a work of great utility. They are not indeed doctrinal, practical, or devotional; they are exclusively designed to elucidate what is called the historical meaning of the text; but the industry and learning which have brought together so much information derived from the works of Oriental scholars, travellers, antiquarians, Biblical critics, and eminent writers of other classes, ought to be acknowledged gratefully by every student in sacred literature, and every Christian who is anxious that the Bible should be generally read and understood. We have not observed any thing of a sectarian character, or any thing that is unworthy of a sincere and devout lover of truth. The engravings, which are beautiful specimens of the power of the modern artist in wood, are not on separate leaves, but mingled with the notes and text. The least valuable are those which are copied from the old Italian masters. These, however excellent as specimens of art, are not generally adapted to give correct ideas of Scriptural facts. Romish fancies exercised too much influence over the imagination of their skilful authors to render them safe guides for inquirers after truth. The Baptism of Christ, by N. Poussin, we venture to call ridiculous. But these are few, in comparison with those which are entitled to unqualified commendation. The typographical sketches, and the representations of ruins, customs, dresses, animals, vegetables, coins, and instruments, are as useful to the intellect as gratifying to the taste.

The Life and Ministry of the Rev. Samuel Walker, B. A., formerly of Truro, Cornwall. By the Rev. EDWIN SYDNEY, A.M., *author of "The Life of the Rev. Rowland Hill, A.M.," &c. Second edition, revised and enlarged.* 8vo. pp. 564. Price 12s. cloth.

Mr. Walker was born in 1714, and died in 1761. He was an evangelical, devout, and zealous man, whose ministry was blessed to the salvation of many persons in the town in which he laboured. The object of his biographer in this publication, he tells us, is twofold: "first, to show the great usefulness of a clergyman skilled to give its due effect to the spiritual system of our church, and thereby affording a practical illustration of its excellence and power; secondly, to prove that the spirit of wisdom and zeal which now animates such numbers of the ministers of our establishment, is the fruit, not of the ardour of the *irregulars* of the last century, but of the gradual influence of that example which was set by Mr. Walker and his cotemporary *regulars*." This object Mr. Sydney has steadily kept in view, but, in our opinion, very unsuccessfully. He exhibits to us a pious, intelligent, devoted man, living near to God, and seeking his glory, carefully avoiding every thing which could be deemed irregular in the exercise of his ministry; strenuously exerting himself to retain Wesley, Romaine, and others, when they were wavering, within the pale of the establishment; and declares that "both in public and private, he filled without a visible hiatus, the entire circumference of his circle of duty, nor does the whole history of the church afford a superior instance of a wise, self-denying, laborious parish priest." Yet he shows us this "model of all parochial ministers," a curate, subsisting on an inadequate stipend, though frugal and unmarried to the end of his days, complaining after many years' service, not only of the ignorance of many of his people, and the licentiousness of more, but that the leading people were against him, and countenanced the rest; the rector wanting to get rid of him, and ultimately reducing his income one half; the bishop giving him "a smart reprimand" on account of his omission of the words "as our hope is this our brother doth" over the corpse of one who had lived profanely, and destroyed himself with drink; and the chancellor of the diocese paying him "a little compliment" in lessening his income some pounds a year, by striking his name out of the list of surrogates that distribute licenses. His usefulness, as far as we can learn, was only such usefulness as he might have had as a dissenting minister, while his difficulties were multiplied, and his exertions restricted, by his connexion with the established church.

A Course of Lectures to Young Men and others, by Ministers in connexion with the Christian Instruction Society, delivered at the Weigh House Chapel, Fish Street Hill, in November and December, 1837, *and January and February,* 1838. *Carefully corrected and revised by the Authors. With an Introductory Essay by the Author of "Sketches and Skeletons of Sermons." Second edition.* London: foolscap 8vo. pp. 290. Price 3s. 6d. cloth.

A list of the subjects of these lectures, with

the names of the lecturers, will be a sufficient recommendation of this volume. They are as follows:—1. The Mosaic Account of the Creation and the Deluge, illustrated by the Discoveries of Modern Science. By the Rev. J. Pye Smith, D.D. 2. The Scriptural Account of Human Apostacy, confirmed by reference to Historical Facts and Ancient Traditions. By the Rev. F. A. Cox, D.D. 3. Historical Evidence of the Antiquity of a Weekly Sabbath. By the Rev. E. Steane. 4. The Principle of Propitiatory Sacrifices recognised in the Religious Ceremonies of Heathen Nations. By the Rev. C. Stovel. 5. The Call of Abraham, and subsequent separation of his Descendants as a peculiar People, established on the authority of Ancient History. By the Rev. J. Burnet. 6. The Sojourn and Slavery of the Hebrews in Egypt, confirmed by the Discoveries of Modern Travellers. By the Rev. R. Redpath. 7. The Divine Legation of Moses. By the Rev. Joseph Fletcher, D.D. 8. The Law given from Mount Sinai suited to the Circumstances of Man, and of Universal Adaptation. By the Rev. T. Binney. 9. The Extirpation of Heathen Nations by the Jews in their Conquest of Canaan, a Righteous Visitation on the Enemies of God. By the Rev. J. Young. 10. The Subjugation of the Jews by Nebuchadnezzar, their captivity in Babylon, and subsequent Return according to the edict of Cyrus, confirmed by the testimony of Jewish and Heathen Historians. By the Rev. R. Ainslie. 11. The Fulfilment of Prophecies regarding the Destruction of Babylon and Edom, established on the authority of general history. By the Rev. T. Archer, A.M. 12. The Prophecy of Daniel regarding the Four Great Dynasties, fulfilled in the successive rise and overthrow of the Babylonian, Persian, Macedonian, and Roman Empires. By the Rev. J. Blackburn. 13. The Prophecies of the Scriptures concerning the Dispersion of the Jews confirmed by their present state among the different nations of the world. By the Rev. W. H. Dorman. 14. Prophecies relating to the Messiah, and the time of his appearance, fulfilled in the Mission of Jesus of Nazareth, and the Period of his Ministry marked by the testimony of Jewish and Heathen Writers. By the Rev. R. Philip. This union of Baptist, Independent, and Presbyterian ministers in an undertaking of this nature is wise and lovely; it applies the principle of division of labour in an unobjectionable form to the promotion of the spiritual interests of the community, and will not fail to secure a large circulation to the volume containing their joint productions.

The Imagery of Foreign Travel; or Descriptive Extracts from Scenes and Impressions in Egypt, India, &c., &c. Selected and Republished by the Author. Post 8vo. pp. 376. Price 9s. 6d. cloth.

These extracts from volumes published by Major Sherrer many years ago give vivid representations of scenes and customs which he witnessed in India, Egypt, Sicily, Malta, Italy, Germany, Spain, and Portugal. The descriptive powers which he has exhibited are considerable, though occasionally he has erred by too much effort to exalt and adorn his style. He writes every where, however, with decorum, and sometimes makes religious remarks of a pleasing character. In a few instances he depicts scenes in which he was professionally engaged, but not in the spirit of a slaughterer. "Some readers," he observes on one occasion, "will call this scene romantic, others disgusting; no matter, it is faithful; and it would be well for kings, politicians, and generals, if, while they talk of victories with exultation, and of defeats with philosophical indifference, they would allow their fancies to wander to the theatre of war, and the field of carnage."

Hoary Head, and the Valleys below; or Truth through Fiction. By JACOB ABBOTT, *author of "The Young Christian."* 12mo. pp. 239, price 3s. 6d.; or 18mo., pp. 264, price 2s. 6d.

Transactions supposed to have taken place in the neighbourhood of an American mountain, which the people in its vicinity called Hoary Head, are portrayed in this volume in a manner which fixes the attention and interests the heart. The design of the author is to illustrate some of the effects of the depravity natural to the human mind, in producing rebellion, distrust, and alienation from God; and to show how necessary, affection for his character and entire submission to his righteous government, are to the enjoyment of genuine religion. Of the two editions which lie before us, that in twelves has the advantage in paper and typography, but that in eighteens is decorated by a landscape exhibiting Hoary Head to the eye.

The Field, the Garden, and the Woodland; or Interesting Facts respecting Flowers and Plants in general. Designed for the Young. By a LADY. London: pp. 326. Price 4s cloth, gilt.

Works "designed for the young" may convey to their minds wholesome advice or rank poison. Parents cannot be too careful in respect to books on scientific subjects, to select such as are at least innocent. This elegant little volume is intended as a preparative for the study of botany, and we are happy to attest that a moral and religious tendency pervades it. The author has endeavoured, as she states, "to direct the attention to the wisdom and goodness of God, as exhibited in the structure and arrangement of the vegetable kingdom: and to demonstrate the confirmation which is added by nature to the doctrine declared by revelation, of a superintending Providence." The work is carefully written, and brings a great deal of information into a

It well deserves the hand-
ith which it is adorned.

his Image;" or the Pope and Trent. With the Number, rk of the Pope, with the Mark Hebrew, Greek, and Latin. ntary upon Revelation XIII.
FYSH, M. A., *of Queen's ridge.* 8vo. pp. 547. Price

hich excited so much atten-
is ago, by its predictions re-
her, was far less adventurous
of Remarkable Years" pre-
is volume. It stretches out,
coming of the Lord, in the
seventeen years beyond it.
is table, which furnishes an
Fysh's scheme, 1866 is to be
the papacy," and so is 1879,
nd so is 1978; yet in 1987
estroy the Scriptures, and in
" a confirmed infidel." If,
aders are more interested in
an in the contemplation of
its, the author gives his views
aragraph with which he con-
undred and forty seven pages,
Protestant England: " Let
act of 1829, whereby she
liament to men who worship
s image, and receive his mark
of his name."

*rs. Harriet W. Winslow, com-
h of the Ceylon Mission. By*
LOW, one of the Missionaries.
8. 24mo. pp. 276. cloth.

ewich, Connecticut, in 1796,
is memoir possessed many ad-
cation, and the society of a
nd amiable friends. She was
e for an uncommon degree of
everance in whatever she un-
at the age of twelve deeply
e salvation of her soul, and,
Saviour exactly suited to her
ived into the church when but
old. She displayed much ac-
-denial as a Sabbath-school
as anxious for the spread of
reign climes. After long and
eration and self-examination,
vinced that it was her duty to
to the poor perishing heathen,
eft a happy home and beloved
mpany Mr. Winslow to the
on. Her memoirs are com-
m her own letters and private
display great devotedness to
which she was engaged, and
eresting information respecting
of Ceylon, and the progress of
cause in that island. There
ith increasing zeal till January
14th, 1833, when, after a few hours' illness, she expired. The perusal of her memoirs will excite new impressions of the deep piety, prudence, and self-control requisite to constitute a faithful and useful missionary's wife.

The Missionary's Farewell; Valedictory Services of the Rev. John Williams, previous to his departure for the South Seas; with his parting Valedictory Address to the British Churches and the Friends of Missions. London: 24mo. pp. 129. Price 2s. cloth.

In this neat little volume, the numerous friends of Mr. Williams and of the work in which he is engaged, who were unable to unite in the Valedictory Services, will find every thing which letter-press can give to compensate them for their absence. The editor, Mr. Campbell, of the Tabernacle, assures us that the addresses contained in it are wholly authentic, being secured at the time by a skilful reporter, whose manuscript was subsequently revised by the respective speakers.

A Brief View of some prominent parts of Christian Doctrine. By EDWARD ASH. London. pp. 143. Price 2s. 6d.

A very small, but pretty comprehensive system of Theology, avowedly divested of dull pages on the "mint, anise, and cummin" of religious controversy, and directed simply to the elucidation and enforcement of the weightier matters of the gospel. It is perspicuous and practical.

On Individual Influence. By MARY ANN KELTY; author of "Straightforwardness." London. 24mo. pp. 61. Price 1s.

A few serious reflections on the important influence which every man exerts upon the circle in which he moves; and exhortations to professed Christians to employ this influence, even in the minor occurrences of every day life, to the glory of their heavenly Father, not by loud reproofs or professions of piety, but by a meek and even course of self-denying holiness and rectitude.

The Watchman's Cry from Zion: a Book for the Times. By EBENEZER TEMPLE, *Author of "The Christian's Daily Treasury," &c.* Second Thousand. London. 24mo. pp. 72. Price 1s. cloth.

The author of this work has gained a march upon us, in publishing a second edition before we have found opportunity to report respecting the first. His object is to awaken Christians to just views of their own spiritual condition, and to excite them to awaken others.

A Daily Treasury for the Christian, consisting of Texts of Scripture, with appropriate Selections from our best Christian Poets, for every day in the year. By A LADY. Dorchester: 1838. 18mo. pp. 323. Price 4s. cloth.

The Sacred Garland, or the Christian's Daily Delight, &c. By W. NICHOLSON. 12mo. pp. 360. Price 3s. 6d. cloth.

Something short and devotional for each

day in the year may be found in either of these works. The compiler of the Daily Treasury has been diligent in the collection of poetical varieties to append to the texts she has selected; and Mr. Nicholson has been equally industrious in searching for appropriate anecdotes.

The Pious Publican; or A Memoir of the late Mr. Robert Ping, of the Cross Keys, Woolstone, Bucks. By JOSEPH BROOKS. Third Edition. Price 3d.

The power of divine grace to enable a man to adorn the gospel in circumstances very unfavourable to Christian consistency, is illustrated in this short account of a worthy innkeeper, who, for more than a quarter of a century, was a useful deacon of the Baptist Church at Fenny Stratford.

A few Counsels to a Young Believer. 32mo. pp. 16. Price 2d.

Written, we believe, by a Baptist minister in Liverpool, for the use of young persons belonging to his flock, and containing affectionate suggestions respecting spiritual mindedness and devotional habits.

Strictures on a Life of William Wilberforce, by the Rev. R. T. Wilberforce, and the Rev. S. Wilberforce. By THOMAS CLARKSON, M.A. *With a Correspondence between Lord Brougham and Mr. Clarkson; and a Supplement, containing Remarks on the Edinburgh Review of Mr. Wilberforce's Life, &c.* London. 8vo. pp. 136. Price 5s.

Vanity of vanities! Human glory, however resplendently it may shine, is doomed to be tarnished. The late Mr. Wilberforce was a man whom the best part of the community delighted to honour; but he has fallen into the hands of biographers who seem to possess neither sympathy with his tastes, nor attachment to his friends. It is to be hoped that some one, whose views and feelings resembled his own, will transmit to posterity a better portrait of him than that furnished by his sons.

The Mother's Medical Assistant; or Homœopathic Guide. Translated and abridged from the German. 24mo. pp. 76. Price 1s.

A catalogue of edge tools, which we are glad that our mothers did not play with.

The Curse of Britain: an Essay on the Evils, Causes, and Cure of Intemperance. By the REV. W. R. BAKER. London, 1838. 8vo. pp. 277. Price 5s. cloth.

The Principle of Total Abstinence from all Intoxicating Drinks calmly considered. A Sermon preached in the parish churches of Bassingham and Thurlby, in the County of Lincoln, on Sunday, May 20, 1838. *By the* REV. D. S. WAYLAND, M.A. 8vo. pp. 24. Price 1s.

Proceedings at the Opening of the Bradford Temperance Hall, on Tuesday, Wednesday, Thursday, and Friday, the twenty-seventh and twenty-eighth February, and first and second March, 1838. Taken in short-hand by Mr. P. B. Templeton, and published under the sanction of the Bradford Temperance Society. 8vo. pp. 79. Price 1s.

Gilbert; a Poem, illustrative of the evils of Intemperance. By CHARLES DAVELIN. pp. 23.

Tee-Totalism weighed in the balances and found wanting. The Subject of a Public Discussion at Musham, on the Temperate Use of Wines and Malt Liquors, on the 8th and 9th of Nov. 1836. *Also, Replies to John Pye Smith, D.D., Professor Stuart, &c. &c.* By THOMAS FURNEAUX JORDAN. Second Edition. London, 1838. pp. 72. Price 1s.

Tee-Totalism absurd in its object, and censurable in its agency. A Letter to the Right Hon. Earl Stanhope, President of the "New British and Foreign Temperance Society." By J. C. Y. London, 1838. 8vo. pp. 16.

The temperate use of fermented liquors is in the four former of these publications condemned, and in the two latter justified. Mr. Jordan's pamphlet evinces great ability.

NEW EDITIONS OF APPROVED WORKS.

Christian Beneficence contrasted with Covetousness; illustrating the Means by which the World may be regenerated. By THOMAS DICK, LL.D., *Author of "The Christian Philosopher;" "Philosophy of Religion;" "Philosophy of a Future State;" "Improvement of Society;" "Mental Illumination and Moral Improvement of Mankind;" "Celestial Scenery," &c.* London. 12mo. pp. 367.

Revised and enlarged by "between twenty and thirty pages of additional facts and illustrations."

Ten Sermons on the Power and Grace of Christ, and on the Evidences of his Glorious Gospel. By P. DODDRIDGE, D.D. London. 24mo. pp. 215. Price 1s. 6d.

Re-printed under the auspices of the Tract Society from the fourth edition, A.D. 1760.

The Blessedness of the Righteous. By JOHN HOWE, M.A. London. 12mo. pp. 304. Price 4s. cloth.

Reduced to about two-thirds of its original size by the omission of superfluous matter and scholastic disquisitions. The book is the cheaper for this, of course, and for popular use it is not the less valuable, but the fact should have been mentioned in the title page.

A Sermon of Christ Crucified; preached at St. Paul's Cross the Friday before Easter, commonly called Good Friday. Written and dedicated to all such as labour and be heavy laden in conscience, to be read for their spiritual comfort. By JOHN FOXE, *the Martyrologist.* Third edition. London: printed 1570, and re-published with a recommendatory preface, by the Rev. G. Whitefield, 1759. Re-printed for John Bennett, Newgate Street. 12mo. pp. 44.

INTELLIGENCE.

AMERICA.

'IEW OF THE MISSIONS, STATIONS, UNDER THE DIRECTION OF THE D OF MANAGERS OF THE BAPTIST RAL CONVENTION FOR FOREIGN IONS.

ons.—The number of missions un- direction of the Board is twenty- Of these, there are twelve connected dian tribes in North America; three ope — in France, Germany, and ; one in Africa—in Liberia; and n Asia—in Burmah, and among the in Siam, Arracan, and Asám, and the Chinese and Teloogoos.

ns.—There are sixty-nine stations, ıg thirty-two out-stations. Fifteen and out-stations are among the American Indians; ten stations and -stations in Europe; two stations in and the remainder in Asia.

onaries and Assistants.—The number ionaries sent from this country is eight, fifty-one males, and forty-seven ; and of native missionaries and as- about seventy, exclusive of native ıts in the printing department, viz.:

	Missionaries.	Native Assist.
ıs to Indian tribes	34	9
Europe	8	more than 11
Africa	5	
Asia.....	51	about 50
Total....	98	70

r-three missionaries have been sent r the board during the last three

ches and Members.—Connected with ıissions are thirty-eight churches; of which have been constituted he last meeting of the convention. umber of their members is about

tisms.—125 have been added to the churches, by baptism, the past year: 50 to the churches in France and ny, and more than 300 to the Karem urman. Total, at all the stations, 500.

ıting Operations. — There are five g establishments, embracing fifteen g-presses, viz., one at Shawanoe, In- rritory, with one printing-press; one ırja, Asám, with two presses; one at ıein, Burmah, 3 presses, including a -press; one at Tavoy, in Tenasserim, esses; and one in Bangkok, Siam, two presses, one a lithographic press. An additional press has been ordered to Bangkok. Of the presses attached to the Maulmein and Tavoy stations, five were sent out the last year —*American Baptist Miss. Mag., June*, 1838.

REVIVAL IN BOSTON.

We are still permitted to record the continuance of the effectual working of the Holy Spirit, in the Baptist congregations of Boston. The interest still remains unabated every where, and in some of the congregagations has but just come into full operation. Indeed, it has received an additional impulse every where, by the great accession of new laborers in the field. The denomination has, in fact, become materially enlarged by the recent conversions; for a great proportion of them have occurred in persons who have not been accustomed regularly to attend worship at all, or at least, not with our denomination. In looking over our religious assemblies, a new generation seems to have suddenly started up—a new set of strange faces occupy our seats. It is remarkable as well as gratifying, to see how soon those who have lived scoffers and aloof from the means of grace, when led to hear the sound of the gospel, are brought to acknowledge the truth, and to submit to the terms of reconciliation. It should be a solemn thought to those who pride themselves on their external observance of religion, that *such* persons accept of the Saviour, while *they* remain unmoved and unreconciled. Surely this is evidence enough that there is such a thing as becoming gospel-hardened; surely here is demonstration of the scripture, that "the last shall be first, and the first last." The experience of the past ought to teach them that there is no safety in delay—that there is no hope of becoming more inclined to humble themselves at the foot of the cross by procrastinating, and thus cherishing their natural obstinacy; and they should take alarm, lest when this precious and inviting season shall have passed, their last summer shall be ended, and they not saved.

We have still to rejoice that there is yet no just liability to the charge of undue excitement—of a revival got up by human machinery. No means have been resorted to, except prayer, the social meeting, the stated ordinances of the gospel, and personal conversation. So little indeed have our

movements attracted attention, that it is but a few weeks since a prominent member of a church of another denomination inquired, why it was that while God seemed to be visiting cities and villages on all sides of us, he seemed not to have come near Boston. There have been already 247 baptized in three of the Baptist churches since the commencement of the year, and forty in the others. At Charlestown and Chelsea the work is encouraging, and several have been baptized. Besides this, about 100 have submitted to the ordinance of baptism in the Free-will Baptist and Methodist churches. May we be watchful, prayerful, and faithful, in all things, that the blessed work may long continue.—*Boston Christian Watchman.*

COLONY OF NEW BRUNSWICK.

The colonies of the British Empire are becoming objects of intense interest to the religious community of the Parent state. Their claims upon Christian philanthropy can scarcely be overrated. Amidst their rapidly augmenting population, nothing is more necessary than to diffuse the blessings of an enlightened and religious education. The means of accomplishing this object, in none of them adequate to the requirements of the case, are in New Brunswick exceedingly limited. The consequence is, that a very large proportion of the youth are growing up without that literary and moral culture which alone, under the divine blessing, can fit them to exert a wise and beneficial influence upon society. To remedy, in some measure, so great an evil, a seminary of learning was established at Fridmetor, in 1835, under the auspices of the Baptist denomination. The object of this institution is to afford the means of instruction in the usual branches of English literature, and of scientific, classical, and other studies, which usually compose the course of education at an academy, theological seminary, and college. Though principally under the administration of the body of Christians with whom it originated, it is open alike for the benefit of others; and persons of all denominations have both availed themselves of its advantages, and contributed to its support. The whole amount expended in the purchase of land, erection of buildings, &c, &c., is £1000. One half of this sum has been raised in the province; for the remaining half a few individuals are personally responsible. The Committee, finding it utterly impossible to liquidate the debt, and at the same time provide for the annual expenses of the Institution, determined, with great reluctance, to appeal for help to the generous and fervent sympathies of the mother country. For this purpose, they have confided their case to the Rev. F. W. Miles, Principal of the Institution, and deputed him to bring it under the considerate attention of the British public. Mr. Miles is honoured with handsome testimonials from Sir John Harvey, Lieut.-Gov. of the province, and other respectable parties. Every thing connected with the seminary, even to its very existence, depends upon the success of this appeal; for, should it fail, the only alternative remaining will be to dispose of the land and buildings at a great sacrifice, and relinquish the means which Divine Providence has put into their hands, of educating the youth of New Brunswick.

The undersigned, therefore, having taken the case into their serious consideration, cordially agree in the object of the Committee, and earnestly recommend it to the liberality of the public.

F. A. Cox, D.D., LL.D., C. Stovel,
W. H. Murch, D.D., J. H. Hinton,
Joseph Belcher, E. Steane.

JAMAICA.

Letters and papers of so recent a date as the 14th of August have been received. The first day of liberty was chiefly spent in devotional exercises, and the *Kingston Morning Journal* says, "As was expected, all was quiet and peaceable, and there was less of noisy mirth than might reasonably have been anticipated on such an occasion."

The new freedmen have subsequently exhibited a slowness to enter upon regular work which is not at all surprising. After the wearisome years of toil through which they have passed, it is quite reasonable that they should choose to have a few days' relaxation, before they apply themselves to the acquisition of wages. But an impediment to their immediate resumption of labour arises from the indisposition of many of the employers to make agreements with them for suitable remuneration, or even for any fixed remuneration at all. A letter from Trelawney says, "Every thing is quiet, and the people would go to work if any bargains were made, but I believe throughout the parish the people were directed to go to work on Monday morning without any previous arrangement, or being even told how much they would be paid, or asked what they expected," A letter from St. Thomas in the Vale says, "No work, we understand, is being done in this parish as yet. A correspondent states that some of the overseers and attorneys wish the people to turn out to work without entering into any arrangements, which they refuse to do." A letter from St. James's says, "The people in this

at work on most of the estates
y agreement. They refuse the
0½d. per day, but continue to
ing on the honour and liberality
:ers for fair and reasonable pay.
not get these in two weeks, our
ent writes, there will be a dead
labourers fix the quantity of
done in a day, agreeably to the
our approved of by the governor
apprenticeship. For any thing
:, they demand extra pay, as was
r that system."

occurrence which has seemed to
breach of the peace, took place
rth of August, at Falmouth. It
:eported that some persons who
ly irritated against Mr. Knibb,
mined, according to one account,
m, according to another account,
n in effigy. Immense multitudes
in consequence, for his defence,
l, as they said, to protect him at
of their lives; but having received
from the magistrates that their
inister should receive effectual
they quietly dispersed. Strangely
epresentations of this fact have
ished in some of the London
t both private and public sources
ion lead us to believe that this
substantially correct.

THEOLOGICAL INSTITUTION, YPOOL, MONMOUTHSHIRE.

nual Meeting of this Institution
at the English Baptist Chapel,
on Wednesday, Aug. 1st, when
ns were preached to the students;
lsh by the Rev. E. Oliver, Peny-
l Cor. ix. 19, and the other in
y the Rev. D. Davies, Swansea,
m. ii. 2. Immediately after the
he business of the Society was
, when a Report of the proceed-
e Committee for the past year
by the Secretary, the Rev. D.
of Caerleon. The treasurer, W.
ps, Esq. gave a statement of
y's accounts; and officers were
for the year ensuing.

titution is supported entirely by
contributions at an expense of
)0 per annum: and it educates
; men for the ministry of the
ong the Baptists. Upwards of
l ministers are indebted to it for
ary and theological advantages.

building on Penygarn, erected
is likely to be soon paid for;
nt of contributions already re-
ing above £1100, and the re-
£350 will probably be made up
the additional subscriptions en-
tered into at their Annual Meeting, and by renewed efforts about to be made for that purpose. The library of the institution has been enriched, during the past year, by the addition of *thirteen hundred volumes*, forwarded by the Rev. H. H. Williams, late of Cheltenham, for the use of the students, besides several works presented by other friends.

FEMALE ORPHANS.

London Society Female Orphan Institution, Park Street, Islington, founded 1830, by the late Mrs. Bailey of Brixton, for maintaining and educating the daughters of deceased gospel ministers, and members of Christian churches.

(Thomas Challis, Esq. Treasurer.)

The late Mrs. Mary Bailey, in her lifetime, vested in the names of Trustees, upwards of two thousand pounds, and since added a bequest of nearly the same amount, to which other benefactions and annual subscriptions are being made; the interest to be applied to the support and education of the above described orphans, under the management of the London Society Protestant School Committee and Trustees.

The children are placed in a respectable boarding-school at Islington, conducted by a lady of piety and talent; from the age of seven to fourteen; at which time (the funds admitting) the Committee and Trustees have the privilege of appropriating a sum to place them in suitable situations.

Further particulars, and petitions for the admission of orphans, may be obtained of Mr. Joyce, Secretary, Ropemaker Street, Finsbury, and at the Congregational Library, Bloomfield Street.

NEW CHAPELS.

WINDSOR.

The public rooms, High Street, Windsor, formerly occupied as an Independent chapel, were opened for the use of a Baptist congregation on the 15th of August last. Sermons were delivered on the occasion by Dr. Cox, of Hackney, and the Rev. E. Steane, of Camberwell; the other services of the day were conducted by brethren W. Nash, of Drayton; Coleman, of Colnbrook, Buckland, and Pearce. The attendance was good; and a Christian feeling pervaded the meeting. The gospel is to be dispensed in this place in future, by Mr. Standen Pearce, late of the London City Mission.

DUBLIN.

The foundation stone of a new chapel has been recently laid in Lower Abbey Street, Dublin, by the Rev. J. Ford, pastor of the Baptist church in that city. The

Rev. M. Fisher, of Liverpool, and the Rev. W. B. Croggan, assisted on the occasion. A small Grecian building is to be erected, the estimated expense of which, exclusive of the purchase of the ground, is £1500; towards this sum £1300 are in the hands of the committee.

ORDINATIONS.

CHENIES, BUCKS.

On Thursday, April 12th. Mr. Benjamin Bartlett, late of Harefield, was ordained pastor of the Baptist church at Chenies, Bucks. The Rev. J. Hall, of Chesham, commenced by reading and prayer; the Rev. J. Statham, of Amersham, delivered the introductory discourse, and asked the usual questions; the Rev. W. Tomlin, of Chesham, offered up the ordination prayer; the Rev. E. Hull, of Watford, delivered the charge; and the Rev. J. Cooper, of Amersham, concluded the morning service by prayer. In the evening, the Scriptures were read and prayers offered by the Rev. W. Payne, of Chesham; the Rev. W. Upton, of St. Alban's preached, to the people; and the Rev. T. Stevenson, of Chesham, concluded by prayer. The day was very fine, the attendance numerous, and the services peculiarly impressive and interesting.

CAERWENT, MONMOUTHSHIRE.

May, 16, Mr. John Lawrence, from the church at Molleston, Pembrokeshire, was ordained pastor of the Baptist church at Caerwent, in the county of Monmouth; Brother T. J. Thomas, Penuel, read the Scripture and prayed; Brother D. Phillips, Caerleon, stated the nature of a Christian church, asked the usual questions, and offered up the ordination prayer; Brother S. Evans, Penknap, Wilts, gave the charge from Psalm lx. 4; Brother J. Evans, Caerleon, addressed the church from Phil. ii. 29; and brother T. Leonard, Bethany, concluded in prayer.

BLOCKLEY, WORCESTERSHIRE.

On Thursday, July 19, the Rev. Thomas Smith (late of Clonmel) was publicly recognized as the pastor of the Baptist church in this village; the late respected pastor, the Rev. A. G. Fuller, having been compelled to resign his charge in March last, in consequence of ill health. The Rev. Thomas Coles, of Bourton on the Water, delivered the introductory discourse, explanatory of the nature of a Christian church, and asked the usual questions; the Rev. Joseph Price, of Alcester, offered the ordination prayer; the Rev. W. H. Murch, D.D., President of Stepney College (Mr. S.'s tutor), gave the charge to the minister. In the afternoon, the Rev. Richard Pryce, of Coate, preached to the people; and in the evening the Rev. Benjamin Godwin, of Oxford, preached, and concluded the pleasurable engagements of the day, which were rendered increasingly interesting and profitable by the numerous attendance of neighbouring ministers, many of whom took part in the service.

Collections were made to assist in liquidating the debt remaining on the erection of the chapel, the second anniversary of the opening of which was united with the recognition service. £23 were raised, leaving a debt of nearly £400, for the removal of which the friends will have to appeal to the liberality of the Christian church.

NASH, MONMOUTHSHIRE.

August 8th, Mr. J. Williams, of the church at Castletown, was set apart for the administration of Christian ordinances at Nash, in the county of Monmouth; the Rev. T. Gillman, Newport (Indep.), commenced by reading the Scriptures and prayer; the Rev. D. Phillips, Caerleon, stated the nature of a Christian church, received the confession of faith, and offered up the ordination prayer, the Rev. E. Jones, Castletown, gave the charge, from 1 Tim., iv. 6; and the Rev. T. Thomas, President of the Baptist Theological Institution at Pontypool, preached to the people from Prov. iii., 17. Other services were held in the same place in the afternoon and evening, as well as the previous evening, in which several ministers were engaged.

CANTERBURY.

The Rev. Wm. Davies, who for the past fourteen years has laboured at Hailsham, Sussex, has accepted the cordial invitation to the pastoral office from the Baptist church, Canterbury, vacant by the decease of the Rev. Wm. Matthews, on behalf of whose widow and children an appeal to the benevolent public appears in our advertising columns for this month. Mr. Davies is expected to enter upon his new sphere of duty.

RECENT DEATH.

MR. W. B. WILLIAMS.

Died, on Friday, the 3rd Sept., at Trenant, Pontypool, after a protracted illness, which he endured with Christian resignation, Mr. William Bona Williams, only son of the Rev. John Williams, Baptist minister, in the 21st year of his age. His unaffected piety as a Christian, his filial affection as a son, and his sincerity as a friend, endeared him to all who knew him. His acquaintance with literature was extensive, especially with the Greek and Roman classics, in which languages he was well versed.

CORRESPONDENCE.

BAPTIST IRISH SOCIETY.

Editor of the Baptist Magazine.

Editor,—Suffer me again, through ges, to call the attention of the to the operations of the Irish The spiritual welfare of seven of deluded Romanists is at stake. he churches if they strive not for emption! Woe to the officers of y if they do not direct aright the placed at their disposal! Let us understand the object the Society ates. This is necessary to a dis- on the adequate instrumentality. is not to give a few respectable an opportunity to enjoy the simple of the meeting, free of personal nor to gather those who hear the heir own churches round the rally- of baptism, converting pædobap- tians into fellow-thinkers. How- mendable this may be, it is not the the Society. No, the poor Irish e the material on which it is pro- work. The first resolution of the nual meeting, the appeals made on ess of the people, the extracts al catechisms and Missals, the re- eputations, all declare the object of ty to be the PROMOTION OF THE AMONGST THE IRISH PAPISTS. his in mind, let us proceed to in- w far Mr. Green's new plan is effect it. Mr. Green I regard as benevolent, zealous brother; able with skill, and execute with But firmly believing that his new ll leave the Romanists of Ireland untouched; that it will merely e Gospel to those, who already in rich measure; I must strenu- ose it, and invoke the committee ed to my reasons. Mr. Green's eration, whereby he proposes to e Society to the position we all ould occupy, as far as that plan arned from his "Report of the n of 1837," and from subsequent nts, appears to be the concentra- e efforts of the ministers within localities, and the increase of their His hope is to raise congregations e towns: to the large towns there- uld send attractive preachers. At and at Mr. Statham's, I am not They are such as naturally sug- selves to an Englishman, and a tour through Ireland is insufficient m. *Making known the Word of itted to be the proper means of* dissipating Irish ignorance; but I contend that English ministers, however zealous or eloquent, cannot make known the word of God to the perishing Romanists around them; that the truth can find its destination only through the channel of readers and schools; that therefore the improvement of readers and schools ought to be the first care of the committee; and that the allocation of ministers, properly so called, in the leading towns, is utterly useless, as far as the object of the Society is concerned.

The supposition on which the appointment of additional preachers proceeds, viz., that the Romanists will attend and hear, is *erroneous in the last degree.* The Scripture reader will search out an audience, which would not, which dares not seek out an English minister. *He* is the only missionary adapted to the circumstances of the country. Of the same class with themselves, and assuming no spiritual authority, the peasants neither suspect nor fear him. He wins the ear and the heart, by using the language in which all their feelings are expressed. He is no polemical disputant, but a homely expositor of the sacred word. His approach is hailed with delight; and as his voice is heard in the crowded hut, the blazing turf throws a red glow on attentive and delighted countenances. But an English protestant or dissenting minister they will not hear. If he go into their midst and attempt to point out the errors they believe, his daring benevolence excites their rage, and Ate in the throng "cries havoc! and lets loose the dogs of war." The following reasons will account for their opposition.

1. They are diligently instructed in their own creed. The vessel is full to the very brim, and till it be emptied there is no room to infuse the waters of life. The activity and zeal of the priests have increased with the evangelization of the protestant church. Remembering the practical truth, "Quo semel est imbuta recens servabit odorem, Testa diu," they instil the dogmas of Trent into every mind as it opens its capacities. Every monk-house, every monastery, every chapel, after last mass, resounds with the busy hum of children imbibing the superstitions of their faith: they are taught to regard our doctrine as leading sure damnation in its train; who can wonder then, at their refusal to hear us? 2. The discipline of childhood is admirably followed up in maturer age, and the confessional confirms the horror of heresy conceived in youth. The following questions are put to the penitent. "Have you by word or deed *denied* your religion, or gone to the churches

or meetings of heretics, so as to join any way with them in their worship, or to give scandal? How often? An answer in the affirmative exposes to severe penance, from the torture of which the flesh recoils. What Romanist, with such prospects, will frequent your assemblies? 3. The political detestation of the English, which centuries of misgovernment have confirmed, must be added to the religious causes. Poor, and miserable to the last degree, owing his wretchedness to English negligence or oppression, the Irish peasant can entertain no great respect for our sincerity or benevolence; and when that benevolence exerts itself to withdraw him from his religion, he regards it as mockery, and treats it with scorn. While these influences continue, it is vain to expect congregations of the common people: a few here and there induced by curiosity, may once and again attend, but a general or continued attendance is a dream of fancy. Some may suppose that dissenting ministers would meet with a more favourable reception than the church clergy: this is Mr. Green's opinion, expressed in his report. "It is probable," he writes, "they would have hearers from among a class who will not listen to a clergyman, charm he never so wisely." This observation could never have been made by one who had resided in Ireland. *Dissenters are objects of much greater detestation to the Romish priesthood and people, than are churchmen.* The reason is obvious. Dissenters are at much the further remove from their religious rites and doctrines. It is politically convenient for certain conspicuous Romanists to court the dissenters of England, but in Ireland they are called by the vilest names, and denounced as doubly damned.* Oppose the papal heresy even in this country, and you will soon be saluted with the *pus atque renenum*, which the bile of a priest can so readily discharge. Be not deceived; a papist will listen to a clergyman more willingly than to a dissenter; for *his religious hate is more deadly than his political.*

Again, Mr. Green may exclaim, "opportunities for preaching in Ireland few! hearers with difficulty obtained! danger incurred! it may be so in some districts, but generally the deputation feel persuaded this is rather the suggestion of timidity, and perhaps of party feeling, than of the zeal, the devotion, the affectionate interest in Ireland's welfare, that has made the attempt." For this extraordinary passage I was not prepared even from the enthusiasm of the secretary. The experience of all ministers, church, presbyterian, and dissenting, who know anything of Ireland from long residence in the country, is *scouted, noted with contemptuous admiration*, and ascribed to *timidity and party feeling*, to a deficiency of zeal, devotion, and affectionate interest. By "preaching in Ireland," I presume is meant, preaching to the seven millions of papists; on what ground is Mr. Green persuaded opportunities of preaching to *them* are not few? In an obscure village, Mr. Green examined one of the Society's schools, held in a cabin. A woman went out and told the neighbours an Englishman was going to preach. Curiosity attracts the wonder-loving peasants to see and hear; and *on this fact* is the statement made. Does Mr. Green suppose he could secure their attendance, if he resided on the spot, because they dropt in to gaze at the passing stranger; or that in those parts, beyond the influence of the Society's schools, he could have commanded even such a casual audience? I will meet his fact with another. For three years I preached the gospel in Ardee, without fee or reward; first in my own hired house, then in the public market-place. My political opinions were well known to be favourable to the Romanists. I never could get ONE to attend a service. After my second sermon, I was waylaid and almost beaten to death; my head was cut in several places, and the effects of one blow I feel to this day. My experience, and the experience of all other ministers who have laboured in Ireland is, that *opportunities of preaching to the papists are few, that hearers are obtained with difficulty*, and *that danger is incurred.* I believe I am not a coward. I am sure I am not an Orangeman. The committee may rest persuaded, that however bright the talents, or energetic the zeal of the ministers they locate in the large towns, the papists,—the seven millions —the body of the people,—those for whom our sympathies are awakened, will not be found among their auditors. This fact enables us to detect a fallacy in the appeals made on the amount of population. "Ought not the Society to do more for Tullamore with its seven thousand, than it does?" *To six sevenths* you have no access but through the readers, for they are papists. You send a minister to *them* in vain. How many of the eighteen thousand of Clonmel will attend any protestant place of worship? Between two and three thousand alone. So that you are sending your missionaries, in point of fact, to the one thousand of Tullamore, and the three thousand of Clonmel. Now the next question is, are the protestants of Ireland, who alone will hear your ministers, provided with the gospel? If they are, your ministers are not wanted: in sending them, you are taking the bread from the starving to feed the full.

* When a school-boy in Thurles, both Protestants *and Catholics united* in oppressing my father's children, *and as we* pas-ed along the road we were *constantly insulted.*

.r ministers may induce protestant chris-
s to become Baptists: but this, however
.able, is not the object of the Society.
)oses sight of the sectarian object of *pro-*
ing our views on baptism, in the nobler
gn of *promoting the gospel* amongst the
ided papists. If your appointments are
made with a view to this object; they
useless. I have already shown the
ists will not hear your preachers, may I
the attention of the reader to the next
) of the inquiry,—Have the protestants
Ireland the gospel?

The opinions entertained on this side of
sea, of the Irish clergy, are not very
rect. The unhappy contests concerning
.es have brought out one or two of that
ly into strong and unenviable prominence,
men ready to sacrifice life to their legal
nands. Hence they are generally con-
ered to be under the dominion of a cruel
.rice,—monsters devoid of common hu-
nity. Others estimate the Irish clergy by
: priests of our own establishment; and
.sequently set down the great majority as
ching soul-destroying error, and the evan-
icals as demi-orthodox in doctrine, narrow
spirit, and impregnated with the quint-
ence of hatred towards dissenters. Such
.nions are far from just. The generality
the Irish clergy *of the present day*, are
n who preach the whole truth, men of
.arged charity; men who will call sinners
Jesus in a meeting-house, or in a barn,
in a smoke-polished hut; men who will
:e to pray as the Spirit, and not the Act
Parliament has ordained. It is pleasing
trace the goodness of our Lord in raising
within the establishment men of faith
l love, who will tend a spiritual body,
.en all the pomp and circumstance of the
litical church shall have been swept away
the righteous judgments of God. Many
:h men I could name, but of the correct-
.s of my statement let Mr. Green be the
idence. "He (Lord Lorton's chaplain) is
: of those ministers of the Irish church,
.o are constantly itinerating through
ferent parts of the country. One, some-
.es two in company, employ a fortnight in
velling and preaching in school-houses,
.rt houses, churches, edifices of every
.d, to which they can gain access, once,
ice, or more daily. Their audiences are
.stly protestant." It will at once be ad-
tted those protestants who enjoy the
.ours of such men, need not our ministers
preach to them the gospel.

The Presbyterians, who very nearly equal
: Protestants in numbers, and are deeply
.ached to their own church, enjoy a ministry
sound, as faithful, as judicious as the Dis-
.sters of England. I do not of course refer
the Arian or Socinian minority; but to
e members *of the Synod of Ulster*, and the
Secession. *They* do not need the gospel at
our hands. The minor divisions are less
likely still to require, or use our services.

I have thus, I think, made good my case.
Mr. Statham admits the perfect accuracy of
my statements. I have shown the Papists
will not receive the gospel, and the Protes-
tants do not want the gospel, at the mouths
of our *ministers*. What is the necessary
conclusion? THAT PORTION OF THE NEW
PLAN WHICH CONTEMPLATES THE APPOINTMENT
OF MINISTERS TO THE PRINCIPAL TOWNS, IS
NOT CALCULATED TO PROMOTE THE OBJECT OF
THE SOCIETY. And again, AS READERS HAVE
ACCESS TO THE ROMANISTS, WHILE MINISTERS
HAVE NOT, THE ATTENTION OF THE COMMITTEE
OUGHT TO BE PRINCIPALLY DIRECTED TO THE
INCREASE AND IMPROVEMENT OF THAT AGENCY.
When the society began its operations, the
Protestant Church presented a far different
scene to that it now wears. Your ministers
THEN were required, and their exertions have
contributed, in their respective spheres, to
the happy change. That time has past. The
Protestants no longer demand our assistance.
All our attention must be turned to the *seven*
millions of perishing Romanists. On the schools
I have said nothing. I shall reserve them
for future consideration; but I would ob-
serve in passing, the letters of the arrogant
M'Hale prove they should be preserved, as
sanctuaries where the young may yet find
the banished bible, and learn the words
which make wise unto salvation. If the im-
provement of education in Ireland form a
ground for dissolving the schools, the im-
provement in preaching may well justify
your non-augmentation of ministers. Two
appointments have lately been made which
will illustrate my views. Acting on the pro-
posed system of occupation, Mr. Campbell
has been sent to Cork; and a student of the
Royal College has been commissioned to
labour in Belfast—"a fair and beautiful spot
in the moral wilderness." Neither of these
appointments seem to me calculated to pro-
mote the object of the society—making
known the gospel to the seven millions of
the ignorant. The Catholics of the north
are even more cautious of Protestant preach-
ers than in the other districts; your Belfast
minister cannot therefore hope for *them*. Mr.
Morgan, Dr. Cook, Dr. Harma, Mr. Wilson,
Professor Edgar, and I know not how many
others, preach the gospel amongst the Pres-
byterians. The clergy of the establishment
are generally faithful and zealous. Belfast is
as well supplied as the most favoured town
in England. Why, then, expend your re-
sources on the "fair and lovely spot," while
the "wilderness" is neglected? What result
can follow such an appointment? If your
minister be a man of superior talent, he may
convert some few Presbyterians to our
opinions on baptism,—but is this promoting

the gospel amongst the ignorant? The case of Cork is still worse. The Baptist Church in that city possesses an endowment "somewhat considerable," which the very respectable persons connected with the interest could easily augment, so as to afford an adequate provision for a minister, without English aid. Instead of this, Marlboro' Street Chapel is given to the society; the Church is served, free of cost; those who dislike the Episcopal, the Presbyterian, or the Independent ministers, obtain another chance of gratifying their taste; but *how far is the object of the society secured*? Will the churches of this country, burdened as they are with local and foreign operations, consent to be taxed to eke out the endowment of Cork, or send another labourer into the "fair and beautiful spot" whose loveliness proves the admirable moral culture it enjoys? Will they submit to have their feelings excited by pictures of *popish* darkness, while their offerings are applied to feed the well-fed *Protestants* of large towns?

I cannot conclude this letter without a brief reference to Clonmel. On the appointment of Mr. Smith to that sphere, I wrote the secretary to warn him, that any effort to raise a Baptist interest there must fail. No preacher could have succeeded. Not Stovel, whose philosophical mind so quickly seizes the general principles which lie concealed in facts and texts, and whose eloquence displays them with such felicitous perspicuity; nor Hinton, who boldly dashes through the established boundaries of orthodoxy, revelling in a spiritual independence in advance of his age, astounding and charming, perplexing and pleasing, in the same short hour; nor any other man, whatever his gifts, could raise an interest in Clonmel. Why? Because there is no Protestant population unsettled or untaught. Because the Protestants are strongly attached to their own pastors and forms. Because, though superior eloquence might attract them for a season, they would not abandon their own communions. When my reverend father, who has served the society two and-twenty years, the latter of which have been devoted to the laborious toil of collecting, resided statedly in C., his personal influence secured him a respectable attendance. But the funds of the society rendered it necessary he should be almost constantly in England. It then became a question whether the society should incur the expense of another agent, or the chapel should be at the service of the orthodox Presbyterians, who were eager to establish a congregation. Economy and christian love decided the adoption of the latter alternative. My father's congregation consisted chiefly of Presbyterians and Episcopalians. They have both now retired to their own borders, where *they are fed* with the finest of the wheat! One Baptist and one Independent family remain. Is the object of the Society effected by supplying *them* with the gospel free of charge, save to the Churches of England?

Such men as Berry and Mullarky are the true preachers for Ireland. Increase their number, and let your present ministers be retained as superintendents, preaching when and where they can. The churches will then be satisfied that their funds are employed for the poor Irish Papists. But if the funds are to be applied to the support of ministers in large towns, where the gospel is faithfully proclaimed, while readers and schools are comparatively neglected, it will become the denomination to reflect, whether it cannot serve the general cause of the Redeemer more effectually by sending preachers to the unoccupied districts at home, where they would be welcomed, than by placing them in the Protestant fields of Ireland, which they need not cultivate, or the wide desert plains of Popery, which they cannot.

Trusting that Mr. Green and the committee will pardon the freedom of my observations, and give me credit for that which I believe *they* have fully at heart—an anxious desire for the welfare of Ireland,

I remain, Dear Sir,
Yours in the Lord,
GEORGE HENRY DAVIS.

P. S.—I thank Mr. Statham for his kind observations, though I am compelled to dispute them. That there was once an intention at head-quarters to sacrifice the schools and readers to preachers, I am convinced, from a conversation I had with Mr. Green some time ago; and I am not sure it has not, in some measure, been carried into effect. In 1833 the Society had eighty-seven week-day schools, and twenty-five adult. How many has it now? It employed FIFTY-ONE readers. How many does it employ now? What has become of the Sabbath readers? What are the "*several alterations*" which Mr. Green declares "*are now being effected*?" What the others which will in due time be proposed?

Ballina, Sept. 15th, 1838.

DEAR SIR,—I have just received our Magazine for August, and have been reading the letter of Mr. Davis, respecting what he considers to be the best means of propagating the gospel in Ireland. I have not the pleasure of knowing this gentleman, but I differ very much from several of his statements. I beg to make the following remarks.

I think that the letter of Mr. Davis, when analyzed, contains the four following propositions:—That the National Church has a just claim to the people around. That the ministers of the National Church are eminently pious and devoted men. That schools

are the *only* effectual means that
in Ireland for promoting the
our preachers are almost useless
create an unnecessary expense.
ard to the first proposition, that
urches have a just claim to the
id them, I confess that I am of
rent opinion. Mr. Davis pre-
ve are "not sent to convert the
sses of Protestants," as they
"proper fold—with a laudable
and to convert these sinful men
"seduce them from their own
." I feel persuaded, however,
Protestants want converting, and
ir ministers too, or else ministers
must both perish in their sin.
ss indifference, and unholy lives,
er a mere nominal profession, is
idence that they are far from the
God; but whether we may be
vert them, is another question.
d enables me, I intend to preach
o them, and every body else, as
an, and I should greatly rejoice
strumental in the hand of God in
g them from the error of their
safely conducting them to eternal

ris says, that "More humble
more devoted ministers, more
earnest preachers of the whole
ot to be found." I greatly rejoice
ministers, in the Church of Ire-
n the increase. They have pious
d men amongst them, and I have
detract from their humility, de-
or zeal, in preaching "the whole
ut are *one half* of our national
christians? From their manner
n afraid not. For my own part I
vith *more* opposition in preaching
from clergymen, than I have from
o long as we preach the gospel,
attempt to collect our converts
but let them go to the church, all
ll. Let us, however, build a few
d form a few scriptural churches,
rill find that these devoted men
atly take the alarm. I hope that
dissenting ministers in Ireland
mble, devoted, and simple as any
tablished Church. The fact is,
ll always oppose our schools, and
anism will always be hostile to
he former knows that a scriptural
will give a death-blow to their
id the latter perceives that as dis-
urches increase, Episcopalianism
the ground. If we were content
"hewers of wood and drawers of
ey would let us dwell in quietness
em; but if we attempt to build a
our own, we shall be viewed as an
the land. John said, "Master,
we saw one casting out devils in thy name;
and we forbad him because he followeth
not with us. And Jesus said unto him, for-
bid him not: for he that is not against us is
for us."

In reference to schools and readers being "the *only* effectual means the circumstances of the country permit our Society to adopt for its improvement," I think it is a mistake. I believe that readers and schools are important, but I do not believe that they are the *only* means that we can adopt for promoting the gospel in Ireland. When I came here from Eagle-street, about five years ago, I think that we had between 60 and 70 schools in the Sligo and Ballina District, now we have only about half that number; but almost in every place other *scriptural schools* have been established in their stead. Since the national schools have been erected, I think that an increase of scripture readers is of the greatest importance. Education without religion, in France, led to infidelity;—education without religion, in Ireland, would land us in superstition and idolatry. So far as I know the mind of the Committee, they are far from treating the "readers of schools as of very secondary importance," but the country is very different now to what it was twenty years ago, and it appears desirable that we should be more of a *Missionary* Society now than we formerly were.

With regard to Mr. Davis saying, that "*Preachers*, unless as superintendents of the schools, &c., I look upon as *a very unnecessary and almost useless expense*," I consider it to be entirely at variance with the word of God. Jesus has said, "*Go*—preach the gospel to every creature," but we are told that our preaching is useless in this country, and that to expect more good resulting from the faithful preaching of the gospel than from the readers and schools, is to reject means that have been useful "for the adoption of others more fascinating but more visionary." That is, if I understand it, we may expect more good resulting from an institution of man, than we may from one that has been instituted by Jesus Christ. Preaching the gospel may be "more fascinating," but then it is "more visionary." So says expediency and the wisdom of man. But where is the wise?—as, in the days of the Apostles, "it pleased God by the foolishness of preaching to save them that believe," even so now it is in the present day.

In a sermon preached by Dr. Young, of Perth, in Belfast, last April, he says, "In 1776 the proportion of Protestants to Catholics was as one to three, and now it is as one to ten! This is what a state creed has done for you the last 70 years." I feel persuaded that the operations of the National Church have made more Catholics than Protestants.

We need not, however, marvel at this. The very root of the system is evil, and the blossom must go up as dust. The two curates in this town, instead of "going every where preaching, that men should repent," take up a considerable portion of their time in going about to *command* the people not to receive Dissenters into their houses, or go and hear any sectarian preach.

Popery is entrenched in the depravity of the human heart, and bids defiance to *force*, but it cannot stand before the preaching of the cross. Several of our members at Coolany, at Easky, and Ballina, are converts from popery. The people in general are willing to hear. I know a man that has preached eight times this last week, and in some places had a good congregation, composed of Methodists, Churchmen, and Catholics. Let us "preach the word," and sooner or later God will crown our efforts with success. The Church of Rome, I apprehend, is "the *Mother* of Harlots," and I believe that *all* other ecclesiastical establishments are her corrupt progeny, consequently I look to those devoted men who belong to our dissenting interest, as the persons by whom the gospel will be principally propagated in Ireland.

Brethren! never let us forget what Jesus in his commission has commanded us to do. Preaching is so important, that even the Emperor Julian, says Robinson, endeavoured to establish something similar to it among the Pagans. Let us also look to Jesus as our illustrious example; he "preached the word unto them." The Saviour paid very little or no regard to *place*, hence we see him proclaiming the gospel in the synagogues—in the temple—on the mountain top, in private houses, or by the sea-side. He was not much concerned as to *time*,—mornings, evenings, sabbath-days, and festivals, were embraced by him to proclaim the words of eternal life. He was equally unconcerned about *posture;* he stood or sat, as circumstances seemed to require. O for the spirit, and devotion, and zeal of Jesus. Then we should be seen not only preaching in our chapels and school-houses, or the peasant's cabin, but we should be seen reading with the ignorant, conversing by the way-side, and proclaiming the everlasting gospel at pennnce, stations, and holy wells.

"Brethren, pray for us." Instruct us by your advice, sustain us by your council, and encourage us by your prayers. The gospel must finally prevail, popery must be destroyed, and superstition shall be overcome. Let us labour, and pray that God will send more labourers into his vineyard, and in due time we shall reap if we faint not.

J. Bates.

THE BATH SOCIETY FOR THE RELIEF OF AGED BAPTIST MINISTERS.

To the Editor of the Baptist Magazine.

Sir,—I am directed to forward these papers to you, with my confirmation of the stated unpleasant press error, and to urge the insertion of this and the enclosed papers in the magazine for October, and you will oblige many of your readers, as well as

Yours, respectfully,

T. Smith.

26, Belvidere, Bath,
Sept. 13, 1838.

The member of the Aged and Infirm Baptist Ministers' Society who inquires, through the *Baptist Magazine*, respecting an apparent inconsistency in the cash account, is informed that it was an error of the press, as the accompanying corrected report will show; and as, indeed, would otherwise appear, by comparing the two last reports with reference to the declared amount of funded property. A few copies were sent out before the error was observed; the rest were corrected. It is hoped that the individual addressed will acknowledge in the next magazine the receipt of the present report, and be kind enough to state the explanation.

JAMES GRANT SMITH, ESQ., TREASURER,

In Account with the Society for the Relief of Aged or Infirm Baptist Ministers.

Dr.	£	s.	d.
Balance in Treasurer's Hands..	99	12	9
Amount of Collection & Donation	6	15	6
Amount of Annual Subscriptions	3	1	0
Amount from Beneficiary Membs	161	16	0
Amount of Dividends on Stock	120	15	0
	£392	0	3

Cr.	£	s.	d.
Expenses and Postages	3	5	0
Do. of Printing, Stationery, &c.	12	5	6
Cash paid to Eighteen Claimants	116	11	0
Purchase of £150 3½ per Cent. Stock*	154	10	2
Balance in the Treasurer's hands	105	8	7
	£392	0	3

Capital—£3,600, New Three and Half per Cent. Stock.

Audited, July 10th, 1838, by
Jasper Gay.
George West.

---

* This is the item respecting which inquiry was made last month by "An Old Member:" £100 having been printed, instead of £150.—*Ed.*

THE WIDOWS' FUND.

To the Editor of the Baptist Magazine.

SIR,—I have been directed by the Managers of the Widows' Fund to request you will oblige them by the insertion of the annexed address in the body of your magazine, at your earliest convenience, as it will be quite impossible to continue the present grants to the widows whose cases have been already approved, or to admit additional cases, unless considerable support is afforded by the religious public.

I remain, respectfully,
Your most obedient servant,
H. K. SMITHERS, Sec.

An Appeal to Dissenting Ministers and their Congregations, on behalf of "The Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers of the Three Denominations."

It has of late been frequently remarked that, owing to the number and novelty of Institutions recently established, those of an earlier date are in some danger of being neglected. If societies newly formed, not only embrace the objects contemplated by their predecessors, but are obviously improvements upon their plans and operations, the increased attention and support they obtain should be a subject for congratulation rather than regret.

But the "*Widows' Fund,*" one of the earliest efforts in the career of Christian benevolence, being founded in 1733, has not been superseded by any of the excellent societies which have since arisen. On the contrary, their general tendency being greatly to increase the demand for ministerial exertion, has occasioned the applications for assistance from this institution, to multiply in proportion to the additional number of labourers thus called into the spiritual harvest, who, after having served their generation by the will of God, are fallen asleep; leaving their husbandless wives, and their fatherless children, to the fostering care of a gracious Providence, and the generous exercise of Christian beneficence.

The design of this venerable institution so entirely commended itself to the opulent and influential among Protestant Dissenters, that its managers were encouraged to advance the exhibitions from time to time, until, in 1811, the annual grant to widows, residing in England, was fifteen pounds, and to those in Wales, eleven pounds. It was, however, soon perceived, that to continue this amount of assistance, and to admit such additional applications as are yearly presented, would be impracticable. It has, therefore, become imperative to reduce the fifteen pounds to ten, and the eleven pounds to seven; and, earnestly *hoping that it* may not be found necessary either to diminish the distribution now made, nor to refuse relief to those new cases, which, in the administration of Divine Providence, are so frequently occurring, this appeal is urged upon the attention of the benevolent of every Christian denomination.

That this admirable institution should not be enabled to maintain its present position is not to be believed; especially when it is considered that the object it contemplates is invested with a claim of no ordinary importance—that its management has been invariably distinguished by an impartiality which knows no preference of denomination and that there is scarcely a society of any magnitude, whose affairs are conducted at an expense so inconsiderable.

No, the tear of the Widow will not fall unnoticed, nor will the cry of the Orphan be lifted up unheard, it certainly is not too much to expect, that, by such appeals, the tenderest sympathies of our ministering brethren will be awakened, and that, in recommending the institution to their friends, individually and collectively, they will exert their valuable influence. Nor can it be doubted that the members of our churches generally, will feel the importance of aiding its operations by their subscriptions and contributions. And, especially may it be hoped, that those Christian communities, throughout England and Wales, the widows of whose departed pastors, of whom, there are, at this time, more than *Two Hundred* assisted from its funds, will unite their endeavours to sustain and perpetuate the generous flow of its benevolence.

Annual Subscriptions of One Guinea, and Life Subscriptions of Ten Guineas, or from ministers, Five Guineas, entitle to a share in the management of this institution; and, in the earlier period of its history, such valuable aid was extensively afforded, but death has considerably diminished the amount of annual subscriptions, and made the adoption of some means to supply the deficiency indispensable. Indeed, the managers have long had reason to believe, that the claims and necessities of this institution are comparatively unknown, and that a brief representation of the important purpose for which assistance to its funds is solicited, and the catholicity with which its operations are conducted, might be all that is requisite to secure the effective sympathy of the Christian public, and the continued efficiency of the "*Widows' Fund.*"

Subscriptions and donations will be thankfully received by the Treasurer, STEPHEN OLDING, ESQ., 29, Clement's Lane, Lombard Street; or by the Secretary, Mr. SMITHERS, No. 2, White Hart Court, Lombard Street.

London, Sept. 1, 1838.

ON THE SUPPORT OF RELIGIOUS SOCIETIES.

To the Editor of the Baptist Magazine.

DEAR SIR,—I have somewhere met with the remark, that it but seldom occurs to any body of men to seek its own reformation. While observation justifies the remark, nothing will justify the conduct, where evils are existing which require to be rooted out, and energies are dormant which might be usefully employed.

The urgent appeals of several of our societies have drawn a large measure of public attention to their proceedings, and the dilemmas in which they have been placed through the uncertainty of their incomes, and the frequent representations of approaching crises, have induced many members of our denomination seriously to question the propriety of placing societies in circumstances attended with so much risk. It has hence become a question, also, whether there are not evils in the present system of procuring pecuniary support, and I respectfully invite the attention of the denomination to those which appear to me most open to objection.

We have three societies which appeal to the whole body for support; the Foreign Mission, the Home Mission, and the Irish Society. The claims of each have been admitted by the churches generally throughout the land. It is understood among us that these societies ought to continue their operations, and that the expense is to be borne by ourselves. Now if this were for one moment a matter of doubt, the present mode of *pleading* for support is perfectly consistent; but as it is no longer a question, as it is perfectly understood, why should not the present expensive mode of raising funds, with all its disadvantages, give place to some wise and well considered arrangement with every church in the kingdom.

Let us for a moment look at the evils attending the present system. Each society is making individual applications of an expensive character, both in respect to time and money; the frequent recurrence of these applications (arising from each society having a separate agent or agents) interferes much with the careful consideration of the claim;* the want of concert between the several agents frequently causing the disappointment of a brother who has been but just preceded by the agent of another society, leading to feelings very much akin to those which arise from clashing interests; the pastoral labours of ministers being interrupted when extra exertion is made among our country friends; besides which, the very character of the appeal is almost necessarily adapted to the passions rather than the principles of Christians.

If, Sir, these are evils necessarily connected with the present system, but not necessary to the advancement of the Redeemer's kingdom, is it not incumbent upon us carefully and with much prayer for that wisdom which cometh down from above, to approach the question, and seek by one simultaneous movement to cast our societies upon the *principles*, instead of the *feelings* of the church?

I am afraid of occupying too much space, or would further offer some suggestions on the present mode of management, as well as some hints for an improved system.

I am, Dear Sir,
Yours, respectfully,
Westminster, Aug. 13, 1838. J. F.

* This very much helps self-deception in some cases when men consider that they must be doing *much for the cause of* God because they are doing *something*.

EDITORIAL POSTSCRIPT.

A correspondent has sent us a kind letter, for which we have not had a spare column either last month or this, on the importance of exertion, on the part of ministers especially, to enlarge the circulation of the magazine. The anecdotes which he relates refer to times that are gone by, and we hope that now there is an increased desire among the pastors of our churches to promote its sale. "I am acquainted," observes our friend, "with a minister in the country, who until the summer of 1837, was an Independent, but being perfectly satisfied of the propriety of believers' baptism, he was, upon his profession of faith, baptized by a neighbouring Baptist minister. Since then, upon two occasions, he has baptized some of his hearers. The people are very poor, and I have sent to the minister, to be read by his hearers, and particularly by the newly-baptized persons, *The Baptist Magazine* from January to June, 1838; and if I am spared until the close of the year, I intend to send the other six numbers. I should hope that every Baptist church in every county town of England might easily supply every poor church in the county with a copy."

The committee of the House of Commons appointed to inquire into the working of the New Poor Law, have made their final report, wherein they state that "in accordance with a minute issued by the Poor Law Commissioners, on the 12th of March, 1838, and subject to the regulations therein contained, it does seem desirable that on the Sabbath-day inmates of the workhouses should attend divine service in the church of the parish in which such workhouse is situated; and that those paupers who cannot conscientiously join in the service of the established church, should be permitted to attend their respective places of worship."

MISSIONARY HERALD.

CCXXXVIII. OCTOBER, 1838.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the Ministers or Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

PATNA.

The following letter from Mr. Beddy, dated Patna, 15th of April, furnishes affecting evidence of the strength of those prejudices which obstruct the reception and acknowledgment of the truth among the inhabitants of India. Meanwhile, famine is spreading fearful desolation through a wide and populous district, where there are few indeed to direct the perishing multitudes to the only refuge. To use the expressive language of an ancient prophet, God is *marching through the land in indignation, and threshing the heathen in his anger*. Oh, that this may be but the prelude to the displays of his healing mercy!

Patna, 15th April, 1838.

My dear Brother,

Since I had last the pleasure of addressing you, I have been out in a district called Tirhoot, and although nothing particular occurred beyond the ordinary course of missionary work, preaching and distributing the word, yet on the whole I felt much gratified with my journey from the kind manner I was received by many, and the number of tracts, &c., that I was called on to distribute. There is little opposition now to be met with in preaching, except from the Mohammedans, who still continue to testify the greatest bitterness and opposition to every attempt to preach salvation through the atonement of our blessed Lord: but alas, here the matter seems to stand; there appears to be a heartlessness with regard to salvation and future things among the people that almost baffles description.

However, amidst these desponding scenes, now and then a something seems to spring up to revive our spirits, but this awful stumbling-block, caste, presents itself as a barrier that no trifling energy, and no ordinary degree of faith can surmount. I am not without hope, that there are three or four, at least, here who are almost persuaded to renounce caste and all for Christ: but it is a great sacrifice. A servant of mine, of almost the lowest caste, a sweeper, whom I have had with me for about five years, and on whom I yet hope the word has made some impression, voluntarily gave up caste, he said, for Christ's sake, and to obtain salvation. He had been telling his family for ten or twelve days he would do so, but they did not believe him sincere; but when he had done the thing, he was assailed with the most indignant treatment, beaten by his sister, and, subsequently, taken away and bound; his mother, wife, and sister declaring they would kill themselves, rather than that he should become a Christian. The sister was also a servant, and the whole of them living on our premises. When persons thus situated acted so, what may we not expect from strangers? His family so far won upon his affections, that he had not power to withstand their solicitations, and he has again taken up caste. What may be the result I cannot tell; the Lord only knows what induced him thus to act, as also if there is any grace in his heart. I have been down during the month of January, to see brother Leslie; you have heard that he is poorly, and my last does not say that he has much improved. My chief object in going down was to assist him, and, if possible, to persuade him to go to sea for the recovery of his health, as both medical and other persons unite in saying that nothing but a voyage to sea will restore his health; but this he positively declines.

We have an awful visitation of Providence to the westward, a famine which is consuming thousands, and yet no cry of repentance, no forsaking their dumb idols. May the Lord in infinite mercy pour out his Spirit upon these dry bones! O that the prayers of his people may be heard, and answers sent in behalf of this poor be-

nighted land. All around is one barren prospect, no thought, no concern, all dead in trespasses and sins. The weather is now awfully hot; the heat from the ground, even under a shade, something like that sent forth from a great heated furnace: the ground has become dry and hard, just like the hearts of the people around us. We indeed seem to labour in vain and spend our strength for nought, but the Lord's time is fast approaching; soon, soon I hope will India's sons and daughters come bowing before the cross of Christ. Send us prosperity, O Lord!

Yours affectionately,
HENRY BEDDY.

JAMAICA.

We are happy to announce that the mail from this important island arrived just in time to allow us to insert, in our present number, intelligence as to the manner in which the ever-memorable first of August was celebrated. The question of wages, it must be owned, is one of considerable difficulty, and our missionaries have been called upon to use their influence with both classes, the employers and the labourers, to adjust it to mutual satisfaction.

From the north side of the island, Mr. Oughton writes, under date June 26th.

My time is now very fully occupied. Almost all the managers of properties are sending to request that I would assist in fixing scales of wages, &c. with their people, and I am happy to say that the majority of them evince a disposition to act fairly, and meet, by a liberal conduct, the altered and improved spirit of the times. Oh, pray that their prosperity may not become a snare to their souls; but that with civil emancipation they may also receive that more glorious boon of liberty with which Christ makes his people free!

Mr. Phillippo, from Spanish Town, a few days later, on July 7, thus refers to the same subject:—

It cannot be dissembled, that many proprietors and managers seem to manifest every disposition to annoy and impose upon the people under them by idle threats of expulsion from their properties, and by disgraceful proposals for their future services. As a consequence of the dissatisfaction occasioned by these circumstances, and others of a similar kind, occasioned by mis*rule, I have often*, within this last week or two, been ready to sink beneath the fatigue of travelling from place to place, for the purpose of securing permanent and general good-will.

A day or two ago, I visited almost every estate and penn in the neighbourhood in which I understood the least excitement prevailed,—assembled the people privately in their towns, and at their work, and, with all the earnestness and arguments I could exercise and command, entreated them, even under the most trying circumstances, to manifest the patience, forbearance, and respectful demeanour, of true followers of Christ. Nor, in any single instance, were these efforts unavailing; all, with one voice, declared their resolution to take off the crops without delay, to agree to whatever was equitable, and to cultivate future habits of industry and peace. But, while I have thus judged it advisable to apprise you of the real cause of any discontent that may possibly reach your ears, I would, at the same time, guard you against the apprehension of any thing extreme. The 1st of August, I doubt not, will pass over with all the peacefulness and sanctity of a Sabbath; and the majority of the planters, I am persuaded, acting in accordance with the spirit and changes of the time, will secure the willing services of the people on the following Monday. This, however, I may say, I have obtained almost as a pledge from the whole apprentice population by whom I am surrounded, both in town and country, amounting probably to 10,000 individuals. Some of the proprietors and attorneys, and these among the most wealthy and respectable, have submitted for my remarks their calculations relative to a scale of wages, &c.; at the same time declaring their determination, as ultimately most advantageous to themselves, to act towards their labourers upon the strictest principles of equity. Terms, acceptable and beneficial to all parties once concluded, upon one or two of the principal properties in this parish, under the management, or in the possession of persons heretofore reputed liberal and humane, I have cheerfully offered my services to facilitate their universal adoption, as far as my humble influence extends; and I have no doubt, from the character of the persons with whom the proposals originate, and from the importance and influence of the parish, that such an impetus will be given as will secure their speedy adoption, more or less extensively, by the mass. As the effect of the changes that are so rapidly progressing, and as illustrative of the ease with which men regulate their policy by their interests, I must not omit to inform you of the bright and glorious prospects which are now opening up to us for the

prosecution of our glorious work. I am persuaded, that there is now scarcely a proprietor or manager, of any extent, in the whole district which I occupy, but who would be glad to afford me all the encouragement in his power in imparting religious instruction to his people. At the present moment, I have invitations from not fewer than a dozen of the most influential individuals in town and country, to establish schools and preaching in the vicinity of their estates, accompanied, in almost every case, by an offer of land and materials for the purpose of a religious establishment. British Christians, come, or send over, and help us! What is to be done must be done quickly, for the fields are ripe, and the harvest is great.

From the various communications dated subsequently to the day of freedom, we select that furnished by Mr. Tinson, particularly as its postscript is of the latest date of all the letters by the present mail.

Kingston, Jamaica, Aug. 3, 1838.

My very dear Sir,—

The ever-memorable day has passed, and passed peacefully, happily, and I hope piously. I should like to have written to you on its close, but was too much exhausted with its delightful labours, and yesterday was also a busy season. In passing the streets and lanes of our city, on the evening of the 31st ult., as the sun retired for the last time from a land of slavery, expressions of thankfulness, and mutual congratulation, met the ear from all directions. "Thank God—freedom is come—I give you joy"—were the welcome sounds that floated on the breeze. Several places of worship were open at midnight, in which the assembled multitudes listened to suitable addresses, or chanted the funeral dirge of slavery at the moment of its decease, and hailed the birth of freedom with songs of praise. There was no rude or noisy mirth. A number of small parties continued during the night to serenade our citizens, and some of them treated us with instrumental as well as vocal music; and, though they stole my sleep, which I could ill afford to lose, in prospect of a laborious day, I willingly forgave the theft. The pieces I heard sung were mostly sacred, consisting of some of our well-known and beautiful hymns, such as those beginning, "Jesus, lover of my soul;" "All hail the power of Jesus' name; and "O'er the gloomy hills of darkness."

We commenced our services in Hanover-street at half-past three in the morning. From thence till *day-light the time* was chiefly occupied in reading the Scriptures, singing, and prayer. The congregation was large; God was with us; and the spirit of prayer was evidently enjoyed. Four members engaged who had all been slaves; and I never remember hearing them pray with more feeling or propriety—a chastened emotion of gratitude seemed almost to overpower them; and, on one occasion, nearly all the congregation were in tears, not of sorrow, but of grateful adoration, for the distinguished boon which the Giver of all good had conferred. The recognition of Divine power in the change effected, was very prominently evinced in their prayers; and most fervently did they bless God for the missionaries, whom they viewed as instruments in the great work. At half-past ten I preached to a crowded audience, from Psalm cl. 1, 2. In the afternoon, we took a view of the origin and progress of West Indian slavery, with the means employed for its abolition; that the mind might be furnished with incentives to gratitude, from a survey of the miseries they had escaped, and the methods by which their redemption had been accomplished. The services of the day were concluded by a discourse in the evening on John viii. 36. On each occasion, the privileges and duties that would arise out of this new state of society were fully and faithfully set before the people, to which they listened with the greatest attention.

In the chapel at East Queen-street, service was conducted all day by our esteemed brother Mr. S. Whitehorne; who is now labouring to supply that church, in addition to the duties of his school.

I mentioned in my last, if I mistake not, that I proposed having a tea-party among the members of our church, on the evening of the 1st of August; but they preferred devoting that day to religious exercises, and have the party on the second. Accordingly, about 500 of the church and congregation sat down together last evening to a social dinner. A large booth was erected for the purpose, in the chapel-yard, Hanover-street, under which the tables were placed, and the ends of the booth ornamented with branches of the palm-tree, tastefully interlaced and decorated with flowers. The party sat down about six o'clock, and separated a little after eight. Several toasts were given; one to "Our beloved Queen," our present Governor, the Earl of Mulgrave, Lord Sligo, Mr. Sturge, and others. The whole was concluded by singing, "Praise God, from whom all blessings flow." Greater order and decorum there could not have been; not the slightest disturbance or unpleasantness occurred.

The same evening, an immense concourse

of people assembled a little out of the city, to witness a display of fire-works, transparencies, &c.; and it ought to be recorded, for the credit of the community, that not a single instance of riotous or disorderly conduct took place. Between eight and nine o'clock the great mass of the people returned home; and by ten there was scarcely one to be seen. There has been no uproarious mirth among the multitude, but the whole has been a scene of chastened joy.

Mrs. Tinson has been spending some time at Yallahs, and is still there, chiefly with a view of promoting the interests of the school. From her I have received, this morning, an interesting account of that station. As I could not leave Kingston at this season, I sent my worthy old friend, Mr. Graham, our senior deacon, to conduct the services, and preside over the festivities, at Yallahs; and a pleasant time they have had there. Mrs. T. writing on the 31st of July, speaking of the school under the new master, says, "I was in the school-room nearly all day yesterday. Mr. R. appears to understand his business, and the children attend to him with great cheerfulness. Although to many of them every thing was new, they all did remarkably well. At twelve o'clock, the children were let out for half an hour, and I assure you they formed a pretty group, under the shade of the mango trees. Could you have seen them, I am sure it would have rejoiced your heart; they appeared so happy they knew not what to do with themselves. As I sat viewing them I thought it was worth the journey from Kingston to see.

"Wednesday morning, August 1. This is, indeed, a happy day. I could not sleep last night for joy at what God is doing here. Many of the people came yesterday, to prepare for the services and entertainments of to-day. Some were fetching water; some cleaning the chapel; some fixing the tables; others baking bread; some killing their pigs, and some cooking; but every face lighted up with joy: and of this morning I cannot give you a description, it has been so delightful. We have had a fine school; many more children have entered; and the people crowded from all quarters, till, at service time, the chapel and school-house were full, and many in the yard. They have been coming since four o'clock this morning. I could not get into the chapel, it was perfectly crammed; so I took a seat, with many others, under the trees."

In the evening, Mrs. T. adds, "After the religious services of the day, not less than from eight to nine hundred sat down to dinner. They have just finished their repast, and are now singing the Infant School hymn called 'Joyful;' but, instead of saying, 'O that *will be* joyful,' they are singing, 'O this *is* joyful.' All has been conducted in the most orderly and peaceable manner; the people are neat and clean in their dress, and seem more than happy. I never saw such a scene in my life. I wish the friends in England could look upon us."

I add no more, than that I am,

My dear Sir, yours, &c.

JOSHUA TINSON.

P.S.—*August* 14. There has been no packet since the previous date, till to-day. All is quiet; and I believe the people would generally, if not universally, settle down to work in good earnest, if their employers would come to terms, on a fair and equitable footing; but they have been so long accustomed to have every thing for nothing, that many of them cannot readily bring their minds to the idea of paying wages; and they wish the people to work for very little, in some cases, not enough to support them at any rate. Nevertheless, I have no apprehension but all will be well after a while. Last evening, I had a deputation of three poor men from St. Mary's, a distance of thirty miles, beseeching me to visit them, and get a white minister for them. They said, they were not less than seven hundred people, all calling themselves Baptists, with thousands around, but no school amongst them, nor any person fit to lead them. Oh, that the church of Christ would awake to its duty and its *privilege!* What can be done!

J. T.

HOME PROCEEDINGS.

EXTRA CONTRIBUTION FOR TEN MISSIONARIES.

To the Contributors to the Effort for sending out Ten Additional Missionaries to India.

Brighton, Sep. 18, 1838.

Dear Christian Friends,—

About fourteen months ago, I was impelled by a sense of duty to urge on the attention of the Committee of the Baptist Missionary Society, the destitute, and yet promising state of British India, and was in consequence (in connexion with my esteemed friend, Dr. Hoby) kindly encouraged to appeal to your Christian benevolence, for the means of sending out, without delay, ten additional missionaries to labour in that vast country. The total amount solicited for the expenses of preparatory study, passage, and outfit, of each of the ten missionaries proposed, was £500, which, with £1000 for the erection of a native

chapel and school-room at Calcutta, raised the amount desired to £6000. It is now my pleasing duty to inform you, that (including a few sums promised, but not yet received), *rather more than the whole amount has been subscribed;* so that, so far as pecuniary matters are concerned, the effort has been crowned with complete success.

In announcing a result so delightful, my colleague and myself desire first to acknowledge the kindness of that blessed Being, who is himself the Fountain of goodness, and the Author of every good word and work, and who breathes into his people a spirit of benevolence, as well as accepts the offerings which that spirit prompts them to present. To Him would we render praise for the happy completion of the object. It would be unjust, however, were we not to acknowledge also the obligations under which we are laid to those of His people whose generosity has secured its accomplishment. We would especially thank our excellent Treasurer, and his family, as well as several members of the Committee, who by their noble donations at the commencement of the effort, manifested to others their deep sense of its importance; to the Rev. Dr. Reed, the Rev. R. Knill, and several friends of other denominations, who exhibited so liberally their interest in exertions beyond the circle of their own communion, and to the "Benevolent Unknown," whose individual munificence provided the entire expense of a chapel and school-room. At the same time, we would express our gratitude to persons in restricted circumstances, who in proportion to their means, have given with equal generosity; and to many servants and others in the lower ranks of life, who, after listening to the miseries of the heathen, have, unsolicited, pressed on us the acceptance of their contributions.

I frequently picture to myself the joy with which the labourers furnished by your liberality will be welcomed by our brethren in India. Such aid has been long and earnestly desired. When Mrs. P. and myself were leaving India, Mr. Carapeit C. Aratoon, one of the Society's earliest Missionaries, handed me a copy of Rennell's Indian Atlas, desiring me to present it in his name to the Committee. It was accompanied with the following message, expressed in his usual simple and interesting manner,—"Pray show this large map of Hindustan to the Committee," said he, "and tell them, that they, and British Christians in general, must surely have forgotten *how large* India is, or *how few* missionaries they have sent to labour for its salvation."

Our other brethren in Calcutta, enfeebled by the continued illness and temporary absence from their stations of three of their number, and compelled in consequence to relinquish most interesting exertions, have sometimes indulged the language of remonstrance and complaint, at no further aid being afforded them. Our brethren labouring alone at Colombo, Monghyr, and other places, greatly need associates to assist and encourage them in their duties. The native Christians, in a touching appeal to their British brethren, have earnestly solicited fresh labourers from England; and, when I asked a number of interesting children what I should bring them from Europe, even *they* begged for "more missionaries, to instruct themselves and their countrymen." With what pleasure and gratitude, then, will all receive the brethren who have already sailed, and those who, we hope, will shortly follow them. In the name, therefore, of the European Missionary brethren who have long been suffering from the pressure of accumulated labours; of the valuable native preachers, promising candidates for the ministry, and infant Christian churches, who yet look to foreign agents as their guides and instructors; of the rising Christian, Hindu, and Mahomedan population, who now long for Christian instruction—all of whom *solicit* your aid: as well as in the name of the vast multitude of natives, not yet wishing your assistance, it is true, but on that very account the more in need of it, and yet we trust to be benefited by it,—I affectionately thank you for your generous contributions. May the blessed Redeemer, the progress of whose kingdom you desire to promote, graciously accept your offerings, and return into your own bosoms a thousand-fold the sacrifices you have made for his glory! Follow every missionary, my dear friends, with your *fervent prayers* for the divine blessing on his efforts. Then may you be privileged to hear of multitudes whose conversion to Christ shall give you abundant pleasure while on earth; and who, acknowledging you under God as the means of their salvation, may at last, "when you fail, receive you into everlasting habitations."

Permit me to add, that, while your kindness has provided the means of sending out to India more labourers, enlarged efforts will be necessary for their future support. Nor is this all: the call for more missionaries is loud from the West as well as from the East; while the Society is so crippled from want of funds, that it cannot listen to the urgent solicitations which it receives. My state of health (although considerably improved) will not allow my waiting on those who have *not* contributed to the extra effort for India; but I trust that, *without solicitation*, they will gladly forward donations corresponding in amount to those now re-

knowledged from their brethren, in order to relieve the Society from the debt which at present so painfully embarrasses it. I hope, also, that all its friends will give it themselves, and secure it from others, that enlarged support in *annual contributions*, on which the stability and extent of its operations must ever chiefly depend. The exertions of the Christian Church in former years, are quite inadequate to the exigencies of the present time; and the conversion of the world is surely an object of sufficient importance to excite and justify more libera contributions than have been hitherto af forded. Happy they who give in some de gree in proportion to the importance of th object, and their obligation to make know to others that mercy which they have themselves experienced, and to which they are indebted for their highest enjoyments, and their dearest hopes.

I remain, dear Christian friends,
Yours very sincerely,
W. H. PEARCE.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from August 15, to Sept. 15, 1838, not including individual subscriptions:

SCOTLAND, by the Rev. Dr. Cox, Rev. E. Steane, and Rev. J. Leechman, A.M.:—

Edinburgh, W. Gourlay, Esq.	5	0	0
James Robertson, Esq.	5	5	0
Mrs. Wemyss	5	5	0
Wm. Alexander, Esq.	3	3	0
Society in Relief Church, Leith	5	0	0
Missy. Fund, Elder-st. Rev. Mr. Innes	5	0	0
Miss Stewart, Musselburgh	1	0	0
Leith Aux. Miss. Society	10	0	0
Col. at Meeting, Leith	9	10	0
H. M. Gibb, Esq.	2	0	0
Mr. Snoddy	2	0	0
Robert Haldane, Esq.	2	2	0
F. L. Roy, Esq.	1	0	0
Clyde-street, Baptist church	3	2	4
William M'Comie, Esq.	1	1	0
Elder-street chapel	23	13	0
Argyll-square do.	7	7	0
Albany-street do.	5	7	0
Dr. W. Purdie	1	0	0
Tabernacle	23	0	0
Baptist church, Bristo-street.	6	15	0
Alexander Henderson, Esq.	1	1	0
Mr. W. Innes, Jun.	1	0	0
A Friend	1	0	0
Alex. Cruickshank, Esq. S.	1	0	0
Miss Speirs	1	0	0
Miss Campbell	1	0	0
Mrs. Buchanan	1	0	0
Mr. G. Wilson	1	1	0
Mr. Martin	1	1	0
Mr. Macandrew	1	0	0
H. D. Dickie, Esq.	1	1	0
Rev. Mr. Watson, Musselburgh	1	1	0
Y. Y., per Mr. Ogilvy	1	0	0
Chas. Spence, Esq.	1	0	0
Mrs. Mouatt	0	10	0
Mrs. Robertson	0	10	0
Two Ladies	0	10	0
Miss E. R.	0	10	0
Mrs. Mack	0	10	0
Small sums	0	8	3
Portobello	3	4	5
Meeting in Rose-street chapel	12	6	10
Mr. Wilson	1	1	0
Mrs. Stevenson	1	0	0
Mr. Oliphant	0	10	6
Mr. Wm. Thorburn, Sen.	1	1	0
Charlotte-street, Collection	60	0	0
Mr. John Dunlop	1	0	0
C. C.	50	0	0
Mr. Thomas Robertson	0	10	0
Dalkeith, Col. Public Meeting	5	10	0
Glasgow, Robert Kittle, Esq.	5	0	0
R. Tannahill, Esq.	1	0	0
David Smith, Jun. Esq.	2	2	0
John Barr, Esq.	2	0	0
Joseph Swan, Esq.	2	2	0
M. Montymeire, Esq.	1	1	0
Mr. W. S. Blyth	1	1	0
Mr. P. Lethem	1	1	0
Mr. Wm. P. Paton	1	1	0
Mr. Jas. Campbell	1	1	0
Mr. J Anderson, Com.-chambers	1	1	0
Col. at Portland-street.	5	0	0
Do. for Translations	1	0	0
Do., at Hope-st., Mr. Paterson's	10	0	0
Mr. M. Lethem	0	10	6
Col. George place, Mr. M'Leod	9	14	6
Do. Renfield-st. Mr. Wilkie's	11	7	6
Do. John-st., Mr. Anderson's	8	0	0
Do. Regent-pl., Dr. Heugh's	7	11	7
Do. Anderston, Mr. Struther's	9	1	6
Do. Hope-st., Mr. Paterson's, at the Ordination of Mr. Reid	0	14	6
John Stuart, Esq., 1836	0	10	0
Ditto, 1837	0	10	0
Mrs. Moir	0	10	0
Glasgow College, Miss. Assoc.	6	0	0
Dumfries, Col. at Mr. Mackray's	12	2	6
Ditto at Mr. Dunlop's	5	5	0
A Friend	1	0	0
New Church, Meeting	2	9	10
Baptist Church, by Mr. Carson	1	0	0
Glenæ, Col. at Major Dalzel's	2	18	0
Sanquhar, Col. at Mr. Simpson's	1	15	0
Irvine, Col. at Mr. Barclay's	2	0	0
Mr. H. Watt	2	0	0
Mrs. H. Watt	2	0	0
Rev. G. Barclay	1	0	0
Rev. J. Leechman	1	0	0
Mr. Miller	1	1	0
Miss Allen	1	1	0
Mrs. M'Fie	1	1	0
Mr. Breckenridge	1	0	0
Mr. Mitchel	1	0	0
Miss Mackirdy	0	2	6
Paisley, Bap. Church, Mr. Taylor	2	0	0
Col. at Mr. Nisbet's chapel	1	1	1
Helensburgh, Col. Indep. chapel.	2	4	9
A Friend	0	5	0
Stirling, Col. at Public Meeting.	3	11	4
Mr Robert Peddie	1	0	0
Provost Gillies	0	5	0
Small sums	0	5	0
Dundee, Auxiliary Society	12	9	10
Mr. Alexander Anderson	0	10	0
Miss. Soc. Bap. chapel, Seagate	4	4	0
Col. at Ward Chapel	12	10	0
Do. at Meadowside	3	0	0
Do. at Seagate	6	3	8
Chapelside penny week society	6	10	0
Ditto, ditto T.	2	0	0
Col. at Meeting, Ward chapel.	10	2	6
Park-pl. S. E. Sc. for Chitpur	1	0	0
Miss. Box, Mis. D. Urquhart	0	10	0
A Friend	1	1	0

vland	0	10	0
r, Esq.	5	0	0
list chapel	6	15	10
., Mr. Newland's	2	10	0
iety	6	0	0
Meeting	6	4	2
Public Meeting	6	16	0
Missionary Society	10	0	0
Mr. Lothian's	2	8	6
at Public Meeting	13	4	2
ociety, &c.	3	5	0
Mrs. Sturrock	4	9	3
ards the Debt	1	0	0
slations	1	0	0
rnet's	2	2	4
Watson's	7	10	0
ary Society	5	0	0
the debt	1	0	6
ol. at Qu. Ann-st.	5	3	6
Chapel	12	16	6
l. at Relief ch	7	10	0
A. Stewart	2	2	0
vaes, Col. Bap. Ch.	2	6	8
Parish Church	3	14	0
n	0	10	0
arker	1	0	0
	1	0	0
at Relief Ch	5	6	6
h	8	0	0
ur School	3	9	6
	1	1	0
	2	2	0
Esq.	1	1	0
	1	0	0
	0	10	0
	0	5	0
Col. Parish Ch.	2	10	0
l. at Secession Ch.	2	0	3
at Silver-st. Ch	13	3	4
e-street Ch.	4	10	0
riars-street Ch	3	10	9
Meeting	8	10	0
Mr. M'Allan	2	0	0
ing the balance due			
as. in Dec. 1831,			
3 from *New Deer*	12	13	9
	21	10	0
Box	0	5	0
	0	2	6
at Indep. Chapel	3	1	6
Parish Ch	5	12	7
ion Ch.	2	19	3
	1	0	0
per post	1	0	0
Independent Ch.	2	2	1
on	1	0	0
ison	0	7	0
Indep. Ch	5	13	0
at Bap. Ch	1	17	3
ant	0	10	6
e	0	10	0
	0	10	6
	0	5	0
elliforth)	0	5	0
all Sums	1	3	0
Baptist Ch.	1	15	1
Mr. Lind's	5	3	4
Mr. Pringle's	3	15	4
at Baptist Ch.	2	0	0
ld	2	0	0
hart	1	0	0
ie	1	0	0
mall Sums	0	9	6
ol. at Bap. Ch.	3	3	3
ndependent Ch.	3	15	6
Translations	1	0	0
nd Friends	1	0	0
gair	0	10	0
slations	0	10	0
apore Schools.	0	12	0
the Old Chapel	1	6	0
	0	10	0
Independent Ch.	12	0	0
Missionary Soc.	4	0	0
er Meet. Miss. Box	0	10	0
ionary Society	1	1	0
	0	5	0

Insch, Collection	1	12	6
Juvenile Missionary Society	3	0	0
Friends, in Small Sums	1	15	0
Duncanstown, Col. at Indep. Ch.	2	2	0
Rhynie, Collection	3	0	0
Lumsden Village, Col. Sec. Ch.	2	3	0
Kennethmount, Juv. Miss. Soc.	1	5	0
Tough, Col. at Secession Ch.	5	0	0
Kirkaldy, Mr. Dobie	0	5	0
Kirkcudbright, by Miss M'Gowan	1	0	0
Col. at Secession Ch.	2	2	9
Gatehouse, Col. at Secession Ch.	1	11	0
Garlieston, Col. at Secession Ch.	1	17	2
Stranraer, Col. at Secession Ch.	6	6	10
Do. at Relief Church	7	4	5
Do. at Reformed Ch	6	8	8
			815 10 10
Shropshire Auxiliary, by Rev. J. Dyer, Jun., and W. W. Evans :—			
Broseley	3	15	0
Llandrinio, Morton, Maesbrook, and Sweeney	1	10	1
Wellington	14	16	10
Welshpool	2	0	6
Whitchurch	15	16	0
Wem	3	16	0
Welsh Hampton	0	10	0
Pontsbury	4	17	0
Shrewsbury	34	4	2
Shiffnall	1	12	0
			82 17 7
Gloucestershire Auxiliary, by Mr. P. King, Treasurer :—			
Avening	0	14	5
Chalford	3	3	7
Cambridge	3	5	0
Eastington	1	13	0
Hampton	4	0	0
Kingstanley	15	17	6
Shortwood	22	15	1
Stroud	15	11	2
Thornbury	10	5	6
Uley	2	1	6
Woodchester	1	13	0
Wootton-under-Edge	19	14	0
			101 13 9
Brighton and *Sussex* Auxiliary :—			
Brighton, 1837	12	12	6
Do. 1838	29	7	0
Lewes	18	4	6
Newick	4	19	6
Uckfield, 1837	2	13	3
Do. 1838	10	5	0
	78	1	9
Previously acknowledged, &c.	25	0	7
			53 1 2
Birmingham Auxiliary, by Mr. Lepard :—			
Subs. and Dons	66	3	6
Ditto towards the liquidation of the Debt	44	0	0
Cannon-street	104	13	6
Bond-street	73	17	6
Mount Zion	20	7	9
Bridgnorth	27	3	6
Bilston	8	10	0
Coventry	73	19	8
Cradley	1	7	0
Darkhouse, Coseley	19	0	0
Dudley	20	16	5
Henley-in-Arden	1	9	6
Leamington	32	11	3
Netherton	1	0	8
Providence Chapel	2	4	7
Summer-hill Chapel	1	0	1
Wednesbury	1	2	6
West Bromwich	1	16	6
Willenhall	9	18	9
	511	2	8
Previously acknowledged, &c.	187	16	3
			323 6 5
Henrietta Street Auxiliary, by Rev. W. A. Salter			48 0 0
North of England Auxiliary, by Rev. R. Pengilly			7 0 0

Kingsbridge, by Mr. Nicholson	18	7	9
Marylebone Aux. by Mr. G. T. Keys	23	0	0
Seven Oaks, by Rev. T. Shirley	40	13	5
Liverpool Auxiliary, on Account, by W. Rushton, Esq.	200	0	0
Wrexham, by Rev. E. Carey	40	0	0
North East Lancashire Auxiliary, by the Rev. D. Griffiths and J. Harbottle:—			
Accrington	17	15	0
Bacup	25	13	4
Burnley	18	16	9
Colne	13	15	2
Goodshaw	5	0	0
Haslingden	13	16	7
Lumb	2	0	0
Sabden	23	0	0
			119
Ossenden Chapel Missionary Association, by Rev. Thomas Archer			5
Dorking, Friends, by Mrs. Dyer			1 1
Remittances to the Amount of 226*l.* 19*s.* 5*d.* have been received from the *Worcestershire* Auxiliary. Particulars will be given in our next number, if the information reaches us in time.			

DONATIONS.

Old Friend	50	0	
Friend, by the Rev. E. Davis, *Lambeth*	2	0	0
Mrs. Jackson, *Dorking*	10	0	0
Benjamin Young, Esq. *Hatfield*	21	0	0
Mr. Fountain, *Ealing*, by the Rev. J. Broad	1	1	0
Mr. Wells, *Condicote*, by Mr. Acock	1	0	0
"Thank Offering, on Recovery from Sickness"	100	0	0
C. M.	70	0	0
C. F., by Mr. George Dyer	60	0	0
Daniel Sinclair, Esq., *Achallander by Tyndaim*, for *Translations*	50	0	0
Ditto for General Purposes	50	0	0
C. I. Foster, Esq., *Cambridge*	2	0	0
Mr. J. Wenger	10	10	0
Mrs. Masters, for *Chitpore*	20	0	0
Thomas Caddick, Esq., *Tewkesbury*, for Chitpore	5	0	0
A Friend Ditto Ditto	5	0	0
Mrs. W. Fletcher, *Bath*, for West Indies	5	0	0

Translation Fund.

The American and Foreign Bible Society, by Rev. C. G. Sommers, A.M., Corresponding Secretary (third donation)	1041	14	2

For additional Missionaries to India.

Mr. R. Cartwright	10	0	0
T. D. Paul, Esq., *St. Ives*	10	0	0
S. Leonard, Esq., *Harpenden*	5	5	0
Kingsbridge, Friends, by Mr. Nicholson	5	9	6
John Robertson, Esq., *Bristol*	20	0	0
James Lomax, Esq., *Nottingham*	25	0	0
Mr. J. Douglas, *Burton-on-Trent*	2	0	0
George Rawson, Esq., near *Wrexham*	5	0	0
Mr. J. Houghton, *Liverpool*	1	0	0
Anonymous, for a Chapel and School-room to be erected at Calcutta, as proposed by Rev. W. H. Pearce	1000	0	0

For the Liquidation of the Debt owing by the Society.

Mr. B. Cartwright, *Warwick Court*	10	0	0

TO CORRESPONDENTS.

Mr. Quant, of Turk's Island, presents his thanks for a parcel of clothing from the Miss Reeve, of Taunton, which has proved very acceptable.

From Mr. Knibb, *Falmouth, July* 20:—

"My sincere thanks are presented to the Sabbath School Union for a valuable supply of school books; to the Young Ladies at Hackney, for a very acceptable box of useful articles; to an Unknown Friend, for a neat and large supply of needles and cases; and my highly esteemed friends at Worcester for a box, which is not yet landed. To them and other friends, I will write after the first of August."

Thanks are returned to Thomas Chevely, Esq., of Clapham, for a parcel of Magazines.

*** A Brief Sketch of the Mission, and of its various stations, &c., in the East and West Indies, has just been printed, and may be had on application at the Mission House or Mr. G. Wightman, 24, Paternoster Row, at 6*s.* per 100.

IRISH CHRONICLE.

OCTOBER, 1838.

Subscriptions and Donations received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

Messrs. HINTON and STOVEL report of their journey as follows:—

Dear Brother Green,— *London, August* 11, 1838.

Having, by the good providence of God, been preserved through the journey we undertook at the request of the Baptist Irish Society, we give you, as desired, for the Chronicle, a brief outline of our proceedings.

We landed at Waterford, after a pleasant passage from Bristol, on Wednesday, the third of July; and were most kindly welcomed by our excellent brother Hardcastle, the pastor of the Baptist church in that place. One of us on the following day commenced his tour, preaching at New Ross on Thursday, Enniscorthy on Friday, spending the Sabbath at Wexford, and returning to Waterford for Monday Evening; from whence he made his way, by Clonmel and Vermoy, to Cork, against the following Sabbath. In the mean time, the other of us visited the two watering places of Dunmore and Tramore, and spent the Sabbath in Waterford; thence taking the sea-coast, by Dungarvon and Youghal, to the same point, Cork. From hence, a visit was paid to Bandon; and, after various services at Cork, on Wednesday we proceeded to Killarney, where we both preached in the evening, and on the morrow divided, one to Mallow and Charleville, the other to Tralee and Tarbert. At Limerick we met again; one of us occupying Dr. Townley's pulpit on the 22nd, and the other preaching at two country stations, Castle Connell and O'Brien's bridge. Mr. Thomas, of Limerick, who gave us "a hundred thousand welcomes," had devised an open air service for noon on Monday, in Lord Dunraven's park, at Adare, for which his Lordship had kindly granted permission; and, on Tuesday, we again parted, one to take the route of Athlone and Kilbeggan, and the other that of Abbeyliex and Maryborough. We thus met in Dublin, for the 29th, where we rendered our services to the brethren of our own denomination, and to the congregation of Mr. Cooper.

It would ill entertain the readers of the Irish Chronicle, if we were to record the names of all the places, of all sizes, at which, during the course of this journey, we testified the gospel of the grace of God. Let it suffice to say that, Saturdays excepted, always once, and often twice a day, we were engaged in doing so. Our reception, *generally*—the exceptions were few and unimportant—by Christians of all denominations, was in the highest degree cordial and gratifying; and the greatest pains, assiduity, and kindness, were in all cases manifested by our brethren more immediately concerned in making managements for our movements, and in facilitating our progress. We feel deeply obliged to them all, and cannot but commend them all to the grateful esteem of others.

How far our labours were either acceptable or useful, can be better told by others than by ourselves. We feel that they have been connected with many causes of humiliation, and that they constitute but a slender—though we hope not an unwilling—offering to Him we serve. We beg the prayers of our brethren, that they may be followed by his blessing.

As to the Society's labours, it was not our object to survey them; nor have we seen more than a very few of their stations. The general condition of Ireland, of course, awakens strong emotions, and requires deep consideration. Lamentable religious and social evils have their fangs deep in the bosom of that fine country. How to cure them is a problem to all parties; and we shall be happy, if the best attention we have been able to give to the case shall enable us to throw out any hints in the Committee which may contribute to its solution.

We are, dear brother, most truly yours,

J. H. HINTON, and C. STOVEL.

Mr. Berry, September 3, writes to the Secretary :—

Dear Sir,—

Your kind letter of the 20th ult., has encouraged me very much. The hands of your labourers are sometimes heavy, and their hearts faint; and we need, not only the comforting and sustaining influence of the Holy Spirit, but also the good wishes, the prayers, the advice, and the support, of those under whom we labour. Your permission to hire rooms for preaching in large and populous towns, together with the assistance you afford me of carrying the word of life and of peace, by means of a Scripture Reader, to my deluded and benighted countrymen, calls forth gratitude to God, as well as sincere thanks to you. May these increased means of promoting the interests of the Redeemer's kingdom in this district be attended with corresponding effects. Mr. Jackman has not yet called upon me, but I hope he soon will. Mr. Hinton's visit to this neighbourhood has not been in vain; two of the people with whom he conversed on the morning he was leaving this, have since proposed to be baptized; and kindly feelings are awakened in those who have heard his sermons. I always thought that annual visits from you would promote the cause; and, I am still persuaded, that under the blessing of God, your perseverance in this plan will be attended with salutary effects; and, if the visit could be extended to two months instead of one, greater good might be expected. I think I perceive our prospects brightening, and our cause progressing. When we commenced our special prayer-meetings on Monday evenings for the Holy Spirit, at our first we had four present, at our second five; but, latterly, we have seldom less than fourteen, six of whom publicly implore the divine influence. At these meetings a revival is manifest, and I trust I can say, that, in some measure, we sit not still after prayer, but proceed to work whilst it is called to-day, knowing that the same Jehovah who has promised the Spirit to those who ask, has also commanded us "in the morning to sow the seed, and in the evening not to withhold the hand."

Upon reading the accounts from Jamaica in the Missionary Heralds, my heart was frequently cheered. "Surely the Lord is doing great things for them, whereof we are all glad." These feelings of joy, however, were frequently mingled with gloomy doubts, both of myself and others, for I concluded, that if we were as faithful, as active, as pious in this country as the dear brethren in the West Indies, that the Irish Chronicle would furnish the supporters of missions with tidings of good, as much as the Missionary Herald. These doubts as to myself were overruled for good, for they have frequently led to self-examination and prayer.

Of the station at the barracks I hope well. I commenced preaching here about four months ago, and, although the regiment has been since changed, I receive a hearty welcome from their successors. Tracts are very thankfully received by them, and a disposition to hear the gospel evinced. By introducing myself into such places, many Roman Catholics come under the sound of the Gospel. Indeed, the last time but one that I preached for them, a Roman Catholic serjeant addressed the men before the service, advising them to preserve decorum, and afterwards listened with attention himself.

Michael Mullarky, August 10th, 1838, writes to the Secretary :—

Dear Sir,—

Since Mr. Farmer's arrival in this town, in consequence of his taking up the most important of my meetings in the town and neighbourhood, I had more time for itinerating than before, which has enabled me to extend my labours, I trust with some advantage. Having read at a very early period, in the Society's reports of a station at the Kilcooly Hills, situated about twenty-two Irish miles from this town, and about twelve from Thurles, I determined to visit it. I had to walk alone. On my way I endeavoured to procure a place to preach in Littleton, a small town four miles from Thurles, but failed. After doing what I could, in the way of distributing tracts and conversation, I proceeded to the Hill, where I arrived about three o'clock in the afternoon. After going from house to house some time, distributing tracts and conversing with the people there also, I unexpectedly met with a good man, of the name of Wm. H., who had been a member of the little church; and, with the exception of his wife, the only remaining Baptist. Through his assistance, I got a house to preach in; and he and I warned a congregation, who assembled from the neighbouring villages, and heard with the greatest attention. It was delightful, to one acquainted with the ignorance, bigotry, and wretchedness which prevail in many parts of this country, to behold their eager eyes fixed upon me, while I was endeavouring to direct them to the Redeemer, and hear their solemn praises to the Almighty for an opportunity of hearing the gospel. On the following morning, we had a smaller congregation in another part of the district, with whom we continued in conversation and prayer the greater part of the day. In this exercise I had cause to praise God that the seed already sown by the Society on the top of this mountain is not entirely lost, but that there is reason to hope, that by prayer, perseverance, and zeal, in dependence upon Divine aid, that it will be brought to spring up, and bring forth unto eternal life.

We were much pleased with a young man of the name S——, who, we were led to think, anxious to be baptized. In the evening, we returned to where we met the evening before, when a still larger congregation was assembled. From the house being narrow, I was obliged to take them into the open air. After meeting, some of the persons present promised to commence a prayer-meeting the following Sabbath. I have now a letter before me from Mr. H——, requesting of me to visit them again; in which he informed me that they have commenced the prayer-meeting, and that fourteen attend; which I trust is the commencement of great things.

Last week, I visited the village of Portlan, sixteeen miles from this town in the Waterford direction. In the village, there is a cotton factory, in which 1500 persons are employed, and the village contains a population of from three to four thousand inhabitants, without any stated means of evangelical instruction. I was accompanied by a young surgeon, of the name Russell, from Thurles, whose brother, a pious young man, and I believe the only religious character in the neighbourhood, holds a situation in the factory. He, from his attending the persons connected with the factory professionally, was well acquainted with the neighbourhood, and accompanied me to some of the cabins, where we had interesting conversations, and gave away some tracts, which were gladly received, after we read portions of them in their hearing, which seems a good plan to overcome the prejudice which the priests inculcate against these little silent missionaries. We warned the people for preaching in Mr. Russell's parlour, in the evening, which we were pleased to find crowded to excess, with several persons outside the windows, hearing attentively. Some of those who attended earnestly requested that I would recommend the Society to take up this neglected village as a permanent station; at the same time, promising to hire a house, and pay the rent themselves, and to enter into a subscription to build a little place of their own. Both these villages, from their large population, destitution of the means of grace, the desire manifested for the gospel, and the facility that little churches formed in each of these places would afford to the introduction of the Scriptures into the dark and extensive neighbourhood which surround them, demand the immediate attention of the Society. When spheres of labour like these present themselves here, every effort should be made to cultivate them. I have promised to go to Palaw next Sabbath day. I expect to return on Monday; and go by Thurles to the Hills on Tuesday; and expect large and interesting congregations in both places.

Extract from Denis Mulhern's Journal for July last.

21. In the neighbourhood of Backs, from ten in the morning to six in the evening, visited eleven families, and read the Scriptures in nine of them, and distributed seventeen tracts. In most of these families I was well received, particularly in Robert M'Tanulty's, Coolcran-more, and John Clark's, of Cloughan. In the former, I read part of Matt. i., and made some remarks on the nature and design of the mission of the Son of God. After a little conversation with this man, I perceived that, although a Roman Catholic, he must have been in the habit of reading or hearing the Scriptures. I inquired if he could read, and if he had got a Bible or Testament? He said he had, and instantly drew out of a hole in the wall, from between two stones, a Testament; but so defaced by soot and smoke as to be entirely illegible. He said, that he had received it as a present about five years ago, from one of the London Hibernian Society's agents. He blessed God that he ever did receive it, and that he had learned from it much about Jesus Christ, of whom he had been before entirely ignorant. He referred to 1 John i. 7; and remarked, that he was fully convinced, that nothing but the blood of Jesus could wash away any sin. He also remarked, in answer to something I had said, that he never would in future enter a Roman Catholic chapel, or have any thing to do with a priest, were it not that he feared his neighbours would throw down his cabin upon him, or even take his life. I believe that this is the only tie that now binds many in this country to the Church of Rome. In the house of John Clarke I read Isa. liii., made some remarks, and closed by prayer; present thirteen, all Roman Catholics; before I closed, seven more dropped in. I proposed to give a tract to each person in the house who could read, but how was I surprised to find, that in this case I could only give *five* tracts. I had five copies of the tract (No. 297) "A letter to one who cannot read;" which were eagerly and thankfully received.

Mr. Sharman, July 31, 1838, writes to the Secretary:—

My dear Brother,—

Our schools, in one or two instances, have been attacked by the Romish priests; and our congregations, in order to prevent my preaching in some places, and the people coming to hear in others, by the *Protestant Priests*. This opposition has arisen from the circumstance of my having baptized three individuals on Lord's day, the 8th of July. I may preach as often as I please, but not to interfere with any of the parishioners. These persons have been added to our little church in Coolaney. One of them since has met with much opposition; her family are quite

against her having any thing to do with the Dippers. Some four or five months back she could enjoy herself as any other young female, amidst the pleasures of the world; but I trust the Lord has convinced her, by his Divine Spirit, of the evil of sin; I have reason to believe her to be a converted character. Although she has a distance of nearly three miles to walk to Coolaney every Lord's day, yet her attendance is regular; this I regard as a mark of sincerity, the more so as she could be very comfortably conveyed to the parish church, in a good car, with the rest of her family.

In my last, I think, I mentioned something about my having commenced a Sabbath school in this place. You will be glad to know, it is doing far better than I at all anticipated; there are on the roll eighty; we have an average attendance of sixty-two. From this school, I trust, much good will result, as many attend who cannot come to our daily schools. I have to assist me two female teachers, and four males, whose services are gratuitous. Your very beautiful present of books is indeed welcome, for which we return you our most sincere thanks. These I purpose, please God, distributing amongst the children of the Sabbath school, as premiums to the most deserving. The articles of clothing is another cause of much thanks to our very kind friends on the other side of the water; they will be of very great use to many naked children, who are inclined to come out, but for their wretched state, for want of some sort of clothing. May the Lord increase your funds an hundredfold more.

As to our daily schools, the attendance, as you will see from the state of the rolls, has not been so good as could be wished for, on account of the hurry of business for the last quarter; this has made much against their progress in learning.

I have been enabled, thank God, for the last month, to attend my appointments pretty much as usual; preaching four to six times each week; these were such as are the nearest home. As I have been engaged whilst inspecting the schools in preaching at these stations in the county Leitrim, where I have been received in a very kind and respectable manner. I hope to be able to make some arrangement shortly that will enable me to visit these out-post stations oftener than I have done for some time back. There are not less than twelve or fourteen stations, where good congregations can be had in the district independent of Coolaney. May the Lord enable me to go on steadily in my Master's cause; and may you be able soon to send me more help; for the harvest is truly great. May the Lord of the harvest send out such as will be the means in his own hand of doing good in poor Ireland. Amen and amen.

CONTRIBUTIONS

From July 12, to September 10, 1838.

Rev. R. Hogg, Kimbolton, by Mr. Dyer (ann.)	2	2	0
Miss Huntley, Bow, do. (ann.)	1	1	0
Trinity Chapel, Southwark, by do. (received May 2, not acknowledged)	15	0	0
John Baylis, Esq.	5	0	0
James Baylis, Esq.	2	0	0
John Baylis, Esq., jun.	2	0	0
	9	0	0
Mr. Studdart, Banbury	0	10	0
Mr. Christian, Sheepshead	1	0	0
Mr. Morris, Clapham	1	0	0
Mr. Bowser, (ann.)	2	0	0
Collection, Manchester, by Mr. Giles	20	14	0
Preston Female Society by do.	10	0	0
Collected by Rev. S. Davis:—			
Of Sundry persons at Camberwell, &c.	12	6	6
St. Albans, Rev. W. Upton's	9	11	3
Dunstable, Rev. D. Gould's	15	0	0
Market Harborough	6	12	6
Clipston, Rev. W. Gough's	5	5	1
Leicester	11	15	1
Nottingham	17	3	0
Salter's Hall, London	6	15	0
Miss S. Baker, Mile End	50	0	0
Old Friend, by Mr. Dyer	50	0	0
Lewes (one third) Subs. by Mr. Button	7	0	0
Kington, Rev. S. Blackmore	5	0	0
Marylebone Association	15	0	0
Ireland, by Mr. Hinton:—			
Cork, Marlborough St. Chapel	4	4	0
Do. Independent Chapel	5	14	0
Devonshire Auxiliary	3	1	0
Mrs. Fletcher, Bath, by Mr. Cousens	1	1	0
Cambridge, Collection by Secretary	26	7	0

Particulars of £4 3s. from Exeter, by Mr. Turner, formerly acknowledged:—			
Miss Coall	0	2	6
— Booth	0	8	0
— Lee	0	5	0
Mrs. Geyde	0	5	0
— Jos. Tanner	0	2	6
— Jeffery	0	5	0
— Furze	0	5	0
— Higgs	0	5	0
— Wilson, Sen.	0	5	0
Mr. J. C. Wilcock	0	5	0
— Lillycrop	0	10	0
— N. Tanner	0	5	0
— Commin	0	5	0
— John Coulson	0	5	0
— Samuel Davies	0	5	0
— Mills	0	5	0

Mr. Dyer has kindly handed to the Secretary sundry articles for the Society; among which is a valuable ivory Indian workbox from Mrs. Bland, which, according to her wishes, Mr. Green is anxious to sell for the best price he can procure, the proceeds being applied to the Society's funds. It was valued some time since at £10.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

NOVEMBER, 1838.

THE REVIVAL OF ROMANISM.

Is Popery increasing in this country? Is there any danger of its regaining ascendency among us? These are questions which, during the last few years, have been often answered in the affirmative, and often in the negative, without adequate attention either to the facts and principles which are most conducive to the spread of the Romish delusion, or to those which are best adapted to check it. Respondents who have taken an alarming view of our prospects, and those who have taken a tranquillizing one, have both confined their thoughts too much to the aggressive measures of professed Romanists, and the means of repelling them. Whether the extension of civil rights, to the professors of Popery, has a tendency to attach them to their religious system, or to win them to the equitable principles of Christian policy; whether the number of their chapels recently erected has been greater than might be accounted for by the general increase of population, and by immigration from Ireland; whether any of the Continental sovereigns have been secretly placing large sums of money at the disposal of Rome to promote its designs upon Britain; these, and similar inquiries, have had too much influence on the decision. As in the days of our Lord, the Jews who were discussing the probable approach of the kingdom of heaven, did not discern it, while eagerly listening to one who cried Lo here! and to another who cried Lo there! so the greater part of those who have been looking out for the triumphs of Romanism, have been misdirecting their attention. Popery has been growing up with unsuspected rapidity in the very quarters in which the most determined opposition has been made to the civil liberty of avowed Roman Catholics. And now it begins to be apparent, that the source of real danger is not in the proselyting zeal of Rome, or Austria, or Ireland, but in the high church opposers of religious freedom. Unperceived, not only by those who slept, but by many who were looking out for foreign invaders, an invisible enemy has been awake and active in the midst of us, for lo! the poisonous weed is flourishing luxuriantly throughout the field.

It is time that all who value liberty of conscience, or evangelical truth, should know, that some of the most eminent men, both in talent and in station, belonging to the National Church, have embraced, and that the most influential publications conducted by the Episcopal clergy, are zealously advocating the essential principles of Popery. Our reference is not merely to such tendencies towards the Roman Catholic system, as might always be traced in the English hierarchy, to the leaven of Popish doctrine contained in the book of Common Prayer, or to ceremonial observances derived from Rome, whether habitual or recently adopted; we refer to a deliberate renunciation of the Reformers of the sixteenth century, and of the principles on which they acted, those principles which have always been supposed to distinguish the Protestant Churches of Europe from the ancient and corrupt Church of which the Bishop of Rome is the head. We believe that the number and rank of the clergymen are by no means insignificant whose views and feelings correspond with those expressed by one recently deceased, who writes, "Really I hate the Reformation and the Reformers more and more." They do not of course call themselves Papists, or

profess allegiance to the Bishop of Rome, but they say "the very name of Protestantism, cold, and negative, and sceptical as it is, ought to be abolished among us." The designation which they choose is, "the Anglo-Catholics;" the system they extol is, "Anglo-Catholicism;" the Church for which they plead is, the "Anglican Church;" the "Anglo-Catholic Church," the "Holy, Catholic, and Apostolic Church." The chosen epithets by which that Church which is connected with the State has been distinguished in the panegyrics of its warmest advocates, are now disclaimed as inadequate to the just expression of its dignity; and the course which has been pursued by its guides and patrons is condemned as tame and grovelling. "The Church," says the Quarterly Review, "is once more beginning to organize her powers, and rise up to the fulness of her stature." "The English people," says the British Critic, in a number which has issued from the press within the last few days, "have had all along the privilege of the Church's presence among them, but their governors have done their best to hide her characteristic badges. At no time, indeed, could they really rob her of what was part of herself, the stamp of features, and the royal stature which her Maker gave her; but they have kept her out of the light, that she might not be seen, or have put tawdry or homely attire upon her, that she might not attract attention. They have shut her up within walls, that, if so be, she might cease to be 'Catholic;' have made her eat and drink with sectaries, that she might forget her 'Apostolic' birth; and, as she could not appear 'Holy' while she suffered the latter indignity, neither could she seem 'One' while she suffered the former. Indignity indeed has seldom been added, they knew she was too dear to the nation to admit safely of such experiments upon her, so they gave her golden chains, and fed her, not with bread and water of affliction, but in kings' palaces, and at kings' tables. However, any how, they hid her divine tokens, and in their stead they gave her some of their own special devising. For 'One, Holy, Catholic, and Apostolic,' they have substituted 'National,' or 'by law established,' and with this spell they have thought, nay, even still think, to work for her those miracles which her *divine gifts* accomplished of yore. She *is, it seems,* in the judgment of the day, not the 'Catholic Church,' but the mere 'Church of England,' or 'the national religion,' or 'the religion of the majority,' and hence it has sometimes happened, that even divines, who held the doctrine of the Apostolical succession, have deemed fit to hold it only in their closets, as true indeed, but not an influential or practical truth—a truth which little concerned the multitude, which had no charm in it, which the many could not understand, which was no topic for the pulpit; in short, not as a 'Note of the Church:' and in place of Catholic and Holy, they have substituted 'our venerable establishment,' 'part and parcel of the law of the land,' 'the National Church,' 'Protestantism,' 'the glorious memory,' 'Martin Luther,' and 'civil and religious liberty all over the world.' In short, it has taken tavern toasts for the Notes of the Church."

But names and epithets, ceremonies and details of doctrine, are all insignificant in comparison with the fundamental question with regard to the Rule of Faith. Is the rule which the Most High has given for our guidance, the Bible or the Church? That able advocate of Romanism, the late Dr. Milner, Vicar Apostolic, has justly remarked, that on the question respecting the right rule of faith every other depends; and he tells us what the rule of faith is, according to the Romish theory. Having spoken of *private inspiration* as the rule of some erratic classes, and of *the Bible* as the rule of the more regular sects of Protestants, he says, "The third rule is the word of God at large, whether written in the Bible or handed down from the Apostles in continued succession by the Catholic Church, and as it is understood and explained by this Church. To speak more accurately, besides their Rule of Faith, which is Scripture and tradition, Catholics acknowledge an unerring judge of controversy, or sure guide in all matters relating to salvation, namely, *The Church.*" Now, with this compare the doctrine of the Rev. W. Palmer, M.A., of Worcester College, Oxford, in "a Treatise on the Church of Christ, designed chiefly for the use of students in theology," in two volumes, which is reviewed in the British Critic, just published; and of whom we are told in the critique, that "he has opened the windows which were blocked up, and let in light upon our prison-house, and showed us the fair and rich country which is our

portion by inheritance." He teaches that God "has blessed us with a message from him, the Gospel, to teach us how to please him and attain to heaven; he has given us *directions* what to do. So far all parties, Romanist, Sectarian, and Anglo-Catholic agree; but now," adds the reviewer, "comes the turning question, *where* those directions are, and *what?* The Ultra-Protestant says they are in the Bible, in such sort, that any individual taking it up for himself, in a proper spirit, may, by divine blessing, learn thence without external help 'what he must do to be saved.' On the other hand, Mr. Palmer (without of course infringing upon his reverence for the Bible, as God's gracious gift to us, as inspired, and as the record of the whole revealed faith,) maintains, that not the Bible, but the Church is, in matter of fact, our great divinely appointed guide into saving truth, under divine grace, whatever be the *abstract* power or sufficiency of the Bible. As the Ultra-Protestant would say to an inquirer, 'Read the Bible for yourself,' so we conceive Mr. Palmer would make him reply, 'How can I, except some man should guide me?' He would consider the Church to be practically 'the pillar and ground of the truth;' an informant given to all people, high and low, that they might not have to wander up and down, and grope in darkness, as they do in a state of nature. Then comes the question at once, *where* is the Church? we all know where the Bible is; it is a printed book, translated into English; we can buy it and use it; but where are we to find the Church, and what constitutes consulting and hearing it? Thus we are brought to the first subject which engages Mr. Palmer's attention, viz., the Notes of the Church, the criteria by which she is discriminated and known to be God's appointed messenger or prophet."

After some illustrative remarks, the reviewer adds, "Such are Mr. Palmer's initial principles, that the Gospel is to be learned by the individual from the Church; and that the Church is to be known by certain Notes or tokens; and that these Notes are of an obvious and popular character. We come next to the question, what these Notes are? and, taking the Creed for his guide, he has no difficulty in answering. Thence he learns that the Church must be *One*, must be *Holy*, must be *Catholic*, and must be *Apostolic*. These characters he sets down as her Notes. That existing body, in any country, which bears these marks, he would determine to be that Church, once for all, set up from the beginning, from which Christ has willed that individuals should learn the words of eternal life." With these views the reviewer expresses his concurrence.

In another article of the same number, we find an earnest protest against any such evidences of religion as those which are furnished in the most popular works on the subject, "against any evidences whatever which are to draw off men's minds from the true basis of their belief." And what is the true basis? Testimony and Authority! Against the danger of universal scepticism "there is but one security—*Testimony* and *Authority*, and if the Church will consent once more to take its stand here, nothing can shake it." And the degree of enlightenment possessed by the best churchmen, and most suitable for the community, is thus described: —"The very best of the present race of Christians, even those most attached by habit to the Church, if asked why they believe in its doctrines, will answer, because they are true. And so far there can be no dispute, for no one can believe what he holds to be false. The reason is but another form of the conclusion. It is good for nothing. But ask them why they believe it to be true? and of those who are able and willing to give a reason, not one in a hundred would assign the right. The poor ignorant uninstructed peasant will probably come nearest to the answer of the Gospel. He will say, 'because I have been told so by those who are wiser and better than myself. My parents told me so, and the clergyman of the parish told me so; and I hear the same whenever I go to Church; and I put confidence in these persons, because it is natural that I should trust my superiors. I have never had reason to suspect that they would deceive me. I hear of persons who contradict and abuse them, but they are not such persons as I would wish to follow in any other matter of life, and therefore not in religion. I was born and baptized in the Church, and the Bible tells me to stay in the Church, and obey its teachers; and till I have equal authority for believing that it is not the Church of Christ, as it is the Church of England, I intend to adhere to it.' Now," adds the reviewer, "such reasoning as this will appear to this

rational age very paltry and unsatisfactory; and yet the logic is as sound as the spirit is humble. And there is nothing to compare with it either intellectually, or morally, or religiously, in all the elaborate defences and evidences which would be produced from Paley and Grotius, and Sumner, and Chalmers, and still less from the Bridgewater Treatises."

This is Romanism. Dr. Pusey, indeed, tells us, that "the cry of Popery is but a feint devised by the arch-enemy of the Church, whereby to hurry men down the steep descent of Ultra-Protestantism to its uniform end, the denial of the Lord who bought them." But when the keys are surrendered, the whole citadel is given up, though the conquerors may not yet have entered every room. These quotations express the fundamental principle of Popery, and all the rest will follow naturally and with ease. Apostolical succession—Episcopal jurisdiction—Baptismal regeneration—and Liturgical uniformity, are but the branches growing from this stem; the denial of the cup to the laity—the necessity of the priest's intention to the validity of sacraments—the universality of confession—the anathemas of the living—the purgatorial state of the dead—the invocation of saints—and the worship of images, are but as twigs growing from the branches. It is of little consequence whether they are visible or not; if they are not now, they soon will be; the trunk is sound, and the branches are flourishing, and when favourable weather comes, they will sprout out readily enough: there is the tree. Yet these matters of detail are represented in the Oxford "Tracts for the Times," as those "practical grievances to which Christians are subjected in the Roman communion, and which should be put into the foreground of the controversy." As to purgatory, indeed, the statements of moderate Romanists concerning it are passable; "*e. g.*, the Creed of Pope Pius, which is framed upon the Tridentine decrees, and is the Roman Creed of Communion, only says, 'I firmly hold there is a purgatory, and that souls therein detained are aided by the prayers of the faithful;' nothing being said of its being a place of punishment, nothing, or all but nothing, which does not admit of being explained of merely an intermediate state. Now," says the writer of tract 71, (*Ad Clerum*) "supposing we found ourselves *in the* Roman Communion, of course it would be a great relief to find that we were not bound to believe more than this vague statement, nor should we (I conceive) on account of the received interpretation about purgatory superadded to it, be obliged to leave our Church. But it is another matter entirely, whether we, who are external to that Church, are not bound to consider it as one whole system, written and unwritten, defined indeed and adjusted by general statements, but not limited to them, or coincident with them."

And as to the Pope, if he would give way a little—if he would make some improvements in his administration—submission to him would not be very objectionable. Hence we read, in the same publication, "either the Bishop of Rome has really a claim upon our deference, or he has not; so it will be urged; and our safe argument at the present day will lie in waiving the question altogether, and saying that, even if he has, according to the primitive rule, ever so much authority, (and that he has some, *e. g.*, a precedence over other bishops, need not be denied,) that it is in matter of fact altogether suspended, and under abeyance, while he upholds a corrupt system, against which it is our duty to protest. *At present* all will see he ought to have no 'jurisdiction, power, superiority, pre-eminence, or authority within this realm.'"

As to what has been said by reformers during the last three centuries about Antichrist, it appears that it was all a mistake; Antichrist has not yet come. The last number of the "Tracts for the Times," treats of this in fifty-four pages, teaching that when Antichrist comes, it will be in a plebeian garb and without any tiara. "Surely," it is said, "there is at this day a confederacy of evil, marshalling its hosts from all parts of the world, organising itself, taking its measures, enclosing the church of Christ as in a net, and preparing the way for a general apostacy from it. Whether this very apostacy is to give birth to Antichrist, or whether he is still to be delayed, we cannot know; but at any rate this apostacy, and all its tokens, and instruments, are of the evil one and savour of death." "It is very observable," says the writer, "that one of the two early fathers whom I have already cited, expressly says, that the ten states (the 'toes of' Dan. ii.) which will at length appear, shall be *democracies*. I say this is observable, considering the *present*

state of the world, the tendency of things in this day towards democracy, and the instance which has been presented to us of democracy within the last fifty years, in those occurrences in France to which I have already alluded." Rome has, indeed, incurred divine vengeance, but it is for deeds performed in the days of its Paganism. At the time when the apostle John wrote, Rome might well be called "Babylon the Great," "to signify her power, wealth, profaneness, pride, sensuality, and persecuting spirit, after the pattern of that former enemy of the church."—"That vengeance has never fallen; it is still suspended; nor can reason be given, *why* Rome has not fallen under the rule of God's general dealings with his rebellious creatures, and suffered (according to the prophecy), the fulness of God's wrath begun in her, except that a Christian church is still in that city, sanctifying it, interceding for it, saving it. That part of the Christian church, (alas!) has in process of time become infected with the sins of Rome itself and learned to be ambitious and cruel after the fashion of those who possessed the place aforetimes. Yet if it were what some would make it, if it were as reprobate as heathen Rome itself, what stays the judgment long ago begun? Why does not the avenging arm, which made its first stroke ages since, deal its second and its third, till the city has fallen? Why is not Rome as Sodom and Gomorrah, if there be no righteous men in it? This, then, is the first remark I would make as to the fulfilment of the prophecy which is yet to come; perchance through God's mercy, it may be procrastinated even to the end, and never be fulfilled. Of this we can know nothing, one way or the other."

The gentlemen who promulgate these sentiments allege, that they have always been maintained in a greater or less degree by writers belonging to the established church, and that they are the only principles upon which that church can be defended. This, we should be among the last to dispute. But the prevalence which they have recently obtained—the extent to which they are now pushed—and the prominence which is assigned to them, warrant us to sound the trumpet and proclaim the revival of Romanism. These opinions, and others intimately connected with them, are now propagated in every direction with unprecedented zeal. A bold attempt has lately been made to obtrude them on the queen. It having come to the turn of one of them, Dr. Hook, the vicar of Leeds, as one of the chaplains to her majesty, to deliver a sermon in the Chapel Royal, he selected for his text, the words, "*hear the Church.*" The reader will remember that these three words occur in that passage in which our Lord directs one who has failed to bring an offending brother to reason by other means to tell the transaction to the church, adding "if he neglect *to hear the church*, let him be unto thee as a heathen man and a publican." Dislocating the words from their connexion, and perverting them from their purpose, Dr. Hook made them the pretext for a discourse in which he magnified in the presence of his august hearers, the dignity, independence, and authority of the church. He assured the queen, that "so entirely independent is the church (as the church) of the state, that were all connexion between church and state at this very moment to cease (though we may be sure the monarchy would be destroyed) the church, as the church, would continue precisely as she now is;"—that in the United States, though monarchy has ceased to exist, yet the church remains under the superintendence of no fewer than sixteen bishops, "like an oasis in the desert blessed by the dews of heaven, and shedding heavenly blessings around her, in a land where, because no religion is established, if it were not for her, nothing but the extremes of infidelity or fanaticism would prevail;"—that "the present church of England is the old catholic church of England, reformed, in the reigns of Henry, Edward, and Elizabeth, of certain superstitious errors; the same church which came down from our British and Saxon ancestors, and, as such, it possesses its original endowments, which were never, as ignorant persons foolishly suppose, taken from one church and given to another;" — that "the church remained the same after it was reformed as it was before, just as a man remains the same man after he has washed his face as he was before—just as Naaman the leper, remained the same Naaman after he was cured of his leprosy, as he was before;"—and that "pure in its doctrine, apostolic in its discipline, and edifying in its ceremonies, this catholic and apostolic church diffused its blessings and preserved its purity for many hundred years. In the

middle ages it existed, still working good and administering grace according to the exigence of the times." Nor is his doctrine respecting the way of salvation materially different from that which was taught in the middle ages by the ancient church with which he acknowledges connexion. The primary object, he tells his hearers, for which the church was instituted by Christ, and for which the apostolical succession of its ministers was established, and for which it has been preserved, "was and is to convey supernaturally the saving merits of the atoning blood of the Lamb of God, and the sanctifying graces of his Holy Spirit to the believer's soul." The church, he adds, "is instituted to convey to you pardon upon your repentance and grace in time of need; it is instituted to instruct you in your ignorance—to comfort you in your sorrows—to elevate you in your devotions—to bring you into communion with your Saviour, your sanctifier, your God—to prepare you for the hour of death, yea, for the day of judgment: and this she chiefly does through the sacraments of the gospel, and the other divinely appointed ordinances of religion, if of them you will but avail yourselves. But this is not all; while the church thus ministers grace to individuals, it is part of her business to preserve, hand down, and proclaim the truth, the whole truth as it is in Jesus. And our duty therefore it is—especially, if we happen by God's providence to be called to situations of influence, rank, or authority; by all the means in our power to increase her efficiency in this respect, to place her on the watch-tower that her voice may be heard through the length and the breadth of the land; our duty it is, to take care that her faith be preserved intact and pure;—our duty it is to vindicate her from the glosses of ignorance, and the misrepresentations of prejudice and malice;—our duty it is, clearly to define, and zealously to maintain those peculiar doctrines, and that peculiar discipline, which have always marked, and do still continue to mark, the distinction between the church of Christ, administered under the superintendence of chief pastors or bishops who have regularly succeeded to the apostles, from those sects of Christianity which exist under self-appointed teachers."

And we, also, have duties to perform. Private Christians will perceive, that the facts elucidated in this paper should teach them to take heed what they hear, and what their children hear, and should influence their hearts, their prayers, their exertions, and their fellowship. The pastors of scriptural communities will perceive, that these facts have also an important bearing on their public ministrations. Let them diligently illustrate and enforce the principle that the Bible and the Bible only is the religion of Protestants. Let them teach their hearers the value of that liberty with which Christ has made his disciples free, and caution them against renewed subjugation to a yoke of bondage. And let them preach the righteousness of God through faith in the Redeemer's blood, that righteousness which is to all and upon all them that believe, without difference, whether they received the message from those who have boasted of honour and power transmitted to them by popish predecessors, or from those who are contemned as unauthorised, unconsecrated, self-appointed teachers.

BEREENSIS.

MEMOIR OF THE REV. JOHN RIX BLAKELY.

(Continued from page 420.)

On taking up his residence in the country, he resolved to find out some body of dissenters, with whom he could comfortably and profitably associate. Being a stranger in the neighbourhood of his new residence, he visited the city of Norwich, which was about fifteen miles distant, as the most likely place *to meet with* the information he wanted. He had learnt something from his friend, the minister, in whose company he had crossed the Irish channel on his way home, of the independents, and on arriving in Norwich, he inquired, on the sabbath morning, for an independent chapel: he was directed to that ancient house of prayer, the old meeting-house. Here he heard the late venerable Joseph

inghorn, who was, at that time, occupying the pulpit of the old meeting, art of the sabbath, whilst his own apel was being rebuilt. Pleased with e discourse he heard, he next morning alled upon Mr. Kinghorn, and in the ourse of conversation intimated his esire to unite in church fellowship ith the independents. To his great rprise, the venerable man whom he ad heard preach with so much delight n the previous sabbath, and whom he ok to be the stated minister of the lace, informed him that he was himself baptist minister. Mr. Kinghorn, however, kindly gave him all the information he needed respecting the dissenters the county, and particularly in the eighbourhood of his own residence. le returned therefore to Knapton, determined to attend the ministry of the ospel at the independent chapel, at Torth Walsham, as the nearest to his ome. He soon introduced himself to he minister, the Rev. J. Browne, who indly received him, and between whom nd himself the warmest attachment xisted, from this period to the day of is death.

Soon after he joined the church at Torth Walsham, Mr. B.'s mind became nsettled on the subject of baptism. 'rom his own brief record of the workngs of his mind, we learn, that the areful study of the New Testament, or which his frequent attacks of indisposition gave him so much leisure, first excited his doubts whether infant prinkling be so agreeable to the command of Christ, and to the recorded ractice of his inspired apostles, as believers' immersion. Anxious to know he will of his master, and to do it, he nentioned his difficulties to some of his Christian friends and also to his pastor, n whose judgment he had the greatest confidence. His pastor freely conversed with him on the subject, and recommended such books for his perusal as he thought would afford him satisfaction. Still his difficulties remained, and occasioned him considerable distress of mind.

About this time, a young man, a member of the church at North Walsham, died, to whom he was greatly attached, and whom he had often visited during his illness. The parents of this young man were members of the Baptist church at Worstead, and their son was buried in the *ground adjoining* the chapel there. Mr. Blakely attended his funeral. He introduced himself on this occasion to the Rev. Richard Clarke, who had recently become the pastor of the church, and who conducted the religious service at the interment of his friend. He was greatly pleased with the interview, and circumstances occurring about this time, which led to his becoming acquainted with the family of one of the deacons of the church at Worstead, he was induced occasionally to attend there on the sabbath. He was so struck, as he often said afterwards, with the simplicity and piety of the people, that from his first associating with them in public worship, he found his heart knit to them.

An opportunity soon occurred of mentioning his difficulties respecting baptism to Mr. Clarke, who judiciously recommended him to study the New Testament, with prayer for divine teaching, that he might know the will of God. This was the course which he had been for some time pursuing; and which ultimately gave him satisfaction. To his honour it must be recorded, that he gave the most convincing evidence of the sincerity of his desire to understand the word of God aright, by the persevering diligence with which he used every means to secure that object. He observed, in conversing with his pastor and his christian friends, that they frequently referred, in support of infant sprinkling, to the meaning of the Greek words *bapto* and *baptizo*, which are transferred, untranslated, into our English version. And as he was unable to meet them on this ground, he resolved to learn Greek, that he might judge for himself of the meaning of the words which the inspired writers employ, when they speak of the ordinance of baptism. He accordingly took lodgings in Norwich, that he might place himself under the tuition of some competent person. Mr. Kinghorn being the only minister in the city with whom he had any acquaintance, he naturally sought his advice respecting the object of his residence for a time in Norwich. That excellent man, with his usual urbanity and courtesy, listened to his statement of his doubts and difficulties, and directed him to a person who could afford him the assistance in study which he needed. His natural love for literary pursuits made the acquisition of a language comparatively

easy to him; and after acquiring a sufficient knowledge of the Greek to be able to pursue his studies alone, he commenced, under Mr. Kinghorn's tuition, the study of Hebrew, in which also he made very respectable proficiency. He was at this time laying up knowledge, which he afterwards found to be of incalculable service to him, when he entered on the pastoral office; though the ministry had not probably at this time entered his mind, and certainly, to qualify himself for this great work, was not his object in studying the languages in which the Scriptures were originally written. This is another instance, in which the great head of the church was leading him by a way that he knew not, and gradually fitting him for the station he was destined to occupy. After having resided in Norwich about a year and a half, during which time he became fully satisfied that believers' baptism by immersion is the law of Christ's house, he offered himself as a candidate for baptism to the church under the pastoral care of Mr. Kinghorn, by whom he was baptized, in April 1814, and received into the church.

In October, 1818, he entered into the important relation of marriage with Miss Naomi Barcham, a daughter of Mr. John Barcham, a respectable farmer, and a valued deacon of the church at Worstead. He now went to reside at Worstead, and having both the leisure and the disposition to do good, he made himself active in promoting the welfare of the church, and in seeking the salvation of his neighbours. He began also to visit some of the adjacent villages on a Lord's day evening; and having prayed with the people who assembled together, he read to them a sermon on some appropriate and impressive subject. He continued the practice of reading sermons to the villagers for a considerable time, till he began to feel himself fettered in confining himself to the mere mechanical labour of reading other men's thoughts. His soul was enlarged with a compassionate concern for the eternal welfare of the people; and at length, out of the fulness of his heart, he began to deliver to them extemporaneously, the fruit of his own meditations upon the love of God in sending his Son to be "the Saviour of the world." His pastor and his fellow-members soon discovered that he had *talent, as* well as a desire, for usefulness, could he but be prevailed upon to overcome his timidity. This he gradually accomplished; and having complied with the request of his brethren to exercise his gifts in their hearing, at a church meeting, September 8, 1822, they unanimously recommended him to devote himself to the work of the ministry, as opportunity might be afforded him. From this time his labours in preaching the gospel were more abundant. He not only spoke in the surrounding villages, but also assisted the neighbouring pastors, whenever his services were needed. These occasional services were increasingly acceptable; and his pastor being of a debilitated constitution, and often rendered incapable by indisposition of occupying his pulpit, Mr. Blakely was frequently called upon to supply his lack of service. This he did with so much satisfaction to the church, that when their pastor in July, 1832, resigned his office, through increasing years and infirmities, he received from them a most affectionate and unanimous invitation to fill the pulpit for a year, as a probationer for the pastoral office. To this invitation he acceded, and having passed through the year with increasing satisfaction to his friends, and with some pleasing tokens of the divine approbation resting upon his labours, he was chosen to be their pastor, by the entirely unanimous voice of his brethren and sisters, with whom he had been connected in church fellowship about seventeen years. It was a fine testimony to the high esteem in which he was held, on account of the sterling excellence of his character, and the great acceptableness of his ministry, that in a congregation of about five hundred persons, it was not known that there was a single dissentient voice, when he was invited to take "the oversight of them in the Lord." It is not always that a minister has such honour among those with whom he has been long associated.

Mr. Blakely had been pastor of the church a little more than a year, when his predecessor was removed to his eternal rest. He was deeply affected by the loss of this excellent friend and brother, and was occasionally greatly depressed; yet he continued to discharge the duties of his office for nearly three years longer, with unwearied assiduity and affectionate fidelity: in the increase of the church and congregation,

and in the harmony and peace which prevailed among the people, he could not but recognize the divine blessing upon his labours. Still he preached with much greater satisfaction to his friends than to himself. He delighted in his work, and felt greatly honoured in being employed to preach "the unsearchable riches of Christ;" yet such were the humbling views he had of himself, and so overwhelming were his impressions of the awful responsibility attached to the ministerial office, that he generally preached with trembling apprehensions of his own unfitness for the work. These impressions, together with frequent bodily indisposition, occasionally threw a gloom over his mind, and led him to think of resigning his office into abler hands. Encouraged, however, by his friends, and especially by his affectionate wife, he persevered in his labours, till about midsummer, 1837, when a painful affliction silenced his voice in the pulpit, but gave him an opportunity of showing to the people of his charge, that the great truths which he had preached to them, were the comfort and stay of his own soul, during several weeks of wearisome debility, and of acute suffering. For the last few months of his ministry, amidst occasional seasons of depression and discouragement, he appeared to be peculiarly happy, whilst engaged in the services of the sabbath. The last sabbath but one that he preached, which was the first in July, 1837, he baptized four persons in the morning, and administered the Lord's supper in the afternoon; and after the evening's service he said to his wife, "this has been the sweetest sabbath I ever spent. I did not know how to close my sermons. I felt as though I could have preached myself away to everlasting bliss. Compared with this blessed day, I feel as though I had never preached before. A few such days as this would be so overpowering, that my feeble frame could not bear it. There is a *present* as well as a *future* reward for all that serve the Lord. But here we no sooner taste the sweetness, than the season is over; in heaven it will be *everlasting*." He also passed through the services of the last sabbath with more than usual delight, so that he *finished* his ministry with joy, though he had often previously prosecuted it with a heavy heart. But the designs of God towards his servant were maturing. His heavenly Father was now preparing him to pass through deep waters of affliction, on his way to that "land where sorrow is unknown."

In June, 1837, Mr. B.'s second son was attacked with a putrid sore throat, which terminated in his death, in the short space of three weeks. Most of the members of his family experienced a slight attack of the disease which had brought death into the house, but none of them were seriously ill. Mr. Blakely was as well as he had been for a considerable time, till about six weeks after his son's decease, when symptoms appeared of his having caught the infection: he suffered great pain for about three weeks, which he bore with the utmost calmness and resignation. The means used for his recovery were so far successful that he was sufficiently restored to take once or twice a very short walk, and to encourage his family and friends to hope for his complete recovery. These hopes, were, however, disappointed. The disease in his throat was removed, but it superinduced such a complete prostration of bodily strength that his constitution gradually sank under it. He was again confined to his bed, and by slow degrees his weakness increased daily: till at length, about seven weeks before his death, he entirely lost the use of his limbs, and laid incapable of any other motion than a gentle inclination of his head from one side to the other. He felt, he said, like a person confined in a vice, without the smallest ability to move himself, so completely were the muscles of his body unstrung. In addition to that extreme exhaustion of all his bodily powers, which he suffered, his chest and stomach became so diseased and enfeebled, and his digestive organs seemed so completely paralyzed, that the smallest portion of solid food would occasion him almost intolerable anguish. For the last five weeks of his life nothing more than a spoonful or two of wine or spirits, greatly diluted with water, passed within his lips in the course of the day. In proportion as the muscles of his body lost their power, his nerves became intensely sensitive, so that, as he sometimes said, he was a mass of suffering from head to foot. The most trifling touch would give him pain, and when moved in his bed in the most tender and

careful manner, he would shriek out with the agony it occasioned him. For the last few days of his life, so sensitive was he to pain, that he could not bear the noise of the least motion in his room. Yet in this state of extreme suffering, no murmur or impatient expression escaped his lips. Though he had frequently been depressed when in health, no desponding fears, or depressing doubts, now embittered the cup of his spiritual enjoyment.

During the last few days of his life he could say but little: when he did utter a word it was expressive of his ardent desire to be "absent from the body, and present with the Lord." "My soul," he said, "is heaven-born, and I cannot be satisfied till I arrive there; I have done with the world." And when he saw his beloved wife overcome by the sight of his sufferings, and by the thought of losing him, he said, "Do not be so cruel as to wish to detain me here; recollect there is the same Almighty Saviour to help you through, as I have found; he is 'the same yesterday, to-day, and for ever;' he has promised to be a husband to the widow, and a father to the fatherless." When drawing near his end, he said, "I cannot tell you how happy I feel; blessed be the Lord, that though I cannot now converse, yet I can lie and meditate as clearly as ever I did in my life; his love is precious to my soul." His exhaustion continued to increase, till he became so low as to be unable to speak sufficiently loud to be heard, even by putting the ear close to his lips. The last words he was heard to utter, with his eyes earnestly directed upwards, were those of David, afterwards quoted by David's Lord, when he was upon the cross, "Into thy hands, O Lord, I commend my spirit:" and those of the apostle, "Come, Lord Jesus, come quickly." At length

"The weary, worn-out wheels of life stood still;"

and early on Lord's-day morning, Nov. 19, 1837, in the 49th year of his age, his happy spirit took its flight, to commence an eternal sabbath, in the presence of his Redeemer, and in the company of his ransomed people.

THOUGHTS ON ROMANS, I. 9.

BY THE REV. W. YARNOLD.

"BELOVED OF GOD, I MAKE MENTION OF YOU ALWAYS IN MY PRAYERS."

How pleasant to know that we are not forgotten of absent friends! How encouraging to believe that their prayers for us will be heard of God! Then how deserving of our regard is the apostolic example set us in the text! He remembered and prayed for his Christian friends.

All believers in the divine revelation acknowledge prayer to be a great Christian duty and privilege; yet there may be those who are daily in the habit of interceding with God on behalf of their own souls, that are not sufficiently alive to the importance of this duty on behalf of others. In the multitude and urgency of their own necessities, they may too much forget the necessities of fellow saints and fellow sinners.

I would not for a moment insinuate that it is more the duty of Christians to pray for each other, than it is their duty to pray for the unconverted around them; —nor would I encourage the idea, that prayer in one case is more likely to be efficacious than in the other;—yet my object now, is principally to remind Christians of the claim they have of remembrance in each other's prayers, and by the consideration of some of the advantages connected with the performance of this duty to urge on them an increased attention to it.

So much did the prophet Samuel feel the claim of this duty on his heart, that on one occasion he said to the people, "God forbid that I should sin against the Lord in ceasing to pray for you."—And every reader of the "New Testament" will perceive that it is the will of God, "that supplications be made for *all* men, and, especially for *all* saints."—He will, also, find the apostles requesting remembrance in the prayers of their brethren, and, frequently alluding with gratitude to the efficacy of them in such language as affords the most ample encouragement to the belief that in some way or

other the prayers of Christians on behalf of each other, shall be productive of good.

Certainly no intercessions but those of the Son of God have meritorious efficacy before the divine throne, yet the blessed God has been pleased to connect the prayer of his people with the fulfilment of his gracious purpose, as his instituted method of blessing them;—and as this is perfectly apart from any idea of power or merit in the suppliant or recipient, there is no ground to believe that the prayers of one Christian are more acceptable to him than the prayers of another, or that those he presents for himself are more acceptable than those he offers up for others. Only let it be the inwrought prayer of the righteous man, and God has said, "it availeth much." Thus encouraged, who can look around on the necessities of the Christian church, or call to mind the circumstances of those with whom he is by profession united in the faith of the gospel, and think, what in the benevolence of his heart he would have them be — how happy in their Christian course —how useful in the cause of Christ—how lovely in their Christian deportment—and be indifferent to this service? He who can, has much reason to doubt if his benevolence is Christian, and if his own heart is suitably affected with the value and excellency of spiritual blessings:—or else he must forget that it is in answer to prayer that God has, according to his promise, ever been blessing his church with increase and happiness.

But the advantage of intercessory prayer farther appears in the indirect, but natural influence of the practice on the Christian's own mind. While he is in this way blessing others, he is himself blessed of God. Those dispositions of mind are elicited and cherished which are distinctive of the Christian character, very happy in experience, and adapted to bind Christians together in the closest bonds of faith and love.

Although the remembrance that we have a great high-priest, Jesus the Son of God, passed into the heavens, making continual intercession for us, is the principal consolation of the Christian, when he comes with his sorrows and solicitudes to the throne of grace; yet the recollection that he has beloved friends thinking of him before God, and praying for him, is also comforting to his heart, and exciting to his most benevolent feelings. He becomes anxious for their welfare, seeks it in the same way in which he hopes his own will be promoted, and indulges the pleasing confidence, that God is carrying it on, although the positive knowledge of the instances in which he does so in answer to his prayers is not at present revealed to him. Thus does intercessory prayer introduce Christians to that mental fellowship with each other, that tends to preserve and cherish the feelings of mutual obligation and mutual love. It then should be very frequently indulged in, and it might be, since no circumstances of distance or difficulty need interfere with our persevering in this interesting service, for whether in health or sickness, in sorrow or in joy, on land or on the sea, in this country or in any other, our thoughts can visit those we love, and we can make mention of them in our intercessions before God. And it is no inconsiderable encouragement to perseverance in this benevolent employ, to believe it probable that the results of it will afford very exalted pleasure in that state of social blessedness for which saints are now preparing. They may then know the happy beings on whose behalf they have been on earth successful in intercessions before God, and the various ways in which God did answer their prayers; and if so, what a source of continual pleasure may that be in their celestial intercourse! and what a foundation will it lay for their perpetually increasing delight in each other, and adoration of the blessed God! Heaven is the region of love, and it cannot be doubted but it is the design of God that the immortal spirits of believers shall make everlasting progress in this divine feeling, and the discoveries just alluded to, may be among the many which, being laid open in the heavenly world, shall tend to carry forward this design. Favours from an unknown hand may impress the heart with obligation, but the warmest emotions of love wait to break forth at the moment when the eye shall see him from whom the kindness came. And, oh! how ardently does the grateful heart long for opportunity thus to express its obligations to the unseen author of its comforts! With what amazing delight then may we imagine a perfect spirit embracing the Saviour soon as he enters the heavenly world, and sees him face to face; and then looking with delight on those whom divine love moved to

seek his welfare when exposed to the sorrows and dangers of this evil world, and made successful in this work of love! Parents embracing children, and children parents — ministers their people, and people their ministers; and saying as they meet, 'Here is the parent that so affectionately and successfully prayed for me! — the child that so often carried my sorrows to the throne of grace and obtained comforts for me!—the minister that entreated me to fly to Christ for salvation, and whose entreaty I obeyed!—the Christian friend whose holy example lured me from the path of evil, and led me onward in the way to heaven!' And then imagine all these happy intelligences bowing before the throne in supreme adoration of him from whom all their joys arise. For in that world, when they learn how they have been instrumental in advancing each other's welfare, they will also know assuredly, and confess to the praise of him that sitteth on the throne, that all their sufficiency was of him, and all their salvation of him.—"Not unto us, O Lord, not unto us, but to thy name, be all the glory!" will be the anthem of eternity, in the singing of which the redeemed will find all their bliss.

Then, brethren, beloved of the Lord, let us "daily make mention of each other in our prayers;" and may the Lord bring us at length to that happier world where his adored praise shall be our everlasting employ!

ANECDOTE OF THE DUKE OF KENT.

During the last illness of her Majesty's honourable and lamented father, his Royal Highness the Duke of Kent, when he felt he was approaching the termination of his earthly career, he desired the infant Princess to be placed before him, while he sat up in bed. In this posture he offered a most affecting prayer over her, the last part of which was to this effect, if not in this very language, that "if ever this child should become Queen of England, she might rule in the fear of God." Having uttered these words, he said, "take away the child;" and this was, I think, the last time he ever beheld her.

This anecdote I had from his Royal Highness's chaplain, the late Rev. Legh Richmond, and it was communicated to him by the medical attendant, who (if I mistake not) was present on the occasion. Who is not prepared to join in the prayer, that this last petition of a dying parent may be found eminently answered in the character and history of our beloved Sovereign.—*The Church in the Army and Navy. By W. Innes.*

THE POTENCY OF PRAYER.

1. Lo, from the dungeon and the cell
The voice of Prayer can rise,
Victorious over earth and hell,
Ascending to the skies.

2. Not all without, nor all within,
Though leagued in dread array—
Nor Satan, nor the man of sin
Its influence can stay.

3. It passes by material things,
The orbs of day and night,
And soaring on celestial wings
Pursues its upward flight.

4. See, see it climbs the topless Throne—
High raised in courts above,
And brings immortal blessings down
From God—the God of Love.

5. Then let the voice of Praise and Prayer
Our hearts and lips employ,
Till Faith, and Hope, and Love shall share
A tide of sacred joy.

E. Dermer.

REVIEWS.

An Analytical and Comparative View of all Religions now extant among Mankind, with their internal diversities of Creed and Profession, by JOSIAH CONDER. London: 1838. 8*vo.*; *pp.* 698. Price 14*s.*

In an introductory chapter, the author, after a few sentences guarding his readers against the common fault of considering the several sects of Christians as the disciples of so many different religions, briefly defines the term as involving a system of faith and worship, and pre-supposing a revelation either real or pretended. According to this view, all the religions in the world may be reduced to a short catalogue; and they are enumerated as under:—

1. The religion of the Bible.
2. The religion of the Koran.
3. The religion of the Zendavesta.
4. The religion of the Brahminical Scriptures; the Vedas and Pooranas.
5. The religion of the sacred books of Boodhism.

To which may be added, as a sixth class, those illiterate systems of superstition which, while professedly resting upon supernatural communications and traditions, have no sacred books.

The subject of the volume thus laid out, its subsequent chapters are occupied, II.-X., with the various divisions and subdivisions of the Christian Church; XI., with the Monotheistic religions; and XII., with Polytheism and Pantheism.

The different forms of Christianity are considered to be as numerous as there are churches holding separate authorized public confessions of their faith and practice; adopting this principle of classification, they are arranged in the following order,—

1. The Latin or Roman Catholic Church; the accredited faith of which is embodied in the symbol of Pope Pius IV., and the catechism of the Council of Trent.
2. The Eastern or Orthodox Greek Church; the creed of which is defined in the symbol entitled "The Orthodox Confession of the Catholic and Apostolic Greek Church." (1642)
3. The Anti-Byzantine Eastern Churches of Armenia, Syria, Egypt, and Chaldea.
4. The Protestant Lutheran Churches holding the Confession of Augsburg, (1530.)
5. The Protestant Churches holding the Gallic, Helvetic, and Belgic Confessions.
6. The Protestant Episcopal Churches holding the 39 Articles of the Anglican Church.
7. The Protestant Churches adhering to the Westminster and Savoy Confessions.

In addition to these, there are the followers of Barclay and Penn, and the followers of Socinus; the Quakers, and modern Unitarians.

The second chapter compares the Eastern and Western Churches, exhibiting the points in which they agree, and in which they differ; the author showing, as he proceeds, the particulars in which the Protestant Churches are at variance with both. This chapter is concluded by some pertinent observations on the authority which compels submission in distinction from the evidence which produces faith. Historical records and ecclesiastical documents may establish *facts*—political authorities may institute *laws*; but religious truth admits of no other law or proof than the divine authority, and the inspired testimony. The Scriptures, therefore, apart from all creeds and councils and Church power, "are to a true believer the only rule and law of faith."

In the third chapter, the subdivisions of the Eastern Church are considered; and the fourth is devoted to that great branch of it, the Russian Greek Church. The ceremonial of the Greek Church is exceedingly burdensome, and its rites trivial and numerous. It is as idolatrous as the Romish, while it is more imbecile in its superstitions, and more barbarously ignorant. It is however more tolerant, and its clergy and members are more disposed to listen to argument from Protestants. They do not resist, but, on the contrary, encourage the circulation of the Scriptures; and they acknowledge no living depositary of tradition, nor any binding authority in matters of faith, subsequent to the first seven Councils. Many absurd observances are connected in the Greek Church with the ordinance

of baptism, but it is administered universally by immersion, except in Little Russia, where they practise affusion; but this Dr. Pinkerton supposes has been derived from the Roman Catholics.

The fifth chapter gives an able and candid exposition of the tenets of Romanism, taking as the basis the decrees of the Council of Trent, and the Creed of Pius IV. An account is also given at some length of various other fundamental differences between the Church of Rome and the Reformed Churches. These are comprehended under the heads of—1. The Canon of the sacred Scriptures. 2. The Language of the Liturgy. 3. Prayers for the Dead. 4. Auricular Confession. 5. The Celibacy of the Clergy; and, 6. The Province and Prerogative of the Civil Magistrate. Notwithstanding the infallibility claimed by the Romanist for his Church, and the authority of enforcing a uniformity of belief, great diversities of sentiment have always obtained among its doctors and members. This internal diversity of religious opinion is stated in several instances with considerable accuracy and extent of illustration; and the review closes by showing that this corrupt community can substantiate its claim to neither of the four marks of the True Church insisted upon by its own writers, Unity, Holiness, Catholicity, and Apostolicity.

Chapter VI. brings before the reader the Continental Protestants in their two great divisions of the Lutheran and Reformed (or Calvinian) Churches. Lutherism is the established or prevailing form of the Protestant faith in Saxony, Prussia, Wirtemburg, Hanover, and great part of northern Germany, in Denmark, Sweden, and Norway. The doctrine and discipline of the Reformed communion, as modelled by Calvin, have been received by the Protestant Churches of Switzerland, Holland, France, and Scotland. The principal grounds of difference between these communities relate not so much to doctrinal truth as to the form of ecclesiastical government. And in the infancy of the Reformation, the only point that prevented a union between them, was in relation to the Eucharist, the Saxon Reformer holding with the personal presence of Christ in the ordinance, and Calvin strenuously and justly maintaining, that the bread and wine are to be viewed in no other light than as symbols.* In the recognition of the Holy Scriptures as the only authoritative rule of faith; in the assertion of the fundamental article of gratuitous justification; in the rejection of the distinguishing doctrines and practices of Romanism; and in the acknowledgment of the rights of the laity, the Lutheran and Reformed Churches are agreed, while they also bear a united Protest against the Papal Antichrist. In conclusion, sketches are given of the Church of the United Brethren, and of the Church in Prussia. A short but spirited account ensues of the rise and subversion of Neology in Germany, and of the gradual substitution of Socinianism for the doctrines of the Reformation in Switzerland; notice is taken of the French Reform Church; of the Mennonites, and of one or two more smaller sects; and to complete the view, a few pages are added on the Vaudois.

Chapter VII. brings us to the Anglican and Scottish Churches. Of all Protestant Churches, remarks the learned author of "Horæ Biblicæ,"† the National Church of England most nearly resembles the Church of Rome. It has retained much of the dogma, and much of the discipline of Roman Catholics. Down to the sub-deacon, it has retained the whole of their hierarchy; and like them, has its deans, rural deans, chapters, prebends, archdeacons, rectors, and vicars; a liturgy taken in a great measure from the Roman Catholic liturgy, and composed like that of Psalms, Canticles, the three Creeds, Litanies, Gospels, Epistles, Prayers, and Responses. Both Churches have the sacraments of Baptism and the Eucharist, the absolution of the sick, the burial service, the sign of the cross in Baptism, the reservation of confirmation and order (ordination) to bishops, the difference of episcopal and sacerdotal dress, feasts and fasts. Without adopting all the general councils of the Church of Rome, the Church of England has adopted the first four of them; and without acknowledging the authority of the other councils, or the authority of the early Fathers, the English divines of the Established Church allow them to be

* "*Nihil esse in cœna quam memoriam Christi,*" was the doctrine of the early Helvetic Reformers; and Zuingle's own words are, *Cœna Dominica non aliud quam commemorationis nomen meretur.*

† Charles Butler, Esq., a distinguished civilian, and a Roman Catholic.

entitled to a high degree of respect.* This representation, it is true, comes from a Romanist, but it should be remarked, that it is not the statement of an opinion, but a relation of facts. Its truth, consequently, can be tested by every one capable of making himself acquainted with the constitution and polity of the two Churches; and no one who has done this will, we presume, deny its accuracy. The grand fundamental doctrine of Protestantism is the exclusive authority of Scripture. How often, and in what an endless variety of connexions and circumstances has not the glorious axiomatic sentence of the immortal Chillingworth been reiterated,—*The Bible, the Bible alone, is the religion of Protestants!* But the Bible alone is not the religion of the Church of England. In the act of supremacy (1 Eliz.) power was given to the sovereign to appoint commissioners for censuring and suppressing heresies; but it is expressly enacted, that those opinions only should be deemed heretical which have been pronounced such by express declaration of Scripture, *or by some one of the first four Councils.* Is the Church of England, then, based on the Protestant principle? Assuredly not. "It is because she so substantially rejects this principle" (of appealing to the Scriptures alone) says the late Mr. Alexander Knox, "that I am in the habit of maintaining that she is not Protestant, but a Reformed portion of the Church Catholic."

The Westminster Confession is the symbol of the Scottish Church, having been approved by the General Assembly of the Kirk of Scotland in 1647, and ratified by an act of the Scottish Parliament in 1649. In its doctrinal tenets it need scarcely be said the Church of our northern neighbours is therefore Calvinistic; its mode of government, in distinction from Episcopacy, on the one hand, and independency on the other, is Presbyterian.

Agreeing, as the Anglican and Scottish Churches essentially do in the doctrines of the Protestant faith, they nevertheless differ widely. Their difference is exhibited in the following articles,—1. As to the nature of Holy Orders, and the power of Ordination. 2. As to the Hierarchical Constitution of the Anglican Church. 3. As to matters of Ritual; especially the use of Liturgies, which the Church of Scotland rejects. 4. As to the doctrines of Sacramental Grace, and Sacerdotal Absolution, implied in the offices of the Anglican Church. 5. As to the whole system of Discipline and Ecclesiastical Courts. 6. As to certain points of Calvinistic Theology.

The Protestant Nonconformists are the subject of Chapter VIII. It commences with an historical account of the Three Denominations, and of the particulars in which they chiefly differ from each other. These are so well known as to render it unnecessary for us to follow the author through his statements. They appear to be compiled with accuracy, and to be succinctly and fairly composed. But we extract the following paragraph, which is given as a foot-note, because we hope it may be serviceable in quarters where our pages will carry it.

"The recent formation of the Congregational and Baptist Unions has given rise to the notion, that there exists among the Nonconformists of the present day a disposition to abandon the true principles of strict independency, and to adopt a new species of machinery or organization more nearly approaching to Presbyterianism. For this idea there is no foundation. These unions differ in no other respect than in their more extended or comprehensive character from the county unions and associations of churches which have always existed in both denominations for similar objects. They have no relation to a scheme of Church government; their object is not to set up a Church, or to create a jurisdiction, but simply to facilitate a general cooperation for common and public objects of a religious nature. The union is based upon a recognition of the distinctive principles of the congregational system; that all legitimate Church power, for the purpose of discipline, is inclusive in each particular Church, and limited to it, so as to be incapable of delegation to any synodical convention or representative assembly."

The second section of this chapter notices the various bodies of Dissenters in Scotland. These consist of the different classes of Presbyterian Seceders, the Congregationalists, and Baptists, and also the two branches of the Episcopal Church. The most numerous and powerful party is the Secession Church, originating in the piety and zeal for Christian liberty, of the Rev. Ebenezer Erskine. The Independents have made considerable progress within the last few years, and amongst the pastors of their churches are divines whose reputation and writings would do honour to any community.

* Butler's Confessions of Faith, pp. 194-5.

Our own denomination is feeble, and its feebleness is greatly attributable to the intolerant spirit which prevails in the churches. An important distinction exists, which Mr. Conder has not noticed. He speaks only of the Baptist Churches which, as he says, date their existence from the formation of that in Edinburgh, of which Mr. Carmichael and Mr. M'Lean were the first pastors. Besides these, there are a few churches formed after the English model, without the exhortation of the brethren, and without a plurality of pastors. An association has lately been formed, which, if conducted with judgment and a conciliatory spirit, will, under God, produce much good. But what is needed more than anything else, is a better understanding of the principle of Christian liberty. It is melancholy to observe how the churches have been divided and split into factions, and all their energies for good paralyzed and frittered away by their insisting on an absurd and impracticable uniformity. Modes and forms, and ceremonies, the mere prudential arrangements of public worship, the machinery, so to speak, the husk and the shell have been magnified into the importance of vital truth, and insisted upon as terms of communion. In some instances the folly of this is beginning to be perceived, and we may hope for an improvement. In the Highlands the Baptists are numerous, and many excellent men of warm-hearted piety and indefatigable zeal labour among them as pastors and evangelists.

The third and fourth sections relate to the Wesleyan and Calvinistic Methodists, and the fifth to the Irish Dissenters.

Chapter IX. is devoted to the Quakers, Swedenborgians, and Irvingites as Protestant sects in Great Britain, and to American sects.

Chapter X. treats of Protestant controversies. Under this general head are comprehended the Arian and Socinian controversy—the Calvinistic controversy—the Antinomian and Sandemanian controversy — the Baptist, Hutchinsonian, and Millenarian controversy — and the Ecclesiastico-political controversy. Of these several controversies, it is the object of the author rather to give a sketch of their history than to estimate the merits of the arguments employed on either side, and adjudicate between them. This he has done briefly of course, but in a perspicuous manner, and with considerable impartiality. It is evident on which side his own views lie, but there seems no just cause of complaint that he has misrepresented those of the opposite party.

The remaining two chapters are occupied,—the first of them with Judaism, and other Monotheistic religions; and the second, with the various forms of Heathenism.

We have thus given our readers a general analysis of the volume before us. They will perceive how multifarious are its contents, and will properly conclude it to be from its nature a work of compilation rather than of original thought. Such a book might have been dull, vague, uncharitable, repulsive. It is no small commendation to say, that none of these qualities distinguish it. Much diligence has evidently been employed in collecting the materials; authorities are copiously cited, both ancient and modern; the skill of a practised hand is discovered in the arrangement and composition; some parts are written in a vigorous, and some in a lively style; and we have met with no passage in which violence is done to candour or Christian charity.

The Claims of Episcopacy Refuted, in a Review of the Essays of the Right Rev. Bishop Hobart, and other Advocates of Diocesan Episcopacy. By the late Rev. JOHN M. MASON, D.D., *of New York. With an Introduction and Appendix, by the Rev. John Blackburn, Minister of Claremont Chapel, Pentonville.* London. 12mo.; pp. 224. Price 3s. 6d. cloth.

An Essay on Apostolical Succession: being a Defence of a Genuine Protestant Ministry, against the exclusive and intolerant schemes of Papists and High Churchmen; and supplying a General Antidote to Popery. Also an Appendix, containing a Review of Dr. W. F. Hook's Sermon, Vicar of Leeds, &c., on "Hear the Church," preached before the Queen, at the Chapel Royal, in St. James's Palace, June 17, 1838. By THOMAS POWELL, *Wesleyan Minister.* London. 8vo.; pp. 175. Price 4s. 6d. cloth.

An Appeal to the Religious Community, on the Disputed Questions of the Times; in three Lectures, on the Doctrine of Sacramental Efficacy; the Claims of Apostolical Succession; and the Union of Church and State. By the Rev. JOHN ELY, *Minister of Salem Chapel, Leeds.* London. 8vo.; pp. 64. Price 1s.

These are seasonable publications; so seasonable, that we think it better to

present to our readers a brief view of their contents now, than to defer our notice to a time when we might be able to treat of them more fully.

In the first, Dr. Mason has brought great learning and acuteness to the examination of Prelatical claims, and has shown, in eight successive chapters, that Diocesan Episcopacy is neither sustained by the official names in the New Testament, nor by the orders of the Jewish priesthood, nor by the arrangements of our Lord during his personal ministry, nor by a reference to New Testament facts, nor by the official character of the Apostle James, nor by the epistles to the Seven Churches of Asia, nor by the official character of Timothy and Titus, nor by the testimony of the Christian Fathers. The Appendix contains valuable extracts from Dr. George Campbell, and Dr. Isaac Barrow, on the question, Can there be successors to the Apostles? from Dr. Henderson, and Dr. Neander of Berlin, on the identity of the terms Presbyter and Bishop; and from Mr. Boyse, and Dr. Mitchell, on the Ancient Episcopacy.

The energy with which the English advocates of Episcopacy are now urging their claim to Apostolic Succession, and maintaining that, on account of the authority derived from their ordination, theirs is "the only church in the realm which has a right to be quite sure that she has the Lord's body to give to the people," has forced our Wesleyan brethren into a different position from that which they have lately seemed disposed to occupy. "The Methodists and Dissenters" being equally destitute of the authority which Apostolical Succession confers, equally devoid of that valid ordination, without which, it is said, their administration of ordinances is worthless, Mr Powell comes forward to prove "that ordination by Presbyters is equally valid with that of Bishops; that Presbyters are as much the successors of the Apostles as Bishops are; that a succession of the Truth of Doctrine, of Faith and Holiness, of the Pure Word of God, and the Sacraments duly administered, is the only essential succession necessary to a Christian Church; and that all are true Christian Churches where such a ministry and such ordinances are found."

The third publication has been in our hands some months, but our attention has been summoned to it by the British Critic, which says, "From the same place" (Leeds) "has appeared an appeal on the doctrines of Sacramental Efficacy, Apostolical Succession, and Church and State, by a Dissenting Minister named Ely. Of him we know nothing; but we are bound to state, that he writes in a subdued and thoughtful spirit (though, of course with most erroneous views of the Gospel), and far surpasses any pamphlet on the same side which has proceeded from Churchmen." We, on the other hand, happening to know something of Mr. Ely, can readily believe that he has written on these subjects better than any Churchman, but his erroneous views of the Gospel we have been unable to detect. Evangelical sentiment, sound argument, and Christian courtesy pervade these Lectures.

BRIEF NOTICES.

Memoirs of the Life of Mrs. Hannah More. *By* WILLIAM ROBERTS, Esq. *A new edition abridged.* London: pp. 472. Price 6s. cloth.

Hannah More, who was born in 1745, evinced in childhood uncommon intellect, and was favoured with a superior education. In early life she was introduced to Johnson, Garrick, Burke, and others of the first literary men of the age, became one of the most brilliant of their associates, and received the caresses of wits, nobles, and princes. Religion, however, gaining an ascendancy over her heart, she gradually withdrew from the world of fashion, to devote herself to such pursuits as were best adapted to improve her contemporaries. As the writer of many popular works, and the founder of schools for the poor of an extensive district, she was serviceable to successive generations. She spent the latter years of her life in comparative seclusion, and at the age of eighty-eight died in peace. The case of this lady affords a rare instance of literary labour yielding a handsome income: "I know not," said she, on one occasion, "how far my writings have promoted the spiritual welfare of my readers, but they have enabled me to do good by private charity and public beneficence. I am almost ashamed to say that they have brought me thirty thousand pounds." Many of Mrs. More's opinions differed materially from our own; but we be-

lieve that she was a conscientious servant of Christ, and an eminent benefactor to society. The compendious account of her in this volume is very interesting, and we hope that it will be extensively useful.

The Church in the Navy and Army. Being the second series of the Church in the Army. pp. 350. Price 4s. 6d.

The christian who has a relative in the naval or military profession can scarcely present to him a book more likely to be acceptable and useful than this. The Editor, Mr. Innes, of Edinburgh, has brought together a number of interesting narratives, several of them auto-biographical, most of them original, which illustrate the power of divine grace, while they abound with such incidents and allusions as are likely to excite the attention of those classes of the community for whose advantage they are principally designed.

Celestial Scenery: or, the Wonders of the Planetary System displayed; illustrating the Perfections of Deity and a plurality of Worlds. By THOMAS DICK, LL.D. London: 1838. 12mo. pp. 559. Price 10s. 6d.

As the season of the year approaches which is most favourable to astronomical studies, we shall render an acceptable service, it is probable, to many of our readers, especially to the junior portion, by directing their attention to so erudite and fascinating a guide as the publisher of this volume has rendered accessible. Scientific, comprehensive, and devout views of the planetary system are furnished in the letter-press, and illustrated by above a hundred well-executed engravings, which add greatly to the pleasure and advantage to be derived from its perusal.

Remarks on the Synonyms of the New Testament; and Disquisitions on various Grammatical and Philological Subjects. By JOHN AUG. HENRY TITTMANN, D. D., *First Theological Professor in the University of Leipsic.* Edinburgh. pp. 281. Price 5s.

In addition to the concluding part of the Synonyms, this volume, the eighteenth of the Biblical Cabinet, contains valuable essays by the same erudite author, on the Grammatical accuracy of the writers of the New Testament; on Simplicity of the Interpretation of the New Testament; on the Principal Causes of forced Interpretations of the New Testament; on the Use of the particle INA in the New Testament; and on the Force of the Greek Propositions in Compound Verbs as employed in the New Testament.

Friendly Counsels; addressed to various characters. In twenty familiar Letters. London: 32mo. pp. 232.

These mild and affectionate letters which were all addressed we are informed to real characters, who had expressed the sentiments ascribed to them, may be put into the hands of many persons advantageously. They are addressed to a young person, who prefers evangelical preaching, but who expresses an opinion of sermons and preachers with levity and unconcern:—to a young person of amiable disposition, in easy and respectable circumstances, whose family and friends are all of the same worldly character:—to a young lady who is willing to listen to the advice of pious friends, but who still continues to pursue the gaieties of fashionable life:—to one who openly professes contempt for serious religion:—to a young lady of peculiarly amiable character, whose religious profession has never been tried by any circumstance of difficulty or discouragement:—to one who has had a religious education, and who is considered by friends as a real christian, but who cannot cherish that confidence respecting himself:—to one who is seriously impressed, but who from defective views of Divine truth, is fearful of not continuing stedfast in a religious course:—to an aged person, highly respected and useful in society, professing to disclaim all confidence in her own righteousness, and yet evidently not humbled as a sinner before God:—to one who has but recently embraced the Gospel, whose partner in life is not a pious character, and who by residing in a secluded village, is deprived of all the advantages of religious intercourse:—to a young person professing to be religious, yet preferring the society of those who are irreligious and worldly:—to a fastidious hearer of the Gospel:—to the mother of a large family, deeply involved in worldly cares, on the death of an infant:—to a person who has had many afflictions without appearing to profit by them—accustomed to seek relief from sadness in company and amusement, and whose nearest connexions are all of a thoughtless and worldly character:—to one who makes the inconsistencies of professing christians an excuse for neglecting the means of grace altogether:—to a young lady of intellectual character and highly cultivated mind:—to a sabbath scholar who has removed to a distance:—to one who had been a sabbath scholar, who has not only left the school, but has almost entirely forsaken the house of God.

The Little Sanctuary. A Series of Domestic Prayers, for Morning and Evening, during Four Weeks: to which are added, Offices for Special Occasions. By the REV. RICHARD WINTER HAMILTON, *Minister of Belgrave Chapel, Leeds.* London: 8vo. pp. 329. Price 7s. 6d. cloth.

Desirable as it is that the head of a family should accustom himself to offer prayer with his household, and sorry as we should be were forms to supersede the use of spontaneous supplication where it is practicable to carry on domestic worship properly without them, we are yet aware that there are cases in which the use of compositions of this nature is ex-

It is far better that family prayer maintained by the aid of such a iis, than that it should be neglected. io objection, therefore, to the plan 'ork, which provides a considerable)f petitions, and recognizes through- great doctrines of the gospel. In a of it, however, the phraseology does not accord with our idea of the ddress which is suited to devotional

There is too much that is florid, that savours of ambition to shine, to h our taste. The most simple lan- ie most suitable for a sinful mortal ing the Omniscient and Holy One. ive no doubt that were we to make ot we should find it very difficult to ers. The book is printed in a good and to many, ladies especially, it ceptable.

Prayer Book; or Christian's Scrip- p in Prayer. Being a large selection ges from the Bible, arranged under pective heads, as sacred materials for ortant duty. By SERJEANT B——. : : 24mo. pp. 399. Price 3s. 6d.

old observation and a very just prayers composed in the most ele- s of speech which are natural to our pear cold and dead when not height- iat solemnity of phrase which may from the sacred writings. The ar- : of a large number of texts suitable woven into addresses to the Giver d is adapted therefore to assist in n for social prayer, and may be used ously also in private devotion. This ne has the recommendation of Dr. rn and Mr. M'Gilchrist of Edin- l we are not reluctant to add our

refutation of Astrology; consisting lly of a series of Letters which ap- n the Cheltenham Chronicle, in reply guments of Lieutenant Morrison and in which its principles are proved to losophical, opposed to the happiness of d contrary to the precepts and doc- f Revelation: with Additional Re- notices of the Royal Nativities, and duction, containing a sketch of the and Modern history of this system of ; also Observations on the Weather s, and Anecdotes of several Astrolo- ly T. H. MOODY. *Professor of Ma- s, and author of "Scrutator," &c.* ham: 1838. 18mo. pp. 279. nprehensive title-page explains suf- e design of the work. Lo-al oc- appear to have called for it, but we rcely have thought that the non- rved so much attention. Any one interested in the subject, may find ame some amusing passages.

Memorials of a Beloved Friend, or a Brief Sketch of the Life of Mary Napier Lincolne. By ELIZABETH RITCHIE. *With an Introductory Essay by Mrs. Henderson.* London: 1838. 12mo. pp. 152. Price 2s. 6d. cloth.

Mary Napier Lincolne, an amiable and intelligent young christian, died at Halesworth, June 11, 1837, at the age of nineteen. These "Memorials" from the pen of an affectionate youthful companion, are drawn up with much unpretending modesty, and will doubtless be received with interest by the friends of the deceased, while they afford to all, another instance of the lovely and joyful effects of early piety.

The Missionary's Wife; or, a Brief Account of Mrs. Loveless, of Madras; the first American Missionary to Foreign Lands. By RICHARD KNILL. London: pp. 34. Price Fourpence.

In this interesting little tract, Mrs. Loveless is presented to the reader under the various characters of "a Pupil, a Wife, a Mistress, a Mother, a Promoter of Female Education, the Friend of Missionaries, and a pattern to us all."

The Order of Evangelical Grace in the Economy of Salvation; contained in Four Dialogues upon matters of the highest importance. By DAVID HOLLAZ, *Pastor of the Evangelical Church of Gunthersberg, in Pomerania. Translated from the French, with occasional notes by the Translator.* 8vo. pp. 198. Price 3s.

These dialogues are intended to afford pertinent instruction to the Pharisee, the mere professor, the awakened sinner, and the believer; but they contain, with many important suggestions, so much that is doubtful, and so much that is crude, that we cannot recommend them as a safe directory for inquirers.

Bible Stories for the Young, with Critical Illustrations and Practical Remarks. Adam to Jacob. By Rev. T. H. GALLAUDET, *late Principal of the American Asylum for the Deaf and Dumb.* 24mo. pp. 212. Price 2s. 6d. cloth.

This is the first of a series of volumes "the object of which is to promote among the rising generation a stronger relish for the perusal and study of the Bible, with a better understanding of its truths, and a spirit of obedience to its commands." Applicatory and practical remarks are interwoven with the narratives, which are given in a lively style.

The New Excitement; or a Book to induce Young People to read. For 1839. *Containing Remarkable Appearances in Nature, Signal Preservations, and such incidents as are particularly fitted to arrest the youthful mind. By the Editor of "The New Excitement" for* 1838, *and "The Excitement" for the preceding years.* Edinburgh: pp. 288. Price 4s. 6d. embossed cloth.

Ants and elephants, lions and oysters, bears, sharks, and serpents, have assisted actively or passively, in the getting up of this volume, and, with the co-operation of human agents of various characters and nations, have furnished a series of tales, which will not fail to excite and gratify the curiosity of any schoolboy into whose hands they come.

Alice Benden; or The Bowed Shilling. By CHARLOTTE ELIZABETH. London. 24mo. pp. 137. Price 2s.

An account of a poor woman, who after enduring many sufferings, was burned at Canterbury in Queen Mary's time, for refusing to conform to the Romish church; communicated in a conversation of a mother with her children. She explains to them some of the distinguishing tenets of the church of Rome, and shows their contrariety to the doctrine of Christ and his apostles.

Reading-Books, by the REV. J. M. M'CULLOCH, A. M., *Minister of Kelso, formerly Head-Master of Circus-Place School, Edinburgh; Author of "A Manual of English Grammar, Philosophical, Practical," &c.* 1. *A First Reading-Book for the use of Schools; containing the alphabet and progressive lessons on the long and short sounds of the vowels.* Price Two-pence. 2. *A Second Reading-Book for the use of schools; containing progressive lessons on the pronunciation of double consonants and diphthongs, and on the middle and broad sounds of the vowels.* Price Four-pence. 3. *A Third Reading-Book for the use of schools; containing simple pieces in prose and verse, with Exercises on the more difficult words and sounds occurring therein.* Price 1s. 4. *A Series of Lessons in prose and verse, progressively arranged.* Price 2s. 6d. 5. *A Course of Elementary Reading in Science and Literature, compiled from popular writers; to which is added, a copious list of the Latin and Greek Primitives which enter into the composition of the English Language.* Price 3s. 6d.

Though works of this description are very numerous, it is sometimes difficult for a parent to meet with such as are exactly suited to his purpose. It may be rendering an acceptable service, therefore, to direct attention to this series. The selections are made with considerate regard to the desirableness of facilitating the first steps of the young student by systematic arrangements, and exciting his speed subsequently by rendering his journey pleasant as well as instructive.

The Grammatical and Pronouncing Spelling-book, on a New Plan; designed to communicate the Rudiments of Grammatical Knowledge, and to prevent and correct bad Pronunciation, while it promotes an acquaintance with Orthography. By INGRAM COBBIN, A.M. Seventh Edition. London. 1838. 12mo. pp. 172. Price 1s. 6d.

The Instructive Reader, containing Lessons on Religion, Morals, and General Knowledge; in easy gradations. Illustrated by Instructive Cuts on an Original Plan; with Questions for Examination and Elliptical Recapitulations; designed to teach Reading, and to inform and develop the Powers of the Infant Mind. By INGRAM COBBIN, A.M. Third Edition. London. 1838. 12mo. pp. 166.

The Classical English Vocabulary; containing a Selection of Words commonly used by the best Writers, with their Pronunciation and Derivations, Terms of Science, Words of Similar Import, and other Articles essential to the attainment of a correct knowledge of the English Language, to which are appended Latin and French Phrases in general Use, and Names of Distinguished Persons, intended as a Supplement to the Grammatical Pronouncing Spelling-book, and for the assistance of the higher Classes in Schools, and of Youth in their private Studies. By INGRAM COBBIN, A.M. Second Edition. London. 1838. 12mo. pp. 222. Price 3s. 6d.

Sincere respect for Mr. Cobbin must not interfere with critical integrity. To familiarise the eye of a child to false spelling, in order to regulate his pronunciation, is in our opinion to render it impossible that he should ever attain exactness in orthography. This alone would prevent our sanctioning the use of the two first of these publications; but we have other objections to them. Lessons abounding with the Divine name are not the most appropriate for first attempts at reading. Directions to pronounce verbal terminations in the Bible otherwise than as they are pronounced elsewhere, are founded, we think, on incorrect principles; and the practice itself is happily becoming obsolete. The Classical English Vocabulary is, however, a useful work. As it is intended for more advanced pupils, the exhibition of the pronunciation to the eye is not so objectionable as in books for beginners, and, in other respects, it appears to be unexceptionable, and well adapted to promote an acquaintance with the real meaning of words.

The Wonders of the World, in Nature, Art, and Mind: Edited by HENRY INCE, M.A., *assisted by eminent Literary Characters.* Part I. Price 6d.

If the first part may be taken as a fair specimen, this will be a cheap and inoffensive monthly miscellany.

Features of Social Life. By MRS. PARKER, *Author of "Decision and Indecision."* London, 1838. pp. 200.

The design of the author, in this little volume, is to describe some of the peculiar characteristics, and most prominent evils of temper and conduct, observable in the social circle, by lively and impressive sketches; and to guard her youthful readers against similar failings.

INTELLIGENCE.

CANADA.

ɪ FROM THE REV. NEWTON BOSTH TO THE SECRETARY OF THE BAPCANADIAN SOCIETY.

Montreal, 17th Sept. 1838.

DEAR SIR,—Your letter of the 20th ınd that by Dr. Davies, have been d; and I am instructed by the Comof the Canada Baptist Missionary to reply to them. We feel much ıged by the interest which our friends ın continue to express in our Misand Educational operations; and we ledge it to be equally just and expeır us to lay before you, for the inforof your Committee, a further account proceedings and prospects. In the ıce, we would refer you to the report ed at our annual meeting in June, nted in our Magazine for August, as ing a summary of the measures we en pursuing, and of the degree of which had attended them up to that

You will perceive that frequent ious deliberations had taken place as location of the Seminary, but that ies connected to a greater or less exth every place that had come under had hitherto prevented the Comrom coming to a decision on that impoint; that a circular had been in the Magazine, and sent to the es, inviting their attention to the Seand to the selection of students to to it; that considerable success had d the labours of our Brother Roussy dame Feller among the French Caat the Grande Ligue in L'Acadie; ious grants have been made to minbrethren in different parts of the in both provinces, to assist them in ary labours, from which much good ulted; that ministers and missione much wanted all over the colony, rong desire exists to obtain and supm; and that, upon the whole, strong ıents are presented to the exercise of ent zeal for the promotion of the in Canada.

scattered a population as ours, it is or rather impossible, to produce ınt action among our individual without employing an agent. Our Tapscott has been engaged in this some time, and with good success, been recently appointed for three longer.

Committee kindly inquire what ıu can do for us, and what further aid we require from you. If we were to answer these inquiries according to our sense of the spiritual wants of the colony, we should be impelled to draw largely upon your Christian sympathy and benevolence; and we could present a claim, to British Christians especially, inferior to none upon the face of the globe. We repeat, that in various parts of both provinces there are many persons thirsting for the water, and longing for the bread of life, who would rejoice in the privilege of a Baptist ministry. Though our power as yet is small, and our means are slender, the Macedonian cry has again and again reached our ears, and affected our hearts,—but in vain. In addition to various places in different settlements and townships, which have been represented to us as most desirable stations for missionaries, or promising fields for itinerant labourers, we have received direct applications from Quebec, the Indian lands, Osgood, Fitzroy Harbour, Paris, Woodstock, Nelson, and we may add, that Toronto, Laprairie, and various parts of the Eastern Townships, are also in want of ministers. Although the Seminary now in operation, for the instruction of young men preparing for the ministry, will enable us, we trust, ultimately to supply many of these stations —it should be recollected that three or four years must elapse before the course of education will be completed. In the meantime, these people must remain without the means of grace, or the ground will be occupied by others, and we shall lose an opportunity of promoting the Gospel and its institutions, in that form which we conscientiously believe to be most consonant with the Oracles of God.

As these general statements may not be deemed a sufficiently explicit answer to the inquiries you have made, we will enter into a few particulars respecting our present situation and prospects. You will at once infer from the preceding remarks, that the want of ministers of our denomination in the colony is very great. To strengthen then this inference, we request your attention to the following extracts from letters already received:—

Mr. David Buchan, a gentleman residing near Paris, in the London district, in Upper Canada, about 100 miles west of Lake Ontario, writes, "Paris is an increasing place; the country around is, for Canada, well settled; there is no resident minister of any denomination in the village, or nearer than Brantford, distant seven miles. The people turn

out well to hear whenever there is preaching. If a minister could be stationed here, I could promise 100 dollars a year from our own family towards his support, independent of what might be derived from other sources. We have the promise of a lot of ground to build a small chapel on, from Mr. Capron, the projector of the village, and we think we can raise among our friends at home as much as will build a plain place, to hold 150 or 200 people. I hope you will be able soon to send an active, intelligent young man. I live about 2½ miles from Paris, and shall be glad to have him as an inmate of my house, until he can furnish himself with more convenient quarters. Braeside, by Paris, U. C."

Our brother W. H. London, writes, from Woodstock, also in the London district, "There is a Baptist church here of the open communion sentiment, comprising in all upwards of one hundred members, but many of them live several, some many, miles from Woodstock, so that they seldom or never attend worship here. Fifty or sixty live in the neighbourhood, and may be said to constitute the efficient members of the church. I have preached here, more or less frequently, for ten or twelve years, and for the last two years have been the accredited pastor. But I have come to the conclusion, after long and prayerful examination, that it will be my duty to dissolve my connexion with this people, to labour in other fields. They will then be utterly destitute; and yet a more important station, for a country place, cannot be well conceived.

"Woodstock, in the heart of which town this chapel is situated, is a young and rising place, containing already a population of nearly a thousand, though scarcely four years old. It is settled on the great thoroughfare (Governor's Road) leading from Toronto to Sandwich. There is at present no resident minister beside myself. I think full two-thirds or three-fourths of the people are Dissenters in principle, though many of them belong to no church in particular. The inhabitants are mostly Europeans, and many of them of the most respectable classes from England and Scotland. There are also three other small Baptist churches within ten miles of Woodstock, two of which are entirely destitute, the other I expect partially to supply for the next year. Besides, there are several neighbourhoods, within the same distance, where preaching is much needed, and by some earnestly desired. I need add nothing more to convince you of the importance of this place, unless it be, that, in my opinion, a *Baptist* minister would possess advantages here which one of no other denomination could claim.

"With regard to ministerial support I cannot speak so encouragingly as I could desire. The people have never been in the habit of paying much for this object. From 100 to 150 dollars would be as much, perhaps, as it would be safe to reckon upon the first year from the church, though a minister of the right kind, I am sure, would not fail soon to draw around him a congregation that would raise to an equal, or even a greater amount, and within a short time, by the divine blessing, obtain a handsome support from his church and people." After referring to an expectation that some ministers were coming from England, he adds a wish that "one or more of them might visit this part of the country. Leaving Woodstock out of the question, I have no doubt they would find places where they might labour for our Lord and his people to the greatest advantage."

Brother Dugald Sinclair of Lobo, who is labouring chiefly among the Highlanders in the London district, observes, "As it respects the extent to which missionary labours might be carried on, it is my opinion, that generally speaking, missionaries would be joyfully hailed in every inhabited township in the upper province."

From Osgood, brother Peter M'Cail writes, "We are far inland, far from any church, scattered as sheep having no shepherd; a very large field for labour is in Osgood and its vicinity. The people in the townships of Osgood, Russell, Winchester, Gloucester, and Mountaine die for lack of knowledge. If a missionary of our denomination were now sent to labour in this field, before it is occupied by others, we expect, by the blessing of the Head of the Church, the society would have no reason to regret sending one."

The brethren on the *Indian Land*, near Glengary, plead most earnestly for a pastor; they say, "Three years ago a revival took place among us. The visits of brother Gilmour, and other ministers, were the means of enlarging our denomination from four in number to about forty." "We are now as lambs in the midst of wolves; our distress, and the awful loss that the cause of truth is suffering, is owing to the want of a proper person to take the field, to feed us with the bread of life, and preach the Gospel to perishing sinners. In this place is a tract of land, containing six townships, without a stationed Gospel preacher, as far as we know, except Mr. Fraser, who is in the north-east corner of Glengary." They have promised, though generally poor, to raise twenty-five pounds among themselves to make a commencement in the good work in support of a pastor.

Among the places in which ministers are needed, *Toronto* has been referred to. Brother Tapscott, who visited this city on his journey, writes, "It is *exceedingly* desirable

that a suitable minister should occupy this important station," which is the metropolis of Upper Canada, having a population of about 9000 persons, and a suitable place of worship, remaining at present unoccupied from the want of a suitable person. Once there was an excellent church, then under the care of Mr. Stewart, who has been compelled to give up his labours from the infirm state of his health; and since he has done so, the church has been scattered. Brother Christian, a coloured minister, is exerting himself in a most praise-worthy manner, and we have every reason to believe with good effect; but yet a person is greatly needed, who will take the charge of an intelligent people, in order to promote the interests of our denomination in that place. Other denominations are putting forth their efforts, and it may be said that the Baptists are the only persons who have not a good congregation there. The Scotch Church, the Methodists, and Independents, are all exhibiting much activity; and we feel extremely desirous that those who belong to our faith and order, should not be compelled to seek their Christian privileges among other denominations. It is under these circumstances we would press the consideration of *Toronto* upon the Committee with much earnestness and anxiety. When to these affecting statements and appeals we add, that applications have been made to us in behalf of the Baptists at Quebec, and other places in the lower province; and that in the eastern townships, several hundred members of different Churches from Britain have located themselves within the last two years, and are for the most part destitute of ministers and preaching. you will at once conclude, that when our friends ask us *what operations we contemplate*, we shall reply that our earnest desires and intentions are to supply these wants as speedily and effectually as possible. You have before you some specimens of the state of the country —of the destitution which so extensively prevails—of the desire of the people to receive instruction—of their willingness to contribute to the support of the gospel—and of the difficulties which at present obstruct its progress.

You will also perceive, that whatever our wishes may be, our power to assist our brethren is but small. We have made occasional grants to assist those who were already in the field, but we have as yet no men to send to the stations, where their services are so much called for and needed. In this particular junction of our affairs as a society, what we are most desirous of obtaining from our friends in Britain, is a supply of six or eight, or even a greater number of hearty, zealous, self-denying, and devoted young men, whose hearts the Lord hath opened to care for the souls of their brethren, according to the flesh, as others are caring for the souls of the heathen. We wish not to deprive our eastern or western brethren of the slightest portion of your Christian generosity. We rejoice in the noble efforts that have been recently made to sustain the missionaries already in connexion with the Society at home, and to send out ten additional labourers to Hindostan. We wish only for such a small extension of the effort in our behalf. The amount required to send out and sustain one other missionary in that land, we suppose would be amply sufficient, as far as expense is concerned, to supply us with all that we at present want. Surely this might be done.

We trust the men could be found among our zealous young friends in the British Isles; and if you could procure them and send them out to us, with what the funds of the Society might contribute to their support for a time, an unspeakable benefit would be conferred upon Canada for generations to come. We do not expect all could come out at once, but one or two at a time, as the liberality of the public, and the engagement of suitable persons would allow. The Colonial Missionary Society, supported by our Pædobaptist friends, is acting upon this plan with laudable energy and great advantage. After a few years we might need no further help in that direction, as the institution would be sending forth those who, in successive years, would finish their course of training.

To meet the numerous demands on us, we have only one missionary at present, Mr. M'Phial, who has just completed his course of instruction at Hamilton, in the United States, and has returned to labour in this country. His location is not yet determined. Many are desiring his services, and he is visiting different places to see where they are most wanted, and where they can be most beneficially exerted. You very properly ask what we are likely to raise in this country for the educational and missionary cause. Our treasurer has furnished the following estimate, which, however, we think will in all probability be exceeded :—

Estimate of Income of the Canada Baptist Missionary Society for 1838-9.

Received during the past year in donations £58. 14. 1. Expected to be increased this year to . .	£75	0	0
There have been promised three annual subscriptions, each 100 dollars (£25), . .	75	0	0
Annual subscriptions from Upper Canada, above Kingston, say	50	0	0

Do. do. below, and the churches on the Ottawa, . .	50	0	0
Do. do. Montreal, beyond the former three, . . .	50	0	0
Leaving the eastern townships out of view, . .	£300	0	0

Our united reports, we cannot help believing, will tend to keep alive the interest already felt in Britain for the spiritual welfare of Canada, and gratify those friends who have contributed, and otherwise exerted themselves in our behalf.

I am, Dear Sir,
In the name of the Committee,
NEWTON BOSWORTH,
Cor. Secy., C B.M.S.

AMERICAN PEACE SOCIETY.

At the annual meeting of this Society, held May 29, the following interesting remarks were made by the Rev. Howard Malcolm:—

The cause which we have met to advocate, bears hard on the cause of Missions. War, more than all things else, has retarded this cause. Ministers, then, are bound to ascertain the truth on this subject, and to preach it from the pulpit. If war is in the way, let us strive to get it out of the way.—What course ought the Missionary to take, when every step is watched by the Seapoy, and an army of 200,000 men, is stationed around him, grinding the whole population down to the earth? And what should be his stand on this subject, when all his plans are thwarted by the thousand jealousies and perplexities of war? Why is it that the Missionary cannot get a spot to build his hut upon so large as the little carpetted spot around you, Mr. President? It is because of the treacherous war-spirit of Europeans. They first wanted a little spot to build a hut on; when they got that, they wanted to mount their cannon on the fence; and then they wanted a yard; and then a little larger spot, and then a little larger; and they would have it, and finally they took the whole country. This is the reason why the Missionary now in Burmah cannot get a spot on which to erect his habitation. When I was there, Mr. President, I lived sixteen days in a stable, and slept by the horses, because Mr. Kincaid, with whom I stopped, had no other place in which to put me.

It becomes the Missionary to take hold of the cause of peace, and to take the right ground. Sir, I know that Missionaries have been killed by the heathen. But in what circumstances were they killed? They were armed, capapie, with the weapons of death. Mr. Kincaid had been lately attacked by robbers; but he was armed at the time. I *have passed* over the same ground, and was not molested by robbers. I had no weapon of defence, but a penknife; and I could never carry deadly weapons, if I were to travel till doomsday. I never carried weapons, except on one occasion, and then I was compelled to do it. I was going through a region said to be infested with robbers. My friends told me I *must* take arms with me; and when I objected, they said it would be as bad as suicide, "we cannot let you expose yourself in this manner; we shall be blamed if we do." So they fitted me out with a pair of horse pistols, and a bag of cartridges. I passed through the place, however, and saw no robbers; and when I had nearly reached my destination, I saw some alligators, and was curious to know whether the balls would glance off from their scaly hides, as the books say they will; so I undertook to load my pistols and try it; and behold the cartridges were *musket* cartridges, and *not one of them would go in!*

The government officers often tried to stop me; and when I refused, they followed me with entreaties, and even besought me on their knees, to stop or to go armed; but I said no, I must go straight. Never but once have I seen robbers, and then my men cried out, *robbers! robbers!* and jumped into the water, and hid themselves under the sides of the boat. I went to the side of the boat, and shook hands with them, inviting them on board to take tea with me. They came on board and took tea, and I gave them presents of penknives, scissors, &c., and they did not molest me. I took care, however, as a prudent man, for I felt that it was a solemn time, to show them that I had little else than a few penknives, and Burman tracts, which they did covet very much, and opened all places to their inspection freely.

I am glad to see so many present who take an interest in this cause; especially so many ladies. They know the trade of war is, to make widows and orphans, and the aged widow childless.—*Boston Christian Watchman.*

CHINA.

We learn from Pekin, where a mission from the Greek Church of Russia has existed since the time of Peter the Great, that upwards of 300,000 Chinese have embraced Christianity, and there was every reason to believe that all the persecution of Christians was on the point of ceasing. The Emperor himself is said to have studied Christianity, and to hold it in respect, while, at his accession to the throne, Christian blood was frequently made to flow. The rigorous laws against Christians now exist only on paper, and their execution is entrusted to such mandarins alone as are favourable to Chris-

ıns. The law of 1836, although in terms plying to all Christians, was directed solely ainst the English, of whose political in- ience they began to be afraid. There are China several Vicariats, whose chiefs are be found at Pekin, Nankin, and Macao.— *reign Quarterly Review.*

PRUSSIA.

According to the last census, taken at the id of 1837, the entire population of Prussia nounted to 14,098,125 souls ; of which ere were Protestants 8,604,748, Catholics very probably underrated) 5,294,003, Jews 35,578, the rest being Greeks, and especially Menonites. The distinction between ie Lutheran and the new Prussian religion is been very cleverly levelled in the census, ough it continues to exist.— *Foreign Quarrly Review.*

The persecutions in Prussia against the ure Lutherans, who oppose the union of eir church with the Reformed church, ntinue. More than one hundred families f Silesia and Poland have become exiles om their native land rather than submit to ie spiritual yoke which the king would put pon them. On the other hand, the king of Prussia has received the families which have een compelled, by Roman intolerance, to uit the Tyrol. We are assured, and we can adily believe, that these persecutions serve nly to propagate the sentiments against hich they are levied. It is sad to have to cord Protestant persecutions for the cause f religion.—*Archives du Christianisme.*

NEW CHAPELS.

BRICK LANE, OLD STREET, LONDON.

A neat place of worship, which can accomodate about 350 persons, was opened on ie 25th of September for the use of the Baptist church, under the care of Mr. J. A. ones. Sermons were preached on the occaion by Messrs. Stevens, of Beard's court, oho, Foreman, of Hill-street, Dorset-square, nd Dickerson, of Alie-street. Messrs. Peacock, of Goswell-street ; Murrell, of St. Leots ; Nunn, of Ipswich ; and Williams, f Grafton, conducted the devotional services. The attendance was good, and the collections iberal.

GILLINGHAM, DORSET.

The parish of Gillingham is extensive, ontaining a scattered population of more han three thousand persons. Aware of the nadequacy of the existing means of religious nstruction to the necessities of the inhabitnts, the neighbouring Baptist ministers adly complied with an invitation to preach a the house of some friends who have lately ecome resident in the place. But it was eemed necessary, in order to give permaence to their attempt to preach the Gospel, to build a separate place of worship. A meeting was therefore held for consultation, when a gentleman of the Independent denomination liberally offered to give a piece of freehold land, upon which it was resolved to erect a chapel and school-room, reserving a place for sepulture. The sum of £24 was subscribed towards the expense of the building by the persons present, six of whom engaged to collect, in addition to their own donations, £15 each, amounting in the whole to £114. The dimensions of the chapel are to be 34ft. long by 24ft. wide, within the walls, and together with the burial-ground adjoining, will be conveyed in trust for the use of the Baptist Denomination practising open communion at the Lord's table. On Friday morning, Sept. 28th, 1838, a public meeting was held on the ground, to commemorate the commencement of the undertaking. The Rev. T. Winter, of Bristol, and the Rev. J. Price, of Montacute, delivered addresses to the people ; and the Rev. Messrs. Alcock, of Berwick St. John ; Bridgman, of Horsington ; Day, of Wincanton ; Gunning, of Shrewton ; and Webb, of East Knoyle, engaged in devotional exercises. In the evening, about two hundred persons sat down to tea, in a large room kindly lent for the occasion. After which, J. Rutter, Esq. of Shaftesbury, a member of the Society of Friends, having taken the chair, the Rev. T. Winter, of Bristol, opened the meeting by prayer. Addresses were delivered during the evening by Messrs. Webb, Price, Day, and Winter, in succession. The Chairman then, after making some appropriate remarks, gave out a doxology, and closed the meeting by prayer. The collections made at these meetings were liberal, and will be added to the sums before contributed towards the undertaking ; yet it will at once be evident, that the assistance of other friends of the Redeemer, besides those in the immediate vicinity, will be needed to complete the design. Contributions will be thankfully received by any one of the ministers whose names occur in the course of this statement ; and also by the Rev. Joseph Parsons, of Bourton, Dorset ; Mr. J. Harman, of Wincanton ; and Mr. T. P. Giles, of Gillingham.

MACHYNTIETH, MONTGOMERYSHIRE.

On the 20th and 21st of June services were held in a new Baptist chapel in this place ; when sermons were preached by brethren D. Evans, W. Richards, D. Williams, G. Thomas, Robinson, Roberts, H. W. Jones, D. Jones, J. Jones, and others. Other ministers were present, and led the devotional exercises of the congregations.

SCOULTHORPE, NORFOLK.

A new chapel which will accommodate about one hundred and twenty persons was opened in this village on the 18th of July; when two sermons were preached on the occasion, by the Rev D. Thompson, of Foulsham.

NEW CHURCH.

WINDSOR.

On Lord's-day, September 30, a Baptist church was formed at Windsor. A few friends, members of churches in our denomination, residing in that town and neighbourhood, had for some time felt it to be their duty to attempt such a measure. They hired the use of the Public Rooms, which were formerly the Independent Chapel, and are now occupied during the week for literary and scientific purposes, and invited the Rev. Dr. Cox and Rev. E. Steane, to preach at the commencing service on Wednesday, August 15. The day was pleasant and encouraging. Several Baptist friends from London, and neighbouring towns, were present, as were also the pastors of our churches in the vicinity. After prayer and consultation among themselves, the little band associated in the undertaking were desirous of being united in church fellowship. At their request, they were again visited by Mr. Steane on the Lord's day above mentioned, and after a discourse suitable to the occasion, from 1 Peter ii. 4, 5, were organized, and received the Lord's supper. In the evening, Mr. Steane preached again from Numb. x. 29. At present they are supplied with the ministerial services of Mr. Pearce, formerly a city Missionary in London, and brother of our excellent Missionary, the Rev. G. Pearce, of Calcutta. They are few and feeble; but "who hath despised the day of small things?" We believe this to be the first Baptist church ever existing in Windsor, the seat of British Royalty. May *the King of Zion* protect and prosper it!

ORDINATIONS.

WORSTEAD, NORFOLK.

On Tuesday, Sept. 25, 1838, Mr. William Humphrey, late student at Stepney College, was publicly recognized as the pastor of the Baptist church at Worstead, Norfolk. The Rev. W. Spurgeon, of Neatishead, commenced the morning service by reading the scriptures and prayer; the Rev. John Bane, of Aylsham, delivered the introductory discourse; the Rev. James Venimore, of Ingham, asked the usual questions, received the confession of faith, and offered the ordination prayer; the Rev. W. Brock, of Norwich, delivered the charge to the minister, from 2 Cor. ii. 16, "Who is sufficient for *these things*?" and concluded in prayer. In *the afternoon* the congregation again assembled, when the Rev. James Brown (Indep.), of North Walsham, read the scriptures and prayed; Rev. James Puntis, of Norwich, delivered a discourse to the church, founded upon Ezra x. 4, "Arise; for this matter belongeth to thee: we also will be with thee: be of good courage, and do it." Rev. J. North (Wesl.), of North Walsham, concluded with prayer. The attendance was large, and the services of the day were interesting and profitable.

BUGBROOKE, NORTHAMPTONSHIRE.

Mr. Joseph Larwill, late of Albion chapel, Kenilworth, has accepted the unanimous invitation of the Baptist church at Bugbrooke, to become their pastor, and entered on his stated labours the first Lord's day in October.

RECENT DEATHS.

MRS. SPASSHATT.

Mrs. Elizabeth Spasshatt was born at Newton Bushel in Devonshire, February 19th, 1755. At an early period of her life, she removed to Plymouth Dock (now Devonport), and sat under the ministry of the excellent Mr. Kinsman, then the minister of the Independent Church assembling in Princes Street Chapel. Of this church she became a member, and during her union with it, adorned her profession. It was also her happiness to be united early in life to one who, from the age of 16, devoted himself to the service of the Saviour, and who died in a good old age, after having occasionally preached the gospel for the space of 63 years. *

Having removed to Penzance in Cornwall, she there wished also to unite herself with some section of the Lord's family. She became now convinced of the propriety of believers' baptism, and about 40 years since, was baptized in a river at Chyandour, by the late venerable Isaiah Birt. She was one of nine persons including her husband, who, in the year 1802, united to form a Baptist Church in the town of Penzance, which subsequently sought and secured the valuable services of the judicious and pious Mr. Samuel Saunders, late of Liverpool.

During her connexion with the church, she rejoiced with it in all its joys, and sympathized with it in all its sorrows. Previously to the church being formed, Messrs. Steadman, Saffery, and Franklin visited Cornwall to itinerate, and Mrs. S. felt much interested in their visit, and would often supplicate the blessing of God on their labours. Her piety manifested itself through a long series of years, amidst numerous trials and spiritual conflicts, by her constant and cheerful observance of devotional exercises.

* A memoir of Mr. Spasshatt, appeared in the New Baptist Miscellany for 1830, p. 100.

as well as by the general tenor of her conduct and conversation.

About eighteen years since, she fractured her thigh-bone, and from that time, to the period of her death, she was prevented from regularly attending the sanctuary. She would at times, however, with much personal inconvenience, repair to the place of worship, and there, in intercourse with God and his people, she frequently realized unspeakable delight. On those sabbaths when she was prevented from attending, she would employ the hours usually appropriated to public worship, in reading, meditation, and prayer. During the intervals, prayer-meetings were held in her house, Christians of different denominations were invited to attend them, and not unfrequently they proved highly profitable.

As she was in a great measure free from natural timidity and reservedness, and as she had obtained no inconsiderable degree of knowledge and experience in divine things, she could with ease introduce religion to the attention of those who visited her, whatever were their characters or conditions in life; and many testify with cheerfulness, that they received great benefit when they visited her, as it was her unvarying custom to turn the current of conversation into a serious channel. It was indeed impossible to be in her company but for a short season, without perceiving that she spent much time in contemplating the cross of Christ; indeed she was a mother in Israel. She was generally esteemed a good singer, and almost to the last she retained her clear voice, and would often be heard singing most delightfully the hymns of her favourite poet Watts.

About three months since, she was taken very ill, and it was then thought she could not survive. On recovering, however, from this attack, one morning in particular, she appeared blest with no ordinary measure of divine influence. Christ was the subject of her meditations, and her countenance and expressions indicated that she realized joy unspeakable and full of glory. The writer, who was present at this interesting season, really believes that Mrs. S. enjoyed for nearly two hours a perfect abstraction of thought from all worldly things, and never does he recollect witnessing a more beautiful illustration of the apostle's words, "The love of God is shed abroad in the heart," &c., than on this occasion. It is to be regretted that the language she employed was not taken down as she delivered it. It was such a preaching of Jesus, as satisfied every one that the religion of the cross was not a cunningly devised fable.

About six weeks since, she was again taken ill, and from that time until her death, her sufferings were very great: she however manifested entire resignation to the will of God. At one time she said, "Forsake me not, O God, when my strength faileth. At another time, O blessed Jesus, blessed Jesus, take me now, I am waiting, but I will suffer if thou art determined to keep me in the furnace a little longer. To her dear friend Miss Ellis, of Falmouth, she used frequently to say when she left her in the evening, "I can rest on this promise, I will never leave thee nor forsake thee," and I believe if I should die to-night, I should be where Jesus is, for he has said: "Where I am, there shall ye be also." To various persons at different times she said, "I am dying, but I shall soon be with my Father, and with glorified spirits above," (mentioning some who always lived in her memory.) Often would she say, "I know that my Redeemer liveth. O Grave, where is thy victory? O Death, where is thy sting?" On one occasion she repeated with great emphasis the verse beginning with,

"God has laid up in heaven for me," &c.

To her son one sabbath morning, she said, when he bade her farewell before he went to the sanctuary, "God bless you, my dear child! I hope before another sabbath to be in heaven."

It is pleasing to be able to state, that her intellect remained firm even to the last; and on the morning of her death, she conversed very sweetly with her daughter-in-law about heaven A very short time before her death she prayed very fervently, and repeated very rapidly the words, "Come Jesus, come Jesus." She was then heard to say: "Suffered, and entered into glory for me," and then added, "I am one of his sheep." Life was now ebbing fast, and about five minutes after two o'clock on Tuesday 26th of June, 1838, the aged pilgrim in her 84th year entered into rest, to join the "general assembly," and to enjoy the presence of her Saviour amid the uninterrupted and blissful worship of the celestial temples.

She was interred at Penzance on the Tuesday following, in the Dissenters' burial ground, in the same grave with her late husband, there to mingle their dust until the last trump shall sound, and then to rise to enjoy a reunion where there is neither marrying, nor giving in marriage. The service was conducted by Mr. Foxell, Independent Minister, and Mr. Fuller, Baptist Minister. Funeral Sermons were preached on the Sabbath following, at Penzance by Mr. Fuller, and at Redruth by her son, to interesting and attentive congregations.

REV. JAMES VINEY.

On Tuesday the 17th of July died the Rev. James Viney, for many years the affectionate and useful Pastor of the Particular Baptist Church at Beckington, Somerset.

A brief Memoir of his life is preparing for the Baptist Magazine.

CORRESPONDENCE.

THE BAPTIST IRISH SOCIETY.

To the Editor of the Baptist Magazine.

My dear Sir,

Mr. G. H. Davis will not allow me to keep out of the controversy on the operations of the Baptist Irish Society; permit me, therefore, to trouble you with a few sentences.

It is a cause of unfeigned regret, that I must say so much of myself, but I am compelled, by the very personal character of Mr. D's observations. To the committee, or to me, he by implication imputes the dishonest practice, of exciting the feelings of Christians in this country by pictures of popish darkness, and applying contributions so obtained, to another purpose than enlightening that darkness. With these offerings, he says, we "feed the well-fed protestants of large towns." I shall say nothing, however, on this imputation; nor on the soothing distilment which he intends for brethren Hinton's and Stovel's ears, nor on the ineffable absurdity of representing me as "an active, zealous brother, able to devise with skill, and execute with vigour," and at the same moment making me out to be an enthusiast, "scouting, mocking with contemptuous admiration," &c., "the experience of all ministers; church, presbyterians, and dissenters." I shall leave Mr. D. in the hands of brethren Bates and Statham as to preaching the gospel in Ireland; and I trust I may without harm pass, uncommented upon, his high sense of propriety in employing a private conversation with me, as a charge against "head-quarters." Further, the society and our churches, even though they should not think quite as Mr. Davis does, will not, I hope, be greatly alarmed at his denunciations; they are a mere "brutum fulmen." Like many other men, especially men across the channel, Mr. D. thinks all profoundly ignorant of the condition of Ireland, who do not coincide in his notions; and his letter in your last number appears to me to be pretty well stiffened with dogmatism, and embittered with ill-temper; but of all this I will say nothing, my remarks shall refer simply to the facts to which Mr. D. thinks proper to call attention.

I. He speaks of some "new plan of operation," and calls it mine. I beg to say, the Committee has adopted no "new plan." This will be evident from a resolution unanimously passed last evening at a well attended meeting.

"That the Committee having had their attention drawn to the correspondence in the Baptist Magazine, regarding the operations of this society, deem it necessary to state to its members that they are not prepared to propose any deviation from the fundamental rules of the society, as appended to the report for the present year; feeling persuaded that well conducted schools, scripture readers, and the public ministry, are the most probable means, (under the divine blessing) of conveying the gospel to the minds of our fellow-countrymen in Ireland."

If additional evidence be wanted, I beg to invite Mr. Davis's diligently comparing the last three reports with any three preceding years; and should he not then be convinced, he may, if he pleases, in his next interview with me, inspect the minutes of the committee, from February, 1836, to the present time; nay more, he may have a copy of every letter I have written to agents in Ireland, during the three years. I cannot give him—he cannot wish for better proof. But further, Mr. D. may assure himself that the committee are too deeply interested in the proceedings of the society, and attend their monthly meetings too well, to allow any plan which leaves "the Romanists of Ireland altogether untouched," to be adopted, just because "an active, benevolent, zealous brother" advocates it, though that brother be the Secretary. I do not—I would not serve a committee who are to be moulded at my pleasure.

II. Mr. Davis censures our appointment of ministers to Cork, to Belfast, and to Clonmell. The facts are these.

1. As to Cork. The church in that city had been so long sinking, and were brought to such a condition in 1837, as to invite myself and a friend with me, then in Ireland, to a conference with them on means for their revival. We met them accordingly. If there be many respectable persons in the congregation, who could easily augment the endowment possessed by the church, all I can say is, we did not fall in with them, and yet all the resident members were present. The argument they employed was of this kind. "We are too few and weak to do much to increase the evangelical light of this large place. If your society would send a missonary here, he might gradually, if a suitable man, gain access to many Catholics and nominal Protestants, not now sought out. We will place our endowment at your disposal, and will do for the Society what we can besides. Thus,

an effort useful to us, and greatly furthering the object of your society in the south of Ireland, may be made at no great expense to you." Mr. Campbell, an Irishman, was accordingly engaged; he has laboured, so far as we can ascertain, successfully, nearly a year. Two stations besides Marlborough Street Chapel, in very popish parts of the city and its neighbourhood, have opened to him; he is looking for a third. He asks for a daily reader, for the sake of the Catholics around him, and will not ask in vain as soon as we can find the man. He begs too, for a daily school for poor, chiefly Catholic children, which has not been conceded to him almost entirely for want of funds. And during the year, the subscriptions of the society from the city, added to the endowment of the church, regularly paid to us, have met within £3. 16s. of Mr. Campbell's salary. Surely this is no large measure of the offerings of an excited people, and it is amply repaid by the labours of our brother, in strict fulfilment of the object of the Society. Of the sums raised in Cork, the Independent congregation have recently given a collection of £5. 14s., a pretty good evidence that they do not consider our efforts as only "affording another chance to their dissatisfied members of gratifying their taste."

2. As to Belfast. Again and again the Society have been besought by friends resident in Ireland, not, however, in this city—to attempt the establishment of a congregation there, for the sake of the ignorant and unconverted with whom its streets and lanes abound, notwithstanding Mr. D.'s array of men, confessedly laborious, excellent, and useful, ministering the gospel in its several churches. Mr. Young, an Irishman, studying for the ministry among the Presbyterians, had become a Baptist: and on his well-sustained application, he was accepted as a missionary, and by a small salary the Committee are enabling him, while completing his studies, to make such an effort as may assist them in judging whether Belfast calls for or may become a permanent station for a missionary, or not. Mr. Young preaches with encouraging prospects. In his last letter, (Sept. 27,) he says, ten or twelve persons attend among the congregations who were not in the habit of attending any other place. A reader is employed in this city, under Mr. Y.'s direction, who devotes his evenings to his work. He had visited up to that date, sixty-two families, eighteen of which were Catholics. "Of all these families," says Mr. Young, "scarcely a single individual attends any place of worship." Mr. Y. has been at Belfast about two months.

3. As to Clonmell. The society has a meeting-house in that town, built by Mr D's father, with a feeling, of course, directly the reverse of that which pervades Mr. G. H. D.'s letters. When Mr. D., sen., left Clonmell to come to London, it was a question with the Committee, whether they should continue the cause there. He, quite as well acquainted with the circumstances of the town as his son, recommended a trial by means of Mr. Smith; this did not appear to succeed, and Mr. Smith withdrew. A Stepney student has since been there, whose labours, or Mr. Smith's previously, have been so far blessed, as to issue in the forming of a small church, which has good prospects of increase. The congregation of seven has increased to thirty-five, and, notwithstanding Mr. G. H. D.'s kind warnings to me, by letters, or otherwise, it is not improbable that a church may be sustained, which, under God, will be greatly useful. "Who hath despised the day of small things?" Clonmell is a popish town, in one of the most popish counties; it is on that account regarded as a suitable place for the residence of a minister, who may have readers and schools if the neighbourhood can admit them. It is no part of my business to say why, till of late, neither of these confessedly useful modes of operation has been adopted in and around Clonmell. It is much more important that I should see to their being employed in future, if there be any hope of success. My friendly Mentor will not complain of me for aiming at such an object.

III. Mr. Davis says, "I am convinced, from a conversation I had with Mr. Green, that there was once an intention at head-quarters, to sacrifice the schools and readers to preachers." I must beg particular attention to the conviction Mr. D. receives, "*readers and schools were to be sacrificed.*" I remember but one conversation between us on any subject connected with the Society, which occurred in my study; Mr. D.'s esteemed brother, S. J. Davis, being the only third party present. To him, therefore, I beg to propose the question, "Was there in that conversation, the shadow of a shade of evidence that *readers* were to be sacrificed?" Waiting the reply, I beg to go on to remark, if by "head quarters" Mr. G. H. D. means the Committee, my ideas of official duty would prevent my revealing to him any intentions of theirs, till they had been sufficiently considered and matured to be carried out; and, with the second rule of the Society in force, your readers, my dear Sir, will not need to be informed that the committee could not have acted upon such an intention. Mr. D.'s reference to his conversation with me, either accuses me by implication of violating the confidence of

the Committee, and them of conduct worse than trifling; or it is a breach on his part, of the confidence ordinarily implied in the friendly intercourse of society. If when he called on me he were searching for matter of accusation, I do not envy—none of your readers will envy—his notions of delicacy, or his sentiments of fraternal esteem. I, simple soul that I am, had thought his visit one of mere kindness. In a private conversation I should be likely to utter my own feelings and views. If Mr. Davis had not the heart to respond to these in an equally true communication of his, he ought to have had sufficient understanding not to identify them with intentions at "*head quarters.*"

Mr. D. promises some future observations about our schools. I do not wish to have to write again, and therefore, may be allowed one word about them here. My official connexion with the society does not, of course, interfere with my personal views, or rather, speculations on the propriety of resorting to schools, as the means of promoting the gospel of Christ. Missions generally have employed them, whether successfully or not, is a question somewhat difficult. Certain it is, that in Ireland, notwithstanding the schools established by every body of Christians, popery has increased greatly. No man who knows me, will think I am opposed to education, or indifferent to Christian, to well and piously conducted schools. But they have their own effect; evangelical ministrations have theirs. Whether of them be the more likely to subdue the popery of Ireland, admits of dispute. One has been tried on a pretty large scale; try the other. Let them both be put into active, efficient operation. Mr. Davis will denounce these sentiments as crude, as those of an ignorant enthusiast; still, so far as I have any decisive views on the question, these are they. I never have thought schools useless, so far as the object of our Society is concerned. Is it likely, then, that I should say anything that could in an ordinary mind, leave the conviction that I intended to be accessory to their "destruction?" As compared with some former years, our last year's number of schools is small, but the true reason is given in the report. Schools commanding local patronage will remain, when ours, entirely dependent on exterior support, will decline. Our salaries to the conductors of schools, fixed when education was much lower than now, are not sufficient to retain men fit for the work of instructing, whenever other societies giving larger salaries, establish schools in any of our neighbourhoods; and though we are not prevented from augmenting the amount of our salaries, it will be seen that with our funds, this can only be done by decreasing their number. One efficient school, Mr. D. will allow, is better than two inefficient ones, except only for the sake of the excitement which he very properly deprecates, and none of our brethren in Ireland is fettered by instructions from the Committee, in relation to such efficient schools. If Mr. D. compare former years' reports with the last on this part of the subject, and still desires to prolong the controversy, though I do not wish it, I am prepared for as searching an investigation as he shall choose to call for.

IV. Mr. D. says there were fifty-one readers in 1833, and asks "how many we employ now?" In 1833, the report stated that there were fifty readers; two years afterwards there were forty-five. Both as to schools and readers I must be held responsible for what has occurred only during the last two years and a half. Of these forty-five readers (there were but thirty-six when I became secretary), the greater part were Sabbath readers only. From information obtained on the respective spots, in 1837, it was deemed desirable to cease giving salaries for reading the Scriptures on Lord's-days. My fellow-traveller and myself united in giving this advice to the Committee, and they, after mature deliberation, adopted it. The effect was, of course, to lessen our number of readers, but not the amount of value of labour performed by that useful class of men: for, First, the Sabbath readers who were worth continuing, still prosecute their work, and are encouraged to do so, though we do not now give them regular salaries, and deem it inexpedient to add them to our lists. Secondly, A few of the most valuable of them employ a portion of every evening, as well as the Lord's-days, in their work, and for this we pay them: and, Thirdly, the number of daily readers is augmented; we had twelve at the last annual meeting; we have now eighteen, besides the Sabbath readers, not returned in our list. I do not wish to withhold information from Mr. D., or any other gentleman who is entitled to receive it. Mr. D., however, might have found out what readers we employ, if he had vouchsafed to read our report.

V. Mr. D. asks, "What are the several alterations which Mr. G. declares are now being effected—what the others which will in due time be proposed?" For the first of these questions, I beg to refer him to the report for 1838, and to the preceding details. To the second, I cannot at present give an answer, except that no alteration will be made affecting the rules of the Society. The committee are resolved, and if I may be allowed to speak of my own intentions,

I am resolved also, as God shall mercifully direct and strengthen us, to secure a benevolent, and Christian, and evangelical attention to some at least of the "*seven millions of perishing Romanists.*"

I beg pardon for the length to which my letter has stretched. I do not know, whether in justice to the subject I could shorten it; and in conclusion, would respectfully suggest to Mr. Davis, that when next he calls in question or censures the proceedings of a body of men whom he knows not, he will be pleased to acquaint himself with their proceedings.

I am, my dear Sir,
Very truly, yours,
SAMUEL GREEN.

Walworth, Oct. 3, 1838.

To the Editor of the Baptist Magazine.

Dear Sir,

Being accustomed to watch every movement connected with the Redeemer's kingdom in Ireland, I was pleased to find in your periodical for August, a letter from G. H. Davis, and one in the present month, from J. Statham: both are interesting, as calculated to awaken the attention of our denomination to the spiritual wants of this country. Mr. Davis, it appears, was a long time a resident, and speaks from experience, Mr. Statham speaks from knowledge acquired in a tour of last year; I too, have had some opportunity as a resident for upwards of twenty years, of witnessing its lamentable spiritual condition, and these gentlemen will, I trust, bear with me, if in some particulars I differ from them both. The Baptist Irish Society is stated to be the most efficient of any, according to the extent of its means: to this I perfectly agree. Mr. Davis states, "The population of Ireland consists of Papists, Church of England members, and Presbyterians, with some few Methodists, some few separatists, and still fewer Independents—there are many Baptists scattered through the other divisions, but they do not form a body sufficient to be taken into separate account; now, as to the various classes of Protestants, it is said, "We presume our missionaries are not sent to convert them?" allow me to ask, why not? are they not, with very few exceptions, unbelievers? Although it is admitted that the gospel is faithfully preached in many of our churches, has the effect ever been proportioned to the means, or is it not true, that churchmen are not unfrequently found with a deep-rooted prejudice against the truth as it is in Jesus; drilled into an unscriptural system, by supposing they are in infancy made members of Christ, children of God, and inheritors of the kingdom of heaven? I wish that teaching those the truth had not by Mr. Davis been called "a work of supererogation." Two persons added to the church here, very recently, both date their conversion, not to their clergymen, although of the Established Church, but to the schools and readers of the Baptist Irish Society. This is not I humbly hope, "seducing them from their communion," but turning them from darkness to light, from the power of Satan unto God. As to the poor Roman Catholics, they are much to be pitied; thousands are anxious to hear and read the word of God, and the truth is like leaven, diffusing itself throughout the land; two have been lately baptized here, and added to the church, others I trust are on the inquiry. The readers and schools are decidedly the best adapted to the state of the Catholic population at present, and under existing circumstances in Ireland; their facilities of access, and simple manner of telling the truth, at once presses the subject on the attention, as the effects prove in so many instances, God has blessed this (in man's estimation) feeble instrumentality, and I have no doubt that the gospel is as effectually preached as by our missionaries; here I respectfully differ from Mr. Statham. Surely, neither reader nor missionary has any new thing to tell, "if any speak, let him speak as the oracles of God;" it is the truth as taught in the Sacred Scripture, "which is the power of God to salvation, to every one that believeth." I suppose Mr. S. intends, by arrangement it is made more effectual; but in all the west of Ireland, observation convinces me the result of the two has been 75 per cent in favour of the readers. Far be it from me to undervalue the labours of our brethren the missionaries, who have been faithful. I have for many years been desirous of seeing a church with its pastor, &c., in every principal town in Ireland. I have repeatedly mentioned this to our brethren in London, and hence, made some practical efforts in several places to accomplish it, not that these principal towns are always locally the best, but from these the word might be sounded out in the villages also, and that churches, such as described by our respected brother, might be ultimately planted in every village and town-land, in this very interesting country. The difficulty of selecting suitable machinery has frequently been a subject of regret. The missionaries who are the superintendents and corresponding agents with the committee, should be men of intelligence and sterling piety, "who for his name's *sake*" come to Ireland, to benefit poor sinners in every possible way: some of such there are, and more could be usefully employed. I like much, the idea of a local

committee; this would be likely to be beneficial in various ways, chiefly in regulating and watching the movements of the instrumentality employed, and if occasional visits could be obtained by our brethren in the ministry; besides the benefit to their health, they would convince us practically they do care for the spiritual wants of Ireland. I am an advocate (in the fullest sense) for the voluntary principle and independence, if at all practicable, so that the funds of the society should not be burdened by these visits which I recommend; and let faithful men, as readers be employed, as extensively as possible, and in no one instance let the schools give place to those of the national commission.

I am, dear Sir,
Yours sincerely,
S. JACKMAN.

Boyle, Sept. 24, 1838.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I have lately read in your periodical two letters addressed to you by the Rev. G. H. Davis, on the operations of the Baptist Irish Society. Of that institution he appears to speak in favourable terms, but, I am sorry that in doing so, he has misrepresented a kindred Society. He says "The Irish Society merely employs readers in the native tongue—it has no schools for the rising generation."

If that gentleman will take the trouble of reading the last report of the above Society, he will find, at page 20, that it has 770 schools, containing 18,843 pupils, for the express purpose of religious education; and that those schools are situated in the most benighted districts of Ireland.

In addition to the Irish Society's schools, there are several supported by public contribution, and others by private benevolence.

In a part of the county Longford, where our Society had two schools a few years ago, the late Lady Ross built several schoolhouses, and established schools in them, which rendered the Baptist schools unnecessary.

If we also take into the account the schools established by the national board, and those of the Hibernian Society, it must be evident to all persons of intellect, that preachers of the gospel are more required in this country than any subordinate agency.

But Mr. Davis asserts that the gospel is faithfully preached in this country by the ministers of the Establishment, and those of the Synod of Ulster. I would rejoice if this were indeed the fact, but I am sorry to say that I know it in very many cases to be otherwise.

In this part of the country I am a little acquainted with the labours of twelve clergymen, and I am confident that not more than two of them understand or preach the gospel. And I am sorry to add, that some of them are men of *immoral character.*

* * * *

In the Church Establishment there are a few happy exceptions, but from my knowledge of Ireland having itinerated in all the counties of it, except six, for about sixteen years, I fear that not one-half of the ministers of the Establishment, or of the Presbyterian bodies, are truly converted men.

* * * *

Mr. D. also asserts, that the Catholics will not come to hear us, and that we are denounced by them as doubly damned! In these assertions he is equally unfortunate, for in the course of the last seven weeks, I have frequently had more than twenty Catholics hearing me in this town, and some of them have waited to speak to me after the service.

He has also told you, Mr. Editor, of Gideon Ousley, whom he calls a martyr Methodist, addressing the Catholics in their own attractive tongue, and of his being felled for his pains. Doubtless a principal cause of this was, his own injudicious mode of attacking them. Take a specimen of it; I heard Mr. O. addressing the Catholics in the street of Cavan, on which occasion he took a New Testament from his pocket, in which he read the certificate of a Catholic bishop. "Now," said he, "here is your own Testament, and I'll prove from it that your priests have sealed their own damnation!" Is this the way to convert the Catholics? Will it not rather excite to violence, and shut up the way to usefulness?

If Mr. Ousley, and others who have been labouring in Ireland, had preached Christ crucified, as the apostles did, they would doubtless have been more successful. The name Pupist frequently occurs in Mr. D.'s letters, a name well known to be offensive to the people thereby designated. *This is the spirit that keeps the Catholics so far away.*

I would, therefore, say to the Baptist Irish Society, send ministers to Ireland; you cannot send too many, if they be men of a right spirit; they are wanted in the north and in the south, in the east and in the west; but do not send any who wish to exhibit themselves more than to preach Christ, or who will rail against the Catholics instead of inviting them to the Lamb of God, who taketh away the sin of the world.

* * * *

I remain, Mr. Editor, wishing that Mr. Davis may employ his talents to better purposes,

Respectfully yours,
W. HAMILTON.

Athlone, 17th Oct. 1838.

MISSIONARY HERALD.

XXXIX. NOVEMBER, 1838.

ubscriptions and Donations in aid of this Society will be thankfully received at the tist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the isters or Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

EAST INDIES.

After considerable delay, we have re-ved letters from Calcutta, conveying ariety of intelligence from that and surrounding stations. A brief note n Mr. Thomas, annexed, informs us t death and disease had been making sh inroads on our little missionary le there. Mrs. Yates, the affection-and valuable partner of the Rev. lliam Yates, died at sea on the 22nd August; and Mr. George Pearce has n under the painful necessity of em-king for England, his late voyage to nbay having proved ineffectual for restoration of his health. Mr. Wil-nson, of Beerbhoom, has been invited visit the stations left destitute, we e but for a season, by the departure Mr. Pearce.

The first station from which intelli-ce is conveyed, in the sheet narrating e afflicting particulars, is

DUM DUM.

Rev. W. B. Symes's account for May, 1838.

The only villages in which I have la-ured during the month are Gourypore, litty, Rajahhaut, and Barassat. The na-e preacher has accompanied me on each asion, and, as usual, we have read the iptures, prayed, preached, conversed, and ributed tracts. Nothing, however, has urred worthy of notice, except at Bera y. There are two brothers at this place h whom I have often conversed, and of om I entertain hopes. They are Hindoos igh caste, and both exceedingly wealthy. chool-room has been built, and a teacher loyed at their expense. As I believed e to have felt the force of truth, I per-led them to investigate the Scriptures. They have done so; and at my last visit I had the pleasure of hearing six Bengalee boys read a portion of the New Testament. This village is about seven miles east of Dum Dum.

I stated in my last letter, that the Lord had been working powerfully in the minds of many here, and that we had ten of whom we hoped well; this work has been on the increase, and much of my time has been taken up in conversing with persons under serious impressions. So great is the spirit of inquiry at present, that no less than six individuals have been with me this morning, for the purpose of obtaining spiritual instruction. I have baptized two this month. One of them is a European, and the other an East Indian. We have at present seven candidates.

31*st May*, 1838.

CALCUTTA.

Rev. W. Robinson's account for May, 1838.

Of my labours, under existing circumstances, I can say but little; but I can tell you what death has done.

On going to chapel on the first sabbath of last month, I was informed that an aged man, one of our members, was very ill; I suspected he had the cholera. After preaching, and administering the Lord's Supper, I received a message from him, expressing a wish to see me. I went and found him very ill with the cholera, dangerously so, as it appeared to me. I talked to him about his hope in Christ, and prayed with him. He spoke chiefly of his own state as a sinner, and his trust in Christ as the Almighty Saviour. Though he was an old man of eighty-four, he was but a young Christian, and his acquaintance with the doctrines of Christianity was elementary; but he had felt the power of divine truth on his heart. He was born in the neighbourhood of Kettering; he had followed the sea the greater part of his life, and when I first knew him,

committee; this would be likely to be beneficial in various ways, chiefly in regulating and watching the movements of the instrumentality employed, and if occasional visits could be obtained by our brethren in the ministry; besides the benefit to their health, they would convince us practically they do care for the spiritual wants of Ireland. I am an advocate (in the fullest sense) for the voluntary principle and independence, if at all practicable, so that the funds of the society should not be burdened by these visits which I recommend; and let faithful men, as readers be employed, as extensively as possible, and in no one instance let the schools give place to those of the national commission.

I am, dear Sir,
Yours sincerely,
S. JACKMAN.

Boyle, Sept. 24, 1838.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I have lately read in your periodical two letters addressed to you by the Rev. G. H. Davis, on the operations of the Baptist Irish Society. Of that institution he appears to speak in favourable terms, but, I am sorry that in doing so, he has misrepresented a kindred Society. He says "The Irish Society merely employs readers in the native tongue—it has no schools for the rising generation."

If that gentleman will take the trouble of reading the last report of the above Society, he will find, at page 20, that it has 770 schools, containing 18,843 pupils, for the express purpose of religious education; and that those schools are situated in the most benighted districts of Ireland.

In addition to the Irish Society's schools, there are several supported by public contribution, and others by private benevolence.

In a part of the county Longford, where our Society had two schools a few years ago, the late Lady Ross built several schoolhouses, and established schools in them, which rendered the Baptist schools unnecessary.

If we also take into the account the schools established by the national board, and those of the Hibernian Society, it must be evident to all persons of intellect, that preachers of the gospel are more required in this country than any subordinate agency.

But Mr. Davis asserts that the gospel is faithfully preached in this country by the ministers of the Establishment, and those of the Synod of Ulster. I would rejoice if this were indeed the fact, but I am sorry to say that I know it in very many cases to be otherwise.

In this part of the country I am a little acquainted with the labours of twelve clergymen, and I am confident that not more than two of them understand or preach the gospel. And I am sorry to add, that some of them are men of *immoral character*.

* * * *

In the Church Establishment there are a few happy exceptions, but from my knowledge of Ireland having itinerated in all the counties of it, except six, for about sixteen years, I fear that not one-half of the ministers of the Establishment, or of the Presbyterian bodies, are truly converted men.

* * * *

Mr. D. also asserts, that the Catholics will not come to hear us, and that we are denounced by them as doubly damned! In these assertions he is equally unfortunate, for in the course of the last seven weeks, I have frequently had more than twenty Catholics hearing me in this town, and some of them have waited to speak to me after the service.

He has also told you, Mr. Editor, of Gideon Ousley, whom he calls a martyr Methodist, addressing the Catholics in their own attractive tongue, and of his being felled for his pains. Doubtless a principal cause of this was, his own injudicious mode of attacking them. Take a specimen of it; I heard Mr. O. addressing the Catholics in the street of Cavan, on which occasion he took a New Testament from his pocket, in which he read the certificate of a Catholic bishop. "Now," said he, "here is your own Testament, and I'll prove from it that your priests have sealed their own damnation!" Is this the way to convert the Catholics? Will it not rather excite to violence, and shut up the way to usefulness?

If Mr. Ousley, and others who have been labouring in Ireland, had preached Christ crucified, as the apostles did, they would doubtless have been more successful. The name Papist frequently occurs in Mr. D.'s letters, a name well known to be offensive to the people thereby designated. *This is the spirit that keeps the Catholics so far away.*

I would, therefore, say to the Baptist Irish Society, send ministers to Ireland; you cannot send too many, if they be men of a right spirit; they are wanted in the north and in the south, in the east and in the west; but do not send any who wish to exhibit themselves more than to preach Christ, or who will rail against the Catholics instead of inviting them to the Lamb of God, who taketh away the sin of the world.

* * * *

I remain, Mr. Editor, wishing that Mr. Davis may employ his talents to better purposes,

Respectfully yours,
W. HAMILTON.

Athlone, 17th Oct. 1838.

MISSIONARY HERALD.

CCXXXIX. NOVEMBER, 1838.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the Ministers or Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

EAST INDIES.

After considerable delay, we have received letters from Calcutta, conveying a variety of intelligence from that and the surrounding stations. A brief note from Mr. Thomas, annexed, informs us that death and disease had been making fresh inroads on our little missionary circle there. Mrs. Yates, the affectionate and valuable partner of the Rev. William Yates, died at sea on the 22nd of August; and Mr. George Pearce has been under the painful necessity of embarking for England, his late voyage to Bombay having proved ineffectual for the restoration of his health. Mr. Williamson, of Beerbhoom, has been invited to visit the stations left destitute, we hope but for a season, by the departure of Mr. Pearce.

The first station from which intelligence is conveyed, in the sheet narrating these afflicting particulars, is

DUM DUM.

Rev. W. B. Symes's account for May, 1838.

The only villages in which I have laboured during the month are Gourypore, Taditty, Rajahhaut, and Barassat. The native preacher has accompanied me on each occasion, and, as usual, we have read the Scriptures, prayed, preached, conversed, and distributed tracts. Nothing, however, has occurred worthy of notice, except at Bera Bery. There are two brothers at this place with whom I have often conversed, and of whom I entertain hopes. They are Hindoos of high caste, and both exceedingly wealthy. A school-room has been built, and a teacher employed at their expense. As I believed them to have felt the force of truth, I persuaded them to [illegible] the Scriptures. They have done so; and at my last visit I had the pleasure of hearing six Bengalee boys read a portion of the New Testament. This village is about seven miles east of Dum Dum.

I stated in my last letter, that the Lord had been working powerfully in the minds of many here, and that we had ten of whom we hoped well; this work has been on the increase, and much of my time has been taken up in conversing with persons under serious impressions. So great is the spirit of inquiry at present, that no less than six individuals have been with me this morning, for the purpose of obtaining spiritual instruction. I have baptized two this month. One of them is a European, and the other an East Indian. We have at present seven candidates.

31*st May*, 1838.

CALCUTTA.

Rev. W. Robinson's account for May, 1838.

Of my labours, under existing circumstances, I can say but little; but I can tell you what death has done.

On going to chapel on the first sabbath of last month, I was informed that an aged man, one of our members, was very ill; I suspected he had the cholera. After preaching, and administering the Lord's Supper, I received a message from him, expressing a wish to see me. I went and found him very ill with the cholera, dangerously so, as it appeared to me. I talked to him about his hope in Christ, and prayed with him. He spoke chiefly of his own state as a sinner, and his trust in Christ as the Almighty Saviour. Though he was an old man of eighty-four, he was but a young Christian, and his acquaintance with the doctrines of Christianity was elementary; but he had felt the power of divine truth on his heart. He was born in the neighbourhood of Kettering; he had followed the sea the greater part of his life, and when I first knew him,

two or three years ago, he seemed a confirmed self-righteous character. He soon applied for admission into the church, but fearing him to be in a dangerous error, I gave him no encouragement. I tried to make him understand the insufficiency of his own self-righteousness, the efficacy of the Saviour's atonement, and the necessity of depending entirely on him; this I did often, both in conversation with him, and from the pulpit. He perceived that many of my remarks from the pulpit were directed to his case, but he did not, like many, take offence; no, he thanked me for taking so much pains with him, and labouring so much to make things plain to him. Thus by degrees he was brought, as I have no doubt, to see his lost and helpless condition, and to feel his need of Christ. After repeated applications, he was at last admitted into the church; he was baptized with his wife in September, last year. From that time to his death he gave me great satisfaction; he seemed to be a humble Christian, deeply sensible of his own unworthiness, and clinging to Christ as his only hope. Of his affection for me as his pastor, he gave many proofs. I could see that I lived in the poor old man's heart; he also showed great love to his fellow Christians, and they loved him much in return. Though we were for a long time afraid to admit him into the church, yet, after his admission, we rejoiced over him, and said, "Is not this a brand plucked out of the fire?" I said to him, when I was about to leave him on the morning above mentioned, "Brother J., I must leave you, as I have a hard day's work to-day." He looked at me, and said, "Oh, I love you very much."

About seven on the same evening, just before the commencement of the evening service, I was informed that another of our members had the cholera, and wished to see me. As I could not go at that hour, I requested my son John to visit him, while I went to chapel. After service I received a very pleasing account of him. He was in a very comfortable state of mind, and had a great desire to depart and be with Christ. "If ever," said he, "the Saviour loved a poor sinner, he loves me." He, too, expressed great affection for me as his pastor, and sent his love to me. He thought, I suppose, and I trust it was so, that I had been the instrument of bringing him to trust on the blessed Saviour. He was, I believe, about thirty years of age, but he had been blind from the age of six. He was a ward of the lower orphan-school. The hearing of a book read first awakened his attention to divine things; and no sooner did he begin to think about his soul, than he inquired for the Loll Bazar Chapel, where he became a regular attendant to the day of his death. He was baptized in August last year.

On the following Sabbath morning, I preached a funeral sermon for them both, to a very attentive and serious audience. We had lost two members and two hearers by death in less than a month; and wishing to impress upon those who then heard me the uncertainty of life, and the probable suddenness of death, I reverted to this circumstance in my introduction, and said, "Both these friends were in health till last Sabbath, and now I have to preach a funeral sermon for both; who can tell whose funeral sermon will be preached here next Sabbath!" Words which now appear to have been awfully ominous, and almost prophetic. I could not have preached on that day, had I known whose funeral sermon would be preached there on the next Sabbath. The event, alas! soon showed whose it was to be; it was to be that of one who was there and heard me, and marked my words: it was to be that of my own beloved and most affectionate wife. The next Wednesday, about one in the morning, the fatal cholera attacked her, and before one at noon she was a corpse. Thus was the desire of my eyes taken away with a stroke. I left her, in her usual health, about four on Tuesday afternoon, to go to Serampore, where I had a little business to transact. The infant was hanging on her breast, when my lips met hers in a parting kiss, hoping to see her again on Thursday morning, as well as I had left her. I was sitting at the breakfast-table the next morning, when a servant appeared at my side, despatched on purpose to bring the mournful tidings, who told me that my dear wife was ill of the cholera, and that I was requested to return immediately. I obeyed, and was instantly on my way home. I cannot describe the state of my mind during the journey. I hoped and feared, and prayed, and turned over the pages of my Bible, to find something to comfort me; but nothing had any great effect. I was in a kind of stupor. When I arrived, the sorrowful countenances and flowing tears of my children and friends might have told me the fatal truth; but as no one spoke in plain terms of the extreme danger, I at first indulged hope. She knew me, and I might have spoken a few parting words to her, though she was unable to converse; but not suspecting her end to be so very near, I only made an inquiry or two about the pain she felt. I assisted to turn her, and then, to my inexpressible grief, I saw her sinking into the arms of death; she spoke no more, and in a few minutes she was gone. She had spoken about the state of her mind before my arrival, so as to give

great satisfaction. About four in the morning, when she began to fear a fatal result, she felt a little alarmed, but afterwards looking to the great atonement, her mind became composed, and she seemed willing to depart. She was heard to pray several times, and her last petition was, "Lord Jesus, receive my spirit."

About ten days subsequently to my own severe loss, I was called to visit the dying bed of another very amiable wife, who, with her husband, had been baptized in December last. The scene renewed my sorrows; I was neither fit to converse with the dying saint, nor to administer consolation to the mourning husband. A steady faith in Christ showed that she was prepared to depart. On the following morning she closed her earthly career, and in the evening, Sabbath evening, I had to officiate at her grave, standing close to that of my departed wife. It was a painful service, but the Lord carried me through it.

Thus the mortal remains of four members of the Loll Bazar church have, within the short space of one month, been deposited in the grave yard; and four happy souls have, within the same short period, been taken to join the spirits of the just made perfect.

Calcutta, June 5th, 1838.

CHITTAGONG.

Rev. Mr. JOHANNES' account of the Benevolent Institution.

Most of the lads once attached to this Institution are enjoying respectable salaries. They are mostly employed as writers in the government offices in this district. A great many are engaged as writers at Akyab and other Mug stations. The salaries they enjoy are from sixteen to two hundred rupees per mensem. Many are respectable commanders of vessels belonging to this sea-port. Others there are who are farmers and merchants. These young men, once educated in Biblical knowledge, have been observed to be extremely lax in the Romish faith, in which they have been brought up. With the knowledge they have received, they cannot rest in the trumperies of their religion for salvation. Idolatry they abominate. They have learned the gospel. They know repentance and faith constitute salvation, faith in that Saviour "who is the way, the truth, and the life." Some have been converted to God; their memoirs have been published. If few, compared to the numbers who have left the schools, have turned to God, all I can add is, that he has wrought what it has pleased him. I exercise the utmost confidence that he will yet appear, and bless *the instruction* afforded to them. On meeting and sabbath days, those who understand attend, and many love the word of God.

Friday, 4th May. Attended to my school till three. In the evening was pressed by a scholar to have worship in her house. I accepted her invitation. There were about twelve persons present. After service the family requested me always to call, and hold forth the word of life. Here I saw an old woman upwards of one hundred years old. Her knowledge of Christ and salvation appeared extremely imperfect. It is a pity to observe the deplorable ignorance under which the Roman Catholics are sunk. For these twenty years that I have laboured at Chittagong, I have not seen one priest who I could conscientiously say, cared for the souls of these people. The present man is a Frenchman, preacher in English and Bengalee, but imperfectly in both. He is, however, a far superior man, considering the character of his predecessors. He is going to establish a school. Already he eyes my school rather invidiously. He has prevailed upon the people to send their children to him, and in this he may succeed; but I doubt whether my boys will leave me, notwithstanding the exertion of parental authority. Such is their love to me.

Tuesday, 8th. After school, went over to my Puckah chapel building. Its dimensions are 68 by 38 feet. It is intended both for a place of worship and school-room. It was commenced five years ago, by public subscriptions raised at this place, the contributions being principally made by the civil and military gentlemen of the station. It was begun at the suggestion of a few friends who thought a public place of worship necessary, the religious services being now performed in my private house, where many object to attend. It has already cost upwards of 2,000 rupees, and before it is finished it requires 500 rupees more. The Serampore mission promised me this sum a few months ago. When this place is finished, it will be worth 3,000 rupees, if not more. It is built in an eligible situation, and is perfectly dry, and elevated from the ground. Ever since I begun this building, I have not done my duty as I should do. I have only tried how to finish it, for when I have a place of worship, I think I can go on more successfully in my work. Hitherto I have held the school in my house, and this has put me and my family to no small inconvenience. The workmen being employed monthly, require my superintendence; and when I attend to this, I find preaching abroad is not properly attended to. However, in all my work I feel a satisfaction that I am not labouring for private ends. The ambition of my life is that I

may finish my course with joy, and the ministry which I have received of the Lord Jesus Christ.

Monday, 21st. Before I dismissed my boys to-day, I read and explained a portion of the divine word. Some of the boys were affected. I told them that, in the course of my reading and explaining the word of life, I wanted them to judge for themselves,—to observe every passage of Scripture, and to note how far the unerring test of truth, the infallible word of God, would bear out the Romish church in their superstitious practices and tenets. That, instead of being guided by the priest, by the prejudices of their parents, if they would apply to God for direction, he would no doubt direct them into all truth. The children felt the truth, and some asked me to give them Bibles.

Thursday, 31st. Read the journal of the native preacher. He has during this month laboured in preaching the gospel to the extent of two miles, morning and evening, in all the haunts and public places. He says "the Hindoos hear and receive books." The Mahommedans oftentimes slight him, reject Christianity, and are disposed to gainsay his preaching.

JAVA.

From Mr. Bruckner to the Secretary, dated,

Samarang, 2nd December, 1837.

My dear Friend and Brother in the Lord Jesus Christ—Several months ago, I wrote you a letter and sent you a parcel of Javanese books, which I hope have reached you by this time. Since that time we have reprinted one of the Javanese tracts in the Arabic character, as a great many of the natives can read their language better in the dress of the Arabic character, than in their own. All those who have been in the schools of the priests can read Arabic, as all the books which they use are either in the Arabic tongue, or in the Javanese with the Arabic character. Mr. Young, at Batavia, the assistant of Mr. Medhurst, has kindly assisted me in printing the mentioned tract for me by his lithographic press. Now he is printing the book of Genesis for me by the same instrument, which I find very well adapted for the native languages. The natives are constantly desirous of tracts and books in their language, and when I meet with any to whom I have given some formerly, and say to them, Well, I have already given you some; what have you done with them? The general answer is, O sir, my brother or relation saw it, and he asked *for it. By this* means are books dissemi*nated in distant* villages. I should humbly trust in the Lord that he will witness with his truth in many a heart of the natives whilst they are reading of his mercy and justice; although I must add with sorrow that I see little yet of its effects. Want of thought is a prominent feature of this people; to this must be added the prevailing habit of opium smoking, and which appears is spreading farther like a contagious malady from year to year. It happens often that I fall in with people who are addicted to smoking opium; thus it happened last Sunday, while I was walking in the compounds or villages, that I saw a man sitting before his lamp smoking. I entered his hut, telling him how sinful it was to ruin his body which God had given him, by this poison, and how necessary it was for him to leave off, and turn to the Lord for mercy. While I was speaking, several more of the neighbours came in seating themselves on the ground to listen, when I expatiated on the way of repentance. Several of them approved of what I said, and asked for tracts. The first man had laid down his pipe while I spoke, but when the company broke up, I went also away; but a boy called behind me, saying, "there! he smokes again!"

I regret that I cannot now go so much among the natives as I used to do, on account of bodily weakness, and especially of my lungs, in which I feel frequently pain when I speak long and often to them. Yet I have reason to be thankful that I am not laid aside altogether. May I still be spared to see the Lord's kingdom come in this island! I have sent some New Testaments to the upper parts of the country. One had fallen into the hands of a prince who used to read diligently in it, and had learned the history of our Saviour from it, which he admired much. A friend of mine came lately here who informed me of the fact. Thus it would appear that the word of God is still free.

JAMAICA.

Port Maria.—Our readers may have noticed, from an article which appeared in our September number, that Mr. Day, at the recommendation of several of his brethren, had taken charge of the stations at Port Maria and Oracabessa, left vacant, more than a year ago, by the decease of our late missionary, Mr. Baylis. This change of residence was, on various accounts, a self-denying one to Mr. Day; but the following extract from a letter, written soon after it had occurred, will show its necessity and probable advantage:—

These stations I found in great need of the superintendence of some missionary; many of the members had left, and attended other places of worship, and those that remained were very dissatisfied; they had been expecting a minister for so long a time, and so often been disappointed, that a large body of the members had resolved to join some other denomination of Christians, if a minister did not come to them within six months. I came among them a few weeks after this determination was made, and many of the people knew not how to express their joy and gratitude, at the prospect of being again favoured with the word of life, and the regular administration of Christian ordinances. The congregations, which were much diminished, are now increasing, and already I have pleasing evidence that my labours have not been in vain amongst this people. Last week I went to Bagnal's Vale, where my worthy predecessor had a preaching station; he had succeeded in gathering a large congregation in that densely-populated district, but since his death many of the people will not attend at all, and many listen to preachers who have not the sanction of Christian ministers, or come at the request of some of the members of the church to Oracabessa. I sent word that I would visit them on a certain evening: when I arrived, I found a great number met together in a house on Russel Hall estate, where I preached to them, and was kindly entertained by the overseer of the property, who made me promise to repeat my visit as early as possible. He also desired me to speak to the negroes, as they were not going on so well as he could desire; and my speaking to them, he said, would be much better than soliciting the interference of the Special Magistrate. This I did early next morning, and they all promised to do well, and hoped they should soon see massa again. This station is about 16 miles from Port Maria, and 8 or 9 from Oracabessa. This distance, and roads sufficient to startle an Englishman, will prevent my visiting it as often as I could otherwise do; but I will give to it all the attention I am able. At Oracabessa we have a neat and substantial chapel, which was completed a short time before the lamented death of my predecessor. At Port Maria we meet in the same chapel which was tumbling down before his death, and which almost daily gives us some indication of its increasing decay and final dissolution. The house, too, in which I live is the same in which Mr. Baylis died; it admits the rain, and affords shelter and safety to numerous scorpions and centipedes, from which myself and family are often in danger. I have been endeavouring to rent a house, but have *not succeeded, being unwilling* to give the rent required for it. At present I have no prospect of a change for the better, except in building, and even that is rather distant.

We regret to add, that intelligence has just arrived of the death of Mrs. Day, on Aug. 31st, soon after giving birth to a female infant. Her afflicted husband was himself also much indisposed at the time of writing the letter.

Old Harbour.—Under date of Aug. 20, Mr. Taylor writes as follows:—

My congregation and school are greatly increasing, and I think I must add a second wing to my chapel. We want help on this side of the island, particularly in Clarendon, Vere, and Manchester, where professed Baptists abound. I could go, and collect a thousand people in each of these districts immediately, and I think it a pity something is not done for them. May the blessing of God attend the recent change in the condition of the people, and all our churches become increasingly prosperous!

Falmouth.—On the "Freedom day," August 1, after religious services, in the course of which, an appropriate sermon was preached by Mr. Knibb, from Neh. xii. 42, 43, a public meeting was held in the chapel, at which, all the speakers, except the pastor of the church, who occupied the chair, were descendants of Africans. As specimens of the addresses delivered by these free men, on the very day of their becoming such, we extract the following.

Mr. William Kerr, who rose to move the second resolution, said, "My dear friends, I stand up to give hearty thanks to the people of England for sending us the gospel. One time I was blind, but the gospel make we see, one time I was deaf, but the gospel make we hear. The gospel bring we to see this day, the gospel bring we free. (hear, hear). No one can tell what we see one time, and what we was suffer; but the gospel bring us joy. We bless God, we bless the Queen, we bless the Governor, we bless the people of England for the joy we have. Let we remember that we been on Sugar-Estate from sunrise a-morning till 8 o'clock at night; the rain falling the sun shining, we was in it all. Many of we own colour behind we, and many before; we get whip, our wives get beat like a dog, before we face, and if we speak, we get the same; they put we in shackle; but thank our Heavenly Father we not slave again!" (cheers).

Mr. William Smithson rose and remarked, "My dear friends, I am called upon to speak

a few words, which I do with much feeling to my heart: my feelings are so much I can hardly speak. My dear friends, we did not expect to see this day, but God has spared us to see it. The same God who said "Let there be light, and there was light," has brought us to see this day. If it was not for the gospel, the freedom would not have come. The people of England, who did not know us, cared for our poor immortal souls, and sent us the gospel, (hear, hear) and then send us ministers to preach the gospel to us (hear). We thank God for the gospel, and for the ministers who have preached to us; we pray God to spare them, and enable them to go through that work which they have begun. We pray for better freedom; for that good part which shall never be taken from us. We pray God that we and we ministers may be together in heaven, where we shall praise God for ever." (hear, hear).

Mr. Edward Barrett rose to move the fourth resolution, and said: "My good friends, we are meet together here, to show our gratitude to a certain gentleman and the people of England, who felt for us when we did not feel for ourselves. We have been made to stand up and see our wives flogged, and we could not help them; the people of England did not see us, but God see us, and God stir up their hearts to get us freedom, and now we are all free people! (cheers) What shall we say? Let us lift our hearts and bless God, let us bless Queen Victoria, (hear, hear), yes, Kings did sit on the throne, but kings did not make we free; no, that was left for a *woman* to do; when kings could not do it, Victoria did. (Tremendous cheering). She send a good Governor, who use his best efforts, (hear) who will not allow us to be imposed upon, (hear, hear); when we lay down in the cool shade, must we not raise up our hearts and hands to Almighty God, for the blessings he gives us?

HOME PROCEEDINGS.

CARDIGAN AUXILIARY SOCIETY.

The Annual Meeting of the Cardigan Auxiliary, in aid of the Baptist Mission, was held on the 23rd and 24th of Sept. At 6 o'clock in the evening, Rev. Messrs. Eustace Carey, and J. Jones, of Blaenavon preached to an over-crowded congregation, from Rev. i. 5, 6, and John xviii. 37, 38. Both sermons were characteristic of the respected preachers. On Monday evening a public meeting was held, P. Brown, Esq., in the chair; and Messrs. E. Carey and J. Jones (deputation from the parent society); Philips, (Indep.); W. Thomas, Blaenywaun; W. Roberts, Penypark, &c., very eloquently *and forcibly* addressed the meeting on the *importance of* missionary efforts, and the pleasing prospects which now present themselves in the East and the West. Mr. Carey's speech, in particular, rivetted the attention of all present, and excited the best feelings of his heart. He seemed to have imbibed a large quantum of "Welsh fire;" so that his successful efforts made all to *jump for joy*, and to regret that his visits were, like those of angels, short and far between. The collections, including the donation from the Sunday School, amounted to £52 11s. 3d.

Not many years ago, the collection from the church at Cardigan, (which was nearly as numerous then as it is now) was only £1. 1s., but since then, the church has inhaled a missionary spirit, and the sums collected augment every successive year. I beg to state that the church here would not make half the amount they have done this year, if they had adopted the plan of most other churches, to collect only at the time the deputation visit them. The friends here have devised a better plan; they collect in the Sunday School, each teacher has a missionary box, and receives *weekly* the *voluntary offerings* of his class; and when it is stated that from Oct. 9, 1837, to Sept. 23, 1838, the different classes collected the sum of £37. 7s. 4d., it will be seen that the Sunday School here has carried out the Cornish motto, "one and all." We invite the Welsh churches, aye, and the English churches too, to imitate us in the above plan, and to exert themselves more on behalf of the heathen; and by doing so ere long there will be,

"Meib i Garey 'nhob gorawr,
Canwgf mwy, cyn auaf mawr."

A respected friend said to one of our deacons lately, "I hope your great exertions on behalf of the missions do not curtail your benevolence towards the ministry," &c.; the reply was, "No, sir, far from it, but on the contrary, our minister receives now nearly double that he did when the collection for the mission was only £1 1s. The academy receives from us three times as much as on prior years, and no other good cause receives a fraction less."

J. M. T.

DEPARTURE OF MISSIONARIES.

On the 21st of September, our friends Mr. and Mrs. Parsons, embarked on board the Moira, at Gravesend, for Calcutta. Mr, and Mrs. Aveline, also, embarked on board the same vessel, for the Cape of Good Hope, whence they will proceed to Graham's Town, to occupy the post left vacant by the decease of Mr. and Mrs. Davies. May the divine protection be graciously experienced by these dear friends on their voyage, and an abundant blessing rest on their future labours!

LIST OF LETTERS LATELY RECEIVED.

T INDIES.—Rev. James Thomas, Calcutta, Jan. 17, May 1; Messrs. Penney and s, Calcutta, May 2; James Penney, Calcutta, July 16; Andrew Leslie, Monghyr, 21; Henry Beddy, Patna, April 15; G. Bruckner, Samarang, Dec. 2.

ST INDIES.—Rev. John Clarke, Jericho, March 8, May 1; Kingston, May 16: U. S., July 11; Thomas Burchell, Montego Bay, May 1, (two); Kingston, May ; Montego Bay, May 28, June 25, July 18, Aug. 21; John Kingdon, Belle Castle, , Aug. 10; B. B. Dexter, R. Bueno, May 7; Stewart Town, June 13; William , Annatto Bay, May 3; Falmouth, May 8, 29, (with others); June 7, (two) 12; , 13; Thomas F. Abbott, St. Ann's Bay, April 21; Anatto Bay, May 3; St. Ann's lay 28, June 11, July 3; Samuel Whitehorne, Kingston, May 12, July 30; Joshua , Kingston, May 9, 11, Aug. 14, (two); James Reid, Hayes Savanna, May 22; June 27; Walter Dendy, Salter's Hill, May 14; David Day, Falmouth, May 17; laria, July 18, Aug. 15; Samuel Oughton, Lucea, May 29, June 26, Aug. 24; Clark, Brown's Town, May 29, and another without date; John Hutchins, ıa-la-Mar, June 5, July 10; J. M. Phillippo, Spanish Town, June 9, 7, Aug. 12, (two); Josiah Barlow, Anatto Bay, May 28; W. Snaggs and Walker, Kingston, June 29; H. C. Taylor, Old Harbour, June 27, Aug. 20; L. H. n, Lucea, July 10; T. E. Ward, Falmouth, Aug. 14.

IAMAS.—Rev. E. F. Quant, Grand Cay, April 17, May 18, July —, 27; T. gate, Nassau, May 4, June 7, Aug. 6; T. Leaver, Nassau, April 27, June 9, 11, ; R. Bell, Nassau, June 11; C. J. Stamers, Turk's Island, May 18.

TH AMERICA.—Rev. Alex. Henderson, Belize, May 12, July 14; H. Philpot, , May 11, July 24.

TH AFRICA.—Messrs. Kidwell, Nelson, and Webb, Graham's Town, June 1.

CONTRIBUTIONS

ved on account of the Baptist Missionary Society, from Sept. 15, to Oct. 15, 1838, not including individual subscriptions:

tershire Auxiliary, by Mr. Harid, Treasurer:—

ood	10	16	7
ter	13	3	0
ench	2	14	0
ley	12	17	5
ney	2	0	3
sgrove	16	9	1
rd	32	10	0
enham	27	14	6
den	5	15	8
am	26	13	1
hope	0	14	6
ey	6	0	0
ord	12	15	3
rminster	12	9	9
on	10	0	0
y	11	7	6
ook	2	8	6
ry	3	3	0
inster	13	6	3
y	2	11	0
outh	4	0	0
church	2	5	3
ore	21	8	8
	12	13	1
d	5	1	0
brd	28	8	11
bridge	10	14	0
esbury	101	17	6
ester	58	8	4
ington	2	10	6
mancoate	6	5	0
n	9	6	0
			490 7 7

iding of Yorkshire, by Rev. J. J. vies, and S. J. Davis:—

ldswick	6	6	5
brd	53	17	1
ng Hill	2	0	0
gworth	2	7	4
	1	7	3
y	5	11	6
rsome	2	10	0
Golcar	1	15	1
Haworth, 1st Church	11	16	8
Do. 2nd Church	15	8	8
Halifax	21	0	10
Hebden Bridge	11	0	0
Horsforth	3	11	0
Hunslet	1	15	6
Keighley	6	0	0
Leeds	133	11	4
Long Preston	2	8	4
Lockwood	6	0	0
Millwood	2	6	7
Rawden	5	2	0
Saleodine Nook	37	11	0
Shipley	14	15	0
Slack Lane	2	5	0
Stanningley	3	14	6
Steep Lane	2	1	2
Sutton	14	15	6
Wainsgate	1	13	7
			372 11 4
Liverpool, Byrom Street, by Mr. J. L. Phillips			31 1z 1
Hull and *East Riding* Auxiliary on acct., by John Thornton, Esq.			140 0 0
Rochdale, by H. Kelsall, Esq.	227	18	11
Heywood	3	3	3
Ogden	4	0	2
			235 2 4
Nottinghamshire Aux., by J. Lomax, Esq.:			
Beeston	1	10	6
Collingham	21	8	0
Nottingham	124	8	6
Newark	6	10	0
Sutton Ashfield	1	10	0
Southwell	3	13	5
Woodbro' and Calverton	1	7	4
			160 7 9
Sussex Auxiliary, by Rev. J. Aldis, and W. W. Evans:—			
Battle	5	3	0
Hastings	30	15	8
Rye	5	7	0
			41 5 8

Monmouthshire, by Rev. S. Evans & W. Jones:

Abergavenny (Frogmore Street)	6	16	6
Do. (Lion Street)	14	9	0
Abersychan	7	11	0
Argoed	1	15	0
Bethel	2	1	0
Bethesda	7	14	0
Beulah	5	8	2
Blaenau	2	13	6
Blaenavon (Horeb)	6	5	1
Do. (Ebenezer)	2	12	6
Carleon	15	0	0
Castletown	8	14	0
Llanwenarth	5	3	9
Moriah	2	0	8
Nant-y-glo	7	17	11
Newport (Welsh Church)	14	9	7
Do. (English Church)	12	12	6
Pisgah	2	15	6
Ponthyr	10	1	2
Pontrhydyrryn	7	2	0
Penycae (not received)			
Pontypool (English Ch.)	9	5	0
Do. (Welsh Ch., Trosnant)	6	2	6
Do. (Do. Tabernacle)	7	1	9
Rhymney	4	19	7
Syrowy	5	3	5
Tredegar (Welsh Church)	19	12	8
Do. (English Church)	5	0	8
Odd halfpence	0	0	5
			200 0 10

Lincolnshire Auxiliary, by Rev. J. Burton and J. Dyer, jun.:—

Boston	35	6	2
Burgh	12	2	8
Grimsby	12	7	8
Heckington	6	0	1
Helpringham	1	17	3
Horncastle	18	9	11
Killingholm	4	3	1
Limber	2	0	6
Lincoln	41	12	9
Partney	4	19	6
Spilsby	4	13	9
Spalding	2	6	8
Wainfleet	2	13	6
			148 17 9

Colnbrook, by Rev. W. Coleman	7	15	6
Burford, by Mrs. Wall	4	8	6
Bovey Tracey, by Rev. J. L. Sprague	4	16	0
Cambridgeshire Aux., by E. Randall, Esq.	91	5	8
Bedlington, by Mr. Phillips	0	6	0
Whittlesford, Mr. Foster's family Missionary Box	2	2	6
Devonshire Square Aux., by J. Davies, Esq., Treasurer, on account	11	1	3
Chelsea, Collection by Rev. J. Burton	20	0	0
Chesham, Moiety, by Rev. S. Green	5	13	9

The whole amounts from South Wales and Ireland are not yet received.

DONATIONS.

James Edwards, Esq., Lyme			10	0 0
Ladies at Devonshire Square Chapel, by Mr. Hawkins, for *Chitpore*			5	0 0
William Kay, Esq.,	Liverpool,	Do.	5	0 0
Messrs. W. and G. Medley,	Do.	Do.	5	0 0
Mr. W. Walker,	Do.	Do.	5	0 0
The Misses Smith,	Do.	Do.	5	0 0
Messrs. R. Jones and Sons	Do.	Do.	10	0 0
John Cropper, Esq.	Do.	Do.	5	0 0
Mr. Hampton	Do.	Do.	5	0 0
Mr. John Lang	Do.	Do.	5	0 0
Mr. John Coward	Do.	Do.	5	0 0
W. B. Gurney, Esq.	Do.	Do.	5	0 0
Miss Cuttriss, Woburn			1	0 0
Mrs. Broadley Wilson, Clapham			20	0 0
Collected by Miss Beeby, Camberwell, for *Chitpore*			10	0 0
Miss Walker, Edinburgh, for *Schools* in *New Providence*, by Rev. Joseph Burton			10	0 0
Miss Barnard, Collingham, for *Chitpore*			0	10 0
A. G., *Horsington*			6	0 0
The late Mr. W. Morten, *Amersham*, by W. Morten, Esq.			15	0 0
From *Jamaica*, by Rev. Samuel Oughton:—				
Gurney's Mount	54 6 8			
Lucea	62 5 10			
Green Island	6 10 5			
	123 2 11	Currency, or Sterl.	74	0 0

For the Liquidation of the Debt owing by the Society.

"Of thine own have I given thee."		5	0 0
Friend, by J. P.		10	0 0

For the Ten additional Missionaries to India.

Friend, Walworth		0	10 0
J. P., Berwick-on-Tweed		25	0 0
Carlton-le-Moorland, Friends, by Rev. W. Robinson		2	0 0
Collingham, &c., Do. by Mrs. Nicholls		5	0 0
J. B. Winterbotham	Esq., Cheltenham	5	0 0

TO CORRESPONDENTS.

The thanks of the Committee are presented to Mrs. Williams, of Reading, for a box containing books from Miss Maurice, and other articles for Mrs. Phillippo, of Spanish Town; to Miss Dudley, of Peckham, for a box for the Christmas Bazaar, in aid of the schools at Spanish Town; to friends at Regent Street Chapel, Lambeth, by Mrs. Meredith, for a box for Mr. Knibb; to a Friend, Blackfriars Road, for sundry magazines, and to Mr. J. Ramsden, of Leeds, for Fuller's Life and Works, 9 vols. Mr. Ramsden will be gratified to know that one of our laborious missionaries in Jamaica, in a recent letter, earnestly solicited Fuller's Works; they will, therefore, be forwarded to him by the first conveyance.

*** A Brief Sketch of the Mission, and of its various stations, &c., in the East and *West Indies*, has just been printed, and may be had on application at the Mission House, *or to Mr. G. Wightman*, 24, Paternoster Row, at 6s. per 100.

IRISH CHRONICLE.

NOVEMBER, 1838.

scriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch ; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. ARD, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE ., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. , Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, ı; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; y any Baptist Minister, in any of our principal towns.

To the Treasurer of the Baptist Irish Society.

dear Sir,

Permit me through you to call the attention of the readers of the Chronicle to the s of the Baptist Irish Society. This is rendered necessary by the discussion now going the pages of our Magazine. Some, I am aware, will regret that discussion; I do not, ie I am fully convinced that every Society deriving support from the contributions of ublic, ought to be able at any time to sustain a scrutinizing observation. I think I confidently say, that our Committee will never shrink from such observation. Let wever, be understood that the inquiry is more after honest attempts to do good, fter success. Encouraging as success in any good work may be, it does not, it never onstitute the ground of obligation to undertake or continue the work.

. G. H. Davis's representations are calculated to produce a wrong impression, as to what ciety is doing; and though, on each of the cases he cites, Cork, Clonmel, and Belfast, y that the present month's Magazine will afford a sufficient reply, I may be allowed to the true state of the case before our friends.

have, then, at the present time, nine ministers, i. e., pastors and itinerants occupied in nding, in such ways as they can, the gospel in Ireland: Isaac M'Carthy, William as, Thomas Berry, William Hamilton, Charles Sbarman, John Bates, Henry Camp- ohn Young, Charles Hosken; and to these may be added two other brethren, Mulhern ullarky, who constantly prosecute the same work. Two of these brethren have been e employ of the Society nearly the whole time of its existence; three others were ıg nearly as they now do in the year 1835, the last year of the late esteemed Secretary's s; the remaining six have been more recently appointed. Neither to the old agents, er, nor to the new, have instructions been given diverging in the least from the object Society, as stated in its original rules. On the contrary, those rules being taken as sis of our proceedings, every agent has been admonished to throw into each department our all the vigour, zeal, and perseverance he can command. If our friends will take ouble to read the instructions sent by the Committee, towards the close of 1837, to f their agents, and printed in the Appendix of 1838 Report, the justice of this obser- will be perceived. In locating some of these brethren, regard has been paid to the ing of ground which affords the probability (or, at least, a greater probability than had rly existed) of producing the elements of future and permanent good for Ireland. The districts over which some of our brethren were wont to itinerate, have been divided, ther brethren have been sent to their aid; thus securing a more continuous and effective ; and the results have proved highly encouraging. Brethren Hamilton at Athlone, and at Abbeyleix, both old stations of the Society, may be cited in proof. We have also in some recent measures, to the occupying of large places, rather than inconsiderable es; and if this step had to be justified, I should say, (1) One is quite as open to our as the other. (2) To these places the Society has had its attention called apparently by ovidence of God. (3) Sinners converted to Jesus Christ in such towns are more likely to the word of life around them with effect, than if living in neighbourhoods where compa- ly little association can be had. It is said that Irish Catholics cannot be reached by the ıing of the gospel. Be it so: will any brother add, "*Therefore the gospel must not be ed; no attempt of that kind must be made.*" If none will go so far as to say this—and I envy the hardihood of the man who will—then make the attempt where there is the st likelihood of the people's being in some measure freed from the iron grasp of prejudice stly tyranny. It were a new thing in the earth, and especially in the history of the ı, for bigotry, oppression, and tyranny to be most powerful in the largest towns, and of necessity the mind is most active. Is the popery of Ireland, as wielded by the ıood, *more hostile to the diffusion* of the gospel than was the Judaism of the apostles' *and yet the first ministers* of the cross went to the largest places to discharge their

commission; they never substituted measures of benevolent policy, that the offence of the cross might be abated. They went every where preaching the word. They felt that their work was with the present generation, not to prepare the next for future ministers. Established religious systems at variance with the truth as it is in Jesus found no favour with them; or when they did, Christianity in their hands lost its vital energy, and their work declined.

Let it not, however, my dear Sir, be imagined that the Committee are relinquishing, or even disposed to do so, either of their other modes of operation. Readers they have invariably found a most useful class of labourers in the work of the Lord, and they are assiduously endeavouring to make them more constant, vigorous, and faithful than ever. Several who employed but a small portion of their time in reading, some of whom, too, appeared on examination unfit for the work, were recently dismissed, and a system was got rid of which seemed rather calculated to injure than benefit our agency; but I believe we have more daily readers, or readers employed Lord's-days and a part of other days, than we have had at any former period of the Society's operations. We are solicitous to augment this species of labour to the largest extent that the men we can find, and the funds we have, will allow.

It would be a mistake, also, to represent the Society as withdrawing its countenance and aid from schools. They have been, and still are, much too useful to be discountenanced; but in looking at this department of the Society's proceedings, the very greatly altered circumstances of Ireland, and especially of those parts of Ireland where our Society chiefly operates, must be borne in mind. Twenty years ago Connaught was found to be in a deplorable condition, as to means of instruction. Our Society—other Societies, turned their attention vigorously to the subject; and though as yet the means provided are inadequate to perfectly educate the rising population there, a large increase has taken place. As appears from the parliamentary report of 1835, this province was not, as it had been, the most neglected, the worst educated part of Ireland. I need not, my dear Sir, go into particulars on this subject; one thing, however, I will say, that so far as I know the views and wishes of the Committee, they are anxious to improve, as the bettered condition of Ireland demands, the schools they have, or may establish; and especially to render them efficient, as a means of promoting the gospel of Christ. Brethren should be sure that we have changed our feelings on the subject of schools, ere they intimate that we are forsaking "the good old paths," for some "new," and as they will have it, "perfectly useless plans of operation."

I have said thus much, dear Sir, because I feared that in some quarters the discussion referred to might lessen the pecuniary means of the Society. Let it do so if the Committee are improperly employing those means; but if not—and I think friends will see that they are not—I may be permitted to say that this is not the time when these means may be withdrawn. At the close of 1835, the Society was £1000, or thereabouts, in arrears. No great effort has been made to extinguish this debt; a large proportion of it still rests upon our funds. We might have got rid of it, doubtless, if we had withdrawn or refused to appoint agents, when they appeared to us to be called for; but we durst not do so: bearing the history of the Society in mind so far as funds are concerned, I repeat, *we durst not do so*. It would have been rebellion against a merciful and gracious providence, and unkind and ungrateful suspicion of a liberal public. But, my dear Sir, you will not be less solicitous than myself, when you turn to the present state of our accounts; £550 are now owed by the Society, for £500 of which the Committee are paying £25 per annum (enough to support a valuable daily reader); the remaining £50 is a donation to the Committee, towards an object they have not yet been able to accomplish, for which therefore they are not paying interest; but it may be called for by the attainment of its specified object at almost any day. Will the public permit the Society to be thus embarrassed? Or may I say, let us lift up our hearts to him whose is the silver and the gold, that he would graciously dispose such as have the means to remove this pressure, and to bid us go on in the name of the Lord.

I am, my dear Sir,

Yours very truly,

SAMUEL GREEN.

At their last meeting, held Oct. 2, the Committee passed the following resolution, and directed that it should be inserted in the present Chronicle:—

"That the Committee having had their attention drawn to the correspondence in the Baptist Magazine, regarding the operations of this Society, deem it necessary to state that they are not prepared to deviate from the fundamental rules of the Society, as appended to each year's Report; feeling persuaded that well-conducted schools, Scripture readers, *and* the public ministry are the most probable means, under the divine blessing, of *conveying the* gospel to the minds of our fellow-countrymen in Ireland."

SAMUEL WATSON, Chairman.

On Tuesday evening, Oct. 4th, Mr. Charles Hosken, a member of the church at Church Street, Blackfriars, was set apart to the work of a missionary in Ireland. Mr. Hosken had been previously labouring with an Independent church at St. Agnes, Cornwall. Rev. Eliel Davis, of Lambeth, commenced the service by reading the Scriptures and prayer. Mr. Green made a statement in relation to the labours of the Society, and especially in reference to Clonmell, the station to which brother Hosken was about to proceed. Rev. J. Belcher, of Lewisham Road, Greenwich, received Mr. H.'s statement or confession, which was unusually interesting, and offered the designation prayer; and Mr. J. Davis, Mr. H.'s pastor, delivered a most impressive and appropriate charge from 2 Tim. ii. 1, and concluded the service. Mr. H. proceeded the next day to his station, where we hope of late an encouraging revival has been bestowed. "O Lord, we beseech thee, send now prosperity."

The following are extracts from recent correspondence:—

Mr. Bates writes to the Secretary, Ballina, Sep. 5, 1838.

My dear Brother,

Circumstances are continually transpiring that convince me there is a spirit of inquiry among the people, in a general way. If the poor people were left to themselves, in the country villages around us, I have no doubt that many, very many, would be our constant hearers, both amongst the Protestant and the Roman Catholic population; but, through the fear of landlords, clergymen, and priests they dare not come; one party fears to become Protestants, and the other is afraid of dissent.

A few weeks ago I thought of preaching at a little village called Grenane, but the house where I expected to go was closed against me; the Protestant clergymen of this town had said, "You *must* not receive these dippers amongst you." But if one door was shut, another was opened. One young man came into the town, and, after some considerable conversation with the minister, said, "As we have so few opportunities of hearing, Sir, I am determined to hear any minister who preaches the gospel when I can;" and another said, "You shall have a welcome to my house, come when you please." I preached to about 20 persons, who manifested the greatest attention. When the service was over, they all wished that I would visit them again; and the good people of the house said, "You shall always have a hearty welcome here, for my door shall never be shut against you, or any other minister that preaches the gospel."

It is *astonishing that Protestant* clergymen *will not go and preach the gospel* in these villages themselves, and strive to prevent every body else. I need scarcely say that ignorance is very great, and that the minds of these people resemble an uncultivated wilderness. Here are difficulties to surmount, and trials to bear; but there must be some labourers here, as well as in a fruitful field. "The angel of the Lord spake unto Philip, saying, Arise and go unto Gaza, which is desert, and he arose and went." The Lord had work to do in this desert as well as at Jerusalem, and he sends his servants to each place, that it may be done. Ireland may be a desert, and not yield such an abundant harvest as the West Indies or South Sea Islands; but every wanderer, every Ethiopian, that belongs to the fold of Jesus must be sent after, and must be brought in. Philip might have said, What use is it to go to a desert? Let me stop at Jerusalem. So some people may be ready to say, Why do you send preachers to Ireland? Let them go where there is certain prosperity and great success. But deserts must be cultivated. Some go "with the *multitude* to keep holy day," and others go with "*two or three*;" but God has promised to be with both, and the enjoyment of his presence will fill our hearts with joy and gladness.

The schools are well attended, very well indeed; and I feel persuaded that most of our preaching stations are gradually on the increase.

October, 1838.

Dear Sir,

I have just returned from our sister country, Ireland; and my attention has been directed to a letter in the Baptist Magazine for the present month, from a Mr. Davis, respecting the operations of your Society in that long-neglected and barren soil.

It is not my intention now to refer to the general contents of that letter, but simply to correct by *facts*, not by *arguments*, some of the statements made. Much that it contains must be conceded to, but much also is to be refuted by *fact*. The paragraph to which I shall call your attention is that which refers to Clonmel. Here, as you are aware, Sir, I have been stationed for more than *three months*, and am furnished with facts which will correct those assertions. The whole that is there stated must have arisen from some incorrect view, or deficiency in knowledge, as to the condition of the Protestants in that town. Mr. Davis states that, 'on the appointment of Mr. S— to that sphere, I wrote to the Secretary, to warn him that any effort to raise a Baptist interest there must fail. No preacher could have succeeded. Mr. Stovel .... Mr. Hinton .... nor any other man, whatever his gifts, could raise an interest in Clonmel.' Why? If many in C— replied to this query, they would have said, because the interest of your Society here has not only been neglected, but also surrendered

into other hands. Mr. Davis says, 'Because there is no Protestant population unsettled or untaught.' Is this the fact? In C— there is a Protestant population of more than two thousand. The utmost average of those who attend such means of grace as are there found (and which Mr. D. represents so abundantly efficient) is 900. Where then is the remainder? Where are they settled? By whom are they instructed? They are sitting in darkness: they are "led captive by Satan at his will." Further, are they all taught the simple elements of the gospel? What is the effect of the preaching that comes into the churches of the establishment upon many minds in England? Is it not delusion, awful delusion? And is it less so in Ireland? Let one fact suffice. Shortly after my arrival in C—, at one of our social meetings, I was speaking of that faith which unites a man to Christ, and thus constitutes him a member of the church of Christ; upon which a woman exclaimed, "Oh, I am sure we are members of that church; we belong to the true holy Catholic church, and there is no other. And to be a member of its communion is quite enough." This is one of many. And is this one of those whom Mr. Davis would represent as the instructed of C——l. Alas! alas! for the man that can be content with a system so calculated to cherish such delusive sentiments. Another reason assigned by Mr. Davis is, 'Because the Protestants are strongly attached to their own pastors and forms.' This argument of course loses much of its force from the fact already stated, viz., that there is a remaining Protestant population to be collected and taught, which at once obviates the necessity of interfering with other interests. Are there not sufficient, when the 900 are substracted from more than 2000, left to compose a Baptist interest. But supposing that they were *all* settled, *all* attached strongly to their pastors and forms, if we know that their forms are corrupt, and that among them are departures from the simple faith and doctrines of the gospel, are we "contending earnestly for the faith," in refraining our aid to communicate to them the gospel in its purer and simpler elements; and in seeking to destroy the man of sin, by a church formed upon pure and apostolic principles, rendering a clear witness for the Lord Jesus Christ?

Moreover, are we to forget the force and influence of truth, when presented ungarnished by the forms of this world, and untainted by the corruptions of man? If truth make its way to the heart, then its influence must be such, that erroneous systems will be abandoned, and that which is purer embraced, however strongly the man may be attached to the man, or the Christian to the Christian. *The third reason* assigned in the letter is, '*Because, though* superior eloquence might attract them for a season, they would not abandon their own communions.' To this I need only reply, that when truth has been conveyed to the heart, not by the superior eloquence of the preacher, nor by his superior talents, but by that *energy which must render all* instrumentality effective, it *has been productive*, and ever must be. Such have and will abandon their corrupt communions for societies less corrupt. And who shall say, that by collecting bodies of Christians in the midst of that dark superstitious people, to exhibit the true Christian character, you are not doing more real service to the cause of Christ; and thus preparing that agency which shall eventually be the more effectual in bringing down the "*man of sin*?" In proof of this assertion, two of the individuals baptised last August had belonged to the establishment; and two who are now waiting for church membership are also from the establishment. When *He* works, shall not all churches be purified; or, rather, shall not all God's people be gathered out from the corruptions whereby they have been made unclean?

Further, Mr. D— states that all sects 'have retired to their own borders, where they are fed with the finest of the wheat.' In opposition to this, let me just state one fact. I heard from the lips of a most pious, holy, excellent lady in C——l, an attendant of the established church, the following expression: "I am quite sure some change must be made. I cannot attend the church, to hear what I have heard. Three times have I been there successively, and have not heard a gospel sermon." Is any thing else, save the gospel, the finest of the wheat?

With regard to many other things in the letter referred to, I will not now trouble you. But I cannot refrain from expressing what I felt upon reading that letter. From the apparent sentiment of the whole letter, it would seem that *that* gentleman concludes a man a Christian who is a Protestant; and treats with apparent indifference the difference which obtains between a Protestant and a Christian, as though the one was to be identified with the other; as though, if all were Protestants in Ireland, Ireland would still require no culture. This, unhappily, is one of the prevalent and, I fear, damning evils of the state of things in that country. Is it thus in England? Far different is my opinion. I would rather identify the system of an establishment with the Church of Rome, than identify Protestantism and Christianity. May the Lord excite your Society, your agents, and English churches to yet more extended efforts on the behalf of our Irish brethren; and all be found uniting in prayer for the announcement of that time when error shall be abolished, and the church of Christ shall be one, and his name one.

E. I. FRANCIS.

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

No. VIII. New Series. October, 1838.

THE THIRD ANNUAL MEETING

OF THE

BRISTOL AUXILIARY TO THE BAPTIST HOME MISSION.

The different services of this Annual Meeting were marked by greater cordiality and co-operation on the part of the various churches, than on any preceding occasion.

The prospects of the Auxiliary are more pleasing than on any former visit of the deputation. The funds continue steady. The ladies this year have exceeded the last by nearly one-half, and seem more than ever determined to go forward.

The only source of regret was, that the tempestuousness of the weather prevented the attendance, during the Lord's-day, of many of the wealthy and tried friends of the Society. It is hoped their gifts will find their way into the funds of the Auxiliary through some other church.

The friends at Pill nobly exerted themselves this year, and raised more than four times what they did last year; this was mainly owing to the efforts of the Sunday School children; as will be seen from the list of collections made by them; and to an extra effort in the vestry after the public meeting, begun by Mr. Finch, and seconded by Mr. Probyn, and nobly responded to by the others present.

The Rev. John Offord, of Exeter, and Mr. Roe, the Secretary of the Parent Society, attended as a deputation, and were ably assisted by their brethren, the Revs. T. S. Crisp, C. E. Birt, T. Winter, and E. Probert; also by the Independent brethren, Rev. Messrs. Jack and Haynes; and record with pleasure the valuable aid rendered by the Rev. E. N. Kirk, of Albany, North America.

R. Leonard, Esq., took the chair: Mr. Roe read the report.

The first Resolution was moved by the Rev. T. S. Crisp, seconded by the Rev. C. E. Birt:

I. "That this meeting desires to express its gratitude to God for the success which has crowned the labours of the Missionaries of this Society during the past year, and for the increasing interest felt in its behalf by the churches of this city.

Moved by the Rev. E. N. Kirk, seconded by the Rev. Thos. Winter, and supported by Mr. Roe:

II. That, contemplating the vast amount of spiritual destitution still existing in this highly favoured country, and the prejudices and opposition with which societies such as this have to contend, in leading sinners to Christ, this meeting would recognise their absolute dependence on the Spirit's aid, and rejoice that God has promised it, and leads us confidently to look for it, in answer to fervent believing prayer.

Moved by the Rev. Mr. Jack, seconded by the Rev. J. Offord, and supported by the Rev. J. Baynes:

III. That to carry on the affairs of this Auxiliary, to aid in arranging for the visits of the deputation, and to encourage the collectors in their efforts to raise from the churches of Bristol, an increasing amount of subscriptions and donations, the following be the officers, committee, and collections for the ensuing year.*

* See list.

THE REPORT.

The Committee of the Bristol Auxiliary Baptist Home Mission at the close of another year present themselves before their constituents in the house of the Lord, to express to God and to them their deep sense of gratitude.

Amidst the many changes taking place around them, the officers of this society have been spared, the collectors have been active, and successful, and it is confidently hoped that the sum raised will this year equal, if not surpass that of former years.

It is pleasing to reflect, that the efforts of the missionaries employed by the Parent Society, have continued unabated, and that the divine blessing has so evidently attended them in the conversion of sinners to the faith and hope of the gospel of Christ.

Our missions, including those of our brethren in Scotland, now extend from Jersey on the coast of France, the most southern point of land in Europe where our language is spoken and our rule obeyed, to the extreme regions of the north, where the waters of the Arctic Ocean roll around the rocky shores of Shetland ; and in every place the gospel is made the power of God to the salvation of many souls.

The Parent Committee are now more than ever turning their attention to our large cities and towns, many of which are still to an awful extent the strongholds of vice and impurity ; while to cultivate these larger funds are needed, more permanent, extensive, and remunerating results may reasonably be looked for, speedily to follow.

Your Committee report with pleasure, that during the year, three students from the Bristol Theological Seminary have been engaged as missionaries under the patronage of this Society, who are actively and usefully employed ; while the fields, white unto the harvest in various parts of the land, call loudly for many more labourers from the same and kindred institutions.

The efforts put forth in the cause by other cities, towns, and churches, should act as incentives to us, to stimulate us to more determined and zealous co-operation with the Parent Society, now in its extending and important labours, and enlarged and judicious views of what are the most proper fields of primary and preparatory operation ; more particularly, as we learn with regret that the treasurer is considerably in advance.

This debt should not be allowed to burden it at a moment when the Parent Committee are awaking to a proper sense of the importance of the duties they have laid upon them, and when the objects contemplated are so confessedly worthy of the best energies of the Christian church.

Let us arouse us, then, dear brethren, and to-night resuscitate this Auxiliary, determined to redouble our efforts henceforward ; and like Coventry, Birmingham, and Nottingham attempt great things, and expect great and correspoding results.

Such a movement in Bristol cannot but exert a benign influence over the whole kingdom — propitious to the cause of "*Missions at Home.*" Bristol ! the seat of our most venerable academical institutions— our most ancient, and largest churches—our most ardent and able ministers—the emporium of our commerce in the west—and the seat of intelligence, urbanity, and wealth ! The influence of Bristol, for good or evil, is and must be immense !

What institution has higher claims upon us than that which, while it directly seeks the welfare temporal and spiritual of kindred country and home, indirectly provides the means of salvation, for the sons of Adam to the ends of the earth.

What efforts are more highly honoured and sanctioned than those which our Redeemer himself instituted, solemnly enjoined on his disciples, and in which he employed the whole of his own public ministry on earth !

Come forward, then, to-night, dear brethren, in the best and most honoured of causes, under the auspices of the best of leaders, and with the certainty of the richest of all possible rewards.

The wants of our land are now better understood ; the agency of the Society is of a high improving character ; the spheres of its efforts are wide, populous, destitute districts ; the calls for aid loud from all corners of the empire ; cities, towns, and churches are beginning to awake ; prayer is ascending to the throne of God from a thousand Christian altars for the down-pouring of the Holy Spirit on its committee, agents, and stations.

The promises and purposes of God—the covenant of grace—the movements of the Holy Spirit—the dangerous positions of lost and ruined sinners—the crown of our Saviour, and the success of this Society in winning souls to Christ and bliss, call on us all as patriots, Christians, and dying men, to come up this night to the aid of this institution.

At a meeting of the Committee, held at Broadmead vestry, Wednesday morning, it was resolved;—

I. That the cordial thanks of this auxiliary are due, and are hereby given to Dr. Walters, and Mr. J. S. Cuzner for their valuable services as the secretaries of this Society.

II. That the following be the officers, committee, and collectors for the ensuing year:

TREASURER:—Mr. S. Cary.

SECRETARIES:

Rev. Mr. Wassal; Mr. John Shoard.

COMMITTEE.

Rev. T. S. Crisp, Messrs. W. Warren,
C. E. Birt, E. Philips,
T. Winter, J. Cuzner,
Rev. E. Probert, Messrs. J. S. Cuzner,
Messrs. R. Leonard, W. D. Walters
R. B. Shum, L. Bryant,
J. Ash, Mr. Gould.

LADIES' ASSOCIATION.

TREASURER:—Miss Leonard.

SECRETARY:—Mrs. E. Philips.

COMMITTEE AND COLLECTORS.

Miss Bryant, Mrs. Harris,
Cary, Phillips,
Dix, Cuzner, Junr.
Brinton, J. Balvore.
Gould.

COLLECTIONS AND SUBSCRIPTIONS.

	£.	s.	d.
Bristol Auxiliary:			
Collections at Broadmead, Lord's-day	13	5	6
Do. on Tuesday evening after Public Meeting	12	7	2
Do. at Counterslip, Lord's-day	10	2	6
Do., Thristle Street, do.	2	0	6
Do., Pithay, Monday evening	4	0	8
Collected by the Ladies as under:			
Harris, Mrs. 8 0 0			
Cary, Miss M. 4 11 4			
Brinton, Miss. 0 14 4			
Bryant, Miss. 1 4 0			
Leonard, Miss. 2 10 0			
Gould, Miss 2 4 6			
Shoard, Miss. 3 16 0			
Phillips, Mrs. 2 4 4			
Balvore, Mrs. S. 2 6 8			
	27	11	2
Collected by Mr. Wearing	2	10	3
Collected by a little girl, by Mr. Winter	0	5	6
Sent by H. Allen, on her death-bed.. *Pill.*	0	7	4
Collected by the Sunday-school children, viz.:			
Croker, Mr. 0 6 0			
Collins, Mr 0 4 6			
Kitto, Mr. 0 1 0			
Tucker, Miss Eliza 0 8 7			
Parnell, Miss M 0 10 0			
Tippett, Miss 0 3 8			
Reed, Miss. 0 4 6			
Poole, Miss 0 3 3			
Goodland, Miss. 0 5 6			
Bryant, Miss S. A 0 2 6			
Rowler, Mr. W 0 2 1			
Weysome, Miss 0 1 6			
Cary, Master John 0 12 0			
Do., second card 0 11 0			
Bascon, Miss. 0 6 6			
Ray, Miss 0 8 0			
Hook, Miss. 0 2 4			
Mogford, Miss. 0 0 8			
Reeves, Miss 0 3 0			
Reed, Miss A 0 4 6			
Earl, Miss 0 4 0			
Bryant, Mrs. 0 4 0			
Stacey, Miss 0 6 0			
Sully, Mr. R. 0 5 8			
Windham, Miss M. 0 4 0			
Reeves, Mr. 0 2 7			
Gillman, Miss 0 2 0			
Jones, Mr. Edward 0 3 0			
	6	12	4
Collected at *Pill* after Public Meeting, and by extra effort in the vestry	5	0	0
Ariel, M., Esq.	1	1	0
Ash, R., Esq	1	1	0
Bompas, Dr.	1	1	0
Bonvill, Mrs.	1	1	0
Bryant, Mr.	0	10	6
Cary, Mr.	1	1	0
Coultsting, Mr.	0	5	0
Cox, Mrs.	1	0	0
Crisp, Rev. T. S.	0	10	6
Cross, Mr.	1	1	0
Cross, Mrs.	0	10	6
Cuzner, Mr. John	0	10	0
Cuzner, Mr. James	0	10	0
Cuzner, Mrs., collected by	2	9	6
Dix, Mr.	0	10	6
Edwards, Mr. F.	0	10	0
Finzell, Mr.	1	1	0
Foster, Rev John.	1	0	0
Gould, Mr	0	10	0
Hare, J., Esq.	2	0	0
Hinsley, Mr.	0	10	0
Holland, Mrs.	2	0	0
Leonard, Robert, Esq.	1	1	0
Leonard, J., jun.	1	1	0
Moore, Mr. W.	0	10	0
Pewters, Mrs.	0	10	0
Pewters, Miss.	0	5	0
Pewters, Miss C.	0	5	0

	£.	s.	d.
Pewters, Miss H.	0	5	0
Phillips, Mr.	0	10	0
Pollard, Mr.	0	10	0
Ransford, Mr.	0	10	6
Robertson, J. E., Esq.	1	1	0
Sykes, Mrs.	1	1	0
Thomas, Messrs., for schools	1	1	0
Walters, Mr., do.	0	10	6
Warren, Mr.	1	1	0
Wornell, Mr.	0	10	0
Wood, Mr.	0	5	0

Coventry.

Butterworth, Mr.	2	2	0
Booth, Mr.	2	2	0
Butterworth, Mrs.	1	1	0
Franklin, Misses	2	2	0
Franklin, Mr. W.	1	1	0
Dolby, Mr. S.	1	0	0
Booth, Mr. R., jun.	0	10	0
Franklin, Rev. F.	0	10	0
Robinson, Mr.	0	10	0
Hill, Mr. Richard	0	10	0
Kirk, Mr.	0	10	0
Smith, Mr. J.	0	10	0
Astley, Mrs.	0	10	0
Hayland, Mrs.	0	10	0
Hewome, Mr. H.	0	10	0
Barclay, Mr. do.	0	10	0
Smith, Mr., jun.	0	5	0
Allen, Mr. H.	0	5	0
Bill, Mr.	0	5	0
Porter, Mr.	0	5	0
Burton, Mr.	0	2	6
Newsome, Mr. T.	0	2	6
Allen, Mr. S.	0	2	6
Allen, Mrs.	0	2	6
Masters, Mr., *Walston*	1	0	0
Rogers, Mr., *Dudley*	1	0	0
Collections at doors	25	13	8
Collected by Cards, &c.:			
Williams, Mary	2	5	0
Astley, John	1	18	0
Hudley, Miss	0	12	6
Dolby, Mrs	2	6	6
Underwood, R.	0	5	6
Franklin's, Misses, Ladies	1	1	0
Clare, Daniel	2	5	0
Clark, Mr	0	2	6

				£	s.	d.
Collected at Wyken	0	12	9			
Do. at Kenilworth	1	2	10			
				56	3	3
Collected by Secretary in *Norfolk*:						
Collection at *Lynn*	2	10	0			
Baker, Mr. don.	1	0	0			
Vind, Mr. sub.	0	10	0			
				4	0	0
Swaffam collection				2	12	1
East Dereham collection	1	6	0			
Wherry Mr.	0	2	6			
Williams, Rev. Mr.	0	5	0			
Titteshall collection	1	6	6			
Gunton, Mr., two years' subscription	2	3	0			
Sexton, do.	1	0	0			
				4	6	6
Fakenham collection	2	4	0			
Waller, Mr.	0	5	0			
Cates, Mr.	1	0	0			
				3	0	0
Foulsham collection	3	5	0			
Thomson, Rev. D., two years' sub.	4	0	0			
Burrell, Mr. W., do.	2	0	0			
				9	5	0
Aylesham collection				1	11	0
Buxton collection				0	15	4
Gamblin and Cook, Messrs.				1	15	0
Wright, John, Esq.				0	10	0
A Friend, by Mr. Gamblin				0	5	0
Worstead collection				2	10	0
Clarke, Mrs. sub.				1	0	0
Barton collection	1	6	0			
Nash, Mr., jun.	1	0	0			
				2	6	0
Yarmouth collection, made up after service by the kind efforts of Mr. Burton				5	0	0
Claxton, Rev. Mr. Upton				1	0	0
Buchenham, Attleborough, and Ellingham collections after sermons				6	15	10
Collected by Young Friends at *Dr. Cox's*, for the missionary cottage in Teesdale				27	5	0
Marylebone Auxiliary, by Mr. G. F. Kayes				15	0	0
Tring, Mr. Thomas Elliott, by Mr. Olney				2	0	0

Donations and Subscriptions will be gratefully received on behalf of the Society, at No 6, Fen-Court, Fenchurch Street; by the Treasurers, Moses Poole, *Esq.*, 4, *Lincoln's Inn Square; or Rev.* J. Edwards, *Clapham; by the Rev.* C. H. Roe, (Secretary:) *or any Minister of the Denomination.*

J. Haddon, Castle Street, Finsbury.

THE

BAPTIST MAGAZINE.

DECEMBER, 1838.

THE SAVIOUR AT THE WEDDING OF CANA.

A SERMON ON JOHN II. 1—11, BY THE REV. J. H. GRANDPIERRE.

Translated from the original French.

[Y BRETHREN,—Wicked men abuse
ı the most sacred things, and as of
abuses the worst is that which is
le of the holiest truths, so, conse-
ıtly, no poison is more dangerous
fatal than that which is derived from
word of God, wrested from its true
ning, and perverted in the spirit of
instructions. Satan is remarkably
ıed in the science of twisting the
e, so as to accommodate it to the
dly tastes and evil passions of the
an heart, and you doubtless recollect
, in the wilderness, he endeavoured
mpt the Son of God with passages
cripture, cited literally, but interpre-
and applied with diabolical art;
:h shows that we may go straight to
with tortured and perverted words
cripture in our mouths. Alas! this
ched system still prevails in our own
; it is the sad resource of all those
have not received the love of the
ı that they might be saved. Instead
quiring upon every question, What
God say? What does the gospel
ı? they have previously determined,
eir own minds, that it shall not pro-
ce against their inclinations; they
from among its declarations that
h appears to favour their views, they
:h it from the context, take no trou-
ı studying it, or in investigating its
signification, and in this manner
it to justify their errors or irregula-
. Thus, to come to a point, every
nows that the Bible does not au-
:e the worldly man's way of life,
t even *expresses manifest disappro-*

bation of his frivolous and dangerous pleasures. Is it necessary, in order to prove this, to cite here many passages of Scripture? I will confine myself to those which first present themselves to my mind. "Thou shalt not follow a multitude to do evil," said the Lord to his ancient people, in the twenty-third of Exodus. "Be not conformed to this present evil world," is the exhortation of St. Paul, writing to the Romans. "Enter ye in at the strait gate," cries the Saviour, "for wide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat." "Be not deceived, evil communications corrupt good manners," is the warning of the apostle of the Gentiles; and again, "Be not drunk with wine," says he, "wherein is excess, but be filled with the Spirit. Speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your heart to the Lord;" thus contrasting the joys of the world with the joys of piety, and showing us to which the preference is due. But in the face of these precepts and many others which I might repeat, what do many do? They act as if they did not exist, they tacitly blot them from the book of life, and upon such a history as that of the marriage of Cana do they sèize, to sanction them in their worldly-mindedness. This is the conclusion which they draw from it: "Since the Saviour of the world could participate in a party of pleasure, why should we be more holy than he? Jesus Christ was not one of those dull and

melancholy devotees who have for ever abandoned gaiety. He could upon occasion lay aside the gravity of his character, and engage in a lawful amusement. Life is so short, why should we not take advantage of it to live happily, and if it be improper to say, 'Let us eat and drink, for to-morrow we die,' why should not this be our feeling, 'Let us enliven the sad reality of life by a few innocent pleasures?'"

Well, my brethren, it is then the presence of Christ at the wedding of Cana, upon which the worldly rest as authorizing a course of life in opposition to Christianity, which condemns them, and it is this history itself, whose testimony they invoke, which will furnish us with weapons to combat them. But before entering into an examination of its most striking features, I shall make a few necessary preliminary reflections.

I shall commence by acknowledging that the particular point which will at this time engage our attention, should not be ranked as one of the rudiments of the religion of Jesus Christ. It is rather one of the applications of faith, one of the consequences of the Christian life. A preacher who should commence his ministry by thundering against the pleasures of the world, hoping thereby to lead souls to the love of God, would display little experience in religion, and a very superficial acquaintance with the human heart. For, the love of the world can only be driven from the heart of man by a more powerful sentiment, and until the strong man armed, of which Jesus Christ speaks, is expelled, it will remain impregnable, in spite of all the assaults from without; but infuse the love of God into a heart governed by love of the world, and these bands will of themselves become loosed. But if it is unreasonable, on the one hand, to believe that pathetic descriptions of the vanity of earthly enjoyments are sufficient to produce the conversion of souls, it may be useful, on the other, when we address an assembly which has long listened to the preaching of the word of God, and in which some pious individuals are found, to show that if this question regarding worldly pleasures, and the part which the Christian may take in them, does not belong to the basis of Christianity, it is found at least at the top of the edifice, and enters the structure as one of its direct consequences and necessary applications. I will also add that in directing your meditations to the portion of sacred history I have just read, I do not pretend to decide respecting any particular case. The duties of a preacher of the truth are not those of a casuist, and nothing is more repugnant to the character and disposition of a true minister of Christ than the office of director of the conscience. We explain a fact, deduce principles, establish general, comprehensive, and Christian rules, leaving it to each one to apply it to himself, according to the light which God has imparted to him.

I repeat that we will now dwell less upon particular isolated instances, of which every Christian must judge for himself, than upon the natural inclination, the decided propensity to follow the course of this world, and adopt the habits of worldly men; and we will show that the example and precepts of Jesus Christ condemn less certain steps, which at certain times and in certain circumstances a Christian considers himself justified in taking, than the habitual disposition to make Christian duty yield to social ties, and religion conform to the maxims and customs of the worldly.

And, finally, I will add that there are in society peculiar situations, not under the direction of those placed in them, situations of complicated difficulty, of which obscure Christians like ourselves, perfectly free to choose our mode of life, are not always competent judges. We do not except such from our remarks; we are, on the contrary, of opinion that they should be submitted to the truth, and to Jesus Christ; but on this point, especially, we would not pronounce judgment. Let every conscience appear before the Saviour, and leave it to his decision. Having given these explanations I arrive at my subject, and I am about to prove that the conclusions which the worldly draw from the history included in my text, are inadmissible, and that the lessons which they ought to derive from it, are of a totally different character.

Remark, in the first place, that the house to which Jesus Christ was invited and to which he went, was not of a description to compromise his character. Some interpreters have reasonably conjectured from the remark of the evangelist, in the first words of our history, that the mother of Jesus was there, that the family with whom they assembled was connected either by relationship or intimate friendship with that of the mother

f our Saviour; and this supposition, rhich is not without foundation, is of :self sufficient to explain the presence of Christ at the marriage of Cana. But it s not necessary to have recourse to such ; hypothesis; we can affirm as a pro- ability, not to say certainty, that the amily in which the marriage of Cana vas celebrated, was a pious family, or t least favourably disposed towards the ingdom of God. For who was invited o the feast? *The mother of Jesus*, and ot only the mother of Jesus, but *the isciples of Jesus*, and not only the dis- iples of Jesus, but *Jesus* himself. Surely a family by which Christ is invi- ed, where his presence is not dreaded, where his society is enjoyed, where his word is affectionately received, where his gracious and amiable but invariably grave deportment, his sweet and serene but dignified aspect, is not burdensome; such a family is surely not a worldly fa- nily. Invite the Saviour to your feasts, beg him to take a seat at your table, to oin in your conversation, to participate n your pleasures, to witness the emo- ions of your heart, in a word, to preside over the guests you have assembled round you, and your entertainments will no longer be worldly; God will ap- prove them, Jesus will bless them, the Holy Spirit will sanctify them. For, in he presence of the Saviour, could you ndulge in trifling discourse, giddy beha- viour, scandal, lawless luxury, disgusting sensuality, or boisterous and foolish mirth? No, no. Jesus will bring with him order, decency, moderation, serenity, peace, joy, not that joy which shows it- self in loud laughter, and which belong- ng merely to the outward appearance, s but a counterfeit of true joy, but the oy which has its seat in the heart, and which God grants to his own by the power of his love. Remember, then, hat every joy which animates us, and every fete we celebrate under the eye of Jesus Christ, and after having invoked his presence, is a lawful enjoyment, and a Christian fete, and every amusement in which we could not indulge, without begging the Saviour to withdraw, or wishing that he were not a spectator, is a forbidden one.

It is true there is in the family scene, which the evangelist describes, a person- age who disfigures it, and appears at first sight out of place. The governor of the feast, with his burlesque joking ob- servation, *forms a striking* contrast to the noble character of the Son of God and of his disciples. But on a nearer inspection, we see that he was there to accomplish an end, and an important one. You must know, that the governor of the feast, with the ancients, was a man who was paid, on certain occasions, to make preparations and attend to the details of a repast or entertainment, that the master of the house might devote himself entirely to the relations and friends assembled at his table, without being occupied by minor cares. It is easy to conceive that persons of this pro- fession were not generally men of very superior minds, and besides, the nature of the office they were called to sustain, was sufficient gradually to destroy the elevated thoughts and sentiments which nature or education might have bestowed on them; for, in the exercise of their profession, passing their lives in attend- ing festivals, constantly engaged in la- bours little adapted to ennoble the mind, and generally surrounded by an atmo- sphere of dissipation and sensuality, they could not but contract light and frivolous habits. But the governor of the feast, at the wedding of Cana, plays a very im- portant part, for in the state of mind in which, judging from his speech, we must suppose him to be, indifferent to Jesus Christ, without concern for his glory, re- garding him merely as one of the other guests, caring little whether he displayed his power or not; devoted to his own duties, and only anxious to acquit him- self with honour,—he is perhaps the most important witness to the miracle of Jesus Christ, because the most disinter- ested, and his words should have great weight with us from this circumstance. When addressing the bridegroom, he said, speaking of the work which Christ had wrought without his knowledge; "Thou hast kept the good wine till now."

But the presence of this governor of the feast, in a house which Jesus Christ did not disdain to visit, may teach us another lesson: that Christians must not expect to associate only with their bre- thren, that they may frequently in com- mon life meet with men opposed to their sentiments, with the worldly, the profane, the infidel, or the irreligious, and that if they will live only among Christians, they must, as the apostle Paul says, "go out of the world." Worldliness consists less in the description of persons with whom we associate, or the society in which we

mingle, than in the spirit with which we enter into these connexions and cultivate them. The world and Christ are found side by side, and even touch, but without becoming confounded. The world maintains its determination never to yield to the gospel, but the gospel must never yield to the world. Behold the governor of the feast in a room with the Saviour of men. He is not intimidated ; his manners are not altered, his language is not modified,—he is there, what he is every where, with his joking observations, the proverbs and customs of his profession, and his habitual routine. But, also, see Jesus Christ, in the same room with this governor of the feast, or any other individual of a similar character. He does not conform to his style, he does not adopt his airs, he does not copy his manners, he does not become worldly, he is there what he is every where, the type of the Christian character and life.

After having noticed the place in which Jesus Christ was found, and the family at whose invitation he went, let us consider the nature of the entertainment in which he condescended to participate. It was a wedding. Now a wedding is a family festival in which there is nothing unlawful or forbidden. And when has Christianity prohibited natural and innocent pleasure? Where has it proscribed family parties? When and where has it declared that it has abolished the social relations, and would extinguish human affections? Its mission was not to destroy but to renew, to purify, to sanctify. A wedding is a rejoicing on the occasion of a marriage, and marriage itself is a divine institution. It was God who established it in the beginning of the world, when after having created a man and a woman, he united them and gave them his blessing. The gospel has much to do with marriage, it is that which cements, consolidates, and raises it to its highest elevation, gives it the firmest guarantee, and ensures its duration; and you all know that the Christian church is pleased to pronounce upon two persons consecrating themselves to the Lord at the foot of her altars, the supreme benediction of Christ, who is himself the husband of the church. Therefore, I am not surprised to find the Saviour at the wedding of Cana ; on the contrary, I rejoice to see him between the young man and young woman just united to each other by the most sacred *of bonds.* It is delightful to imagine him placing them one on his right hand and the other on his left, thereby showing us that he is the only true bond of souls, the only life of the affections, and that to love one another so as to please him, we must say, as Jonathan said to David, "The Lord be between me and thee." I seem to hear the words of wisdom and counsel, of love and sympathy, that it was so suitable to address to the young pair, and which it was so great a happiness to receive from his lips; or, even without speaking, I see him expressing by his looks and deportment, the interest he takes in their welfare, setting before them those hopes and promises which are so beneficial and so encouraging, in the entrance into life and the commencement of so important an engagement. In a word, he appears to spread over the whole of this family festivity, the sweet serenity and happiness, of which he is the source. But think you that this Saviour who was so much in his place at the wedding of Cana, and for whom we have seen that there was so much to do there, would assist at those demoralizing spectacles which, while their only tendency is to defile the imagination and corrupt the heart, should be disliked on account of the habits of dissipation to which they lead, by the false world of illusion which they create, while the world is in truth full of sad realities, and by the precious time which they consume? Think you that he would have joined in those vain assemblies, frequented chiefly for the sake of escaping the reflections of solitude, where extravagant luxury is displayed, where the lust of the flesh, the lust of the eyes, and the pride of life stand forward boldly and undisguisedly, where men and women move and act like automatons who neither think nor feel, and from which after having abused the gifts of the Creator, and inverted the laws which devoted the day to labour, and the night to rest, they retire equally harassed in body and mind? Think you that he would have seated himself at those splendid feasts, where the boundaries of moderation and temperance are overstepped, and where more is expended, in one day, to gratify the flesh, than would serve to nourish the poor of Jesus Christ, the friends of the Saviour, for weeks and months? I judge not, because he would there be an unwelcome guest, because he would there be compelled to be silent and to blush, because he would there be neces-

sarily false to his character, and deny himself, because there his name alone would sound strangely, and because on these accounts he would be obliged to quit the party and withdraw. But why then did Jesus go to the wedding of Cana? To this question the gospel replies, "It was to glorify his Father." "And he manifested there his glory," says St. John, his beloved disciple. Now as Christ sought not his own glory, as he himself assures us, but that of the Father who sent him, as he beheld his own glory in the glory of God, identifying all his interests with those of his Father; since the scripture tells us that at the wedding of Cana, Jesus manifested his glory, it is therefore that he glorified God thereby. To glorify God, to make him known, to accomplish his will, was the aim of the Saviour's life, the end which he had constantly in view whether he spoke or was silent, whether he rested or performed a miracle, whether he sought solitude or society, whether he shut himself up with his disciples, or accompanied them to a wedding. And this should be the grand actuating motive of the life of a Christian; as it is written, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Examine yourself, thus, my dear hearer. When you go into the world, is it like the Saviour after prayer? Is it with the desire of glorifying your heavenly Father by your humility and charity? Is it with the design of making known his name, proclaiming his salvation, and communicating his grace? Is it with a sincere renouncement of yourself, and in that spirit of sacrifice which places duty before pleasure, the will of God before our own will, and leads us to desire and seek above all things God and his glory? If so, you follow in your Saviour's footsteps, you are an imitator of Christ. You are in no danger from the world. But if, on the contrary, you seek only to pass your time pleasantly, to obtain recreation, to gratify your sensuality or pride, having in view only your own interests and the favour of the world, then I will say to you with that candour so consistent with the character of a minister of the gospel, you do not go into the world as Jesus Christ did,—you do not live in the world as a Christian; the company of the world is replete with snares and perils for you.

And what was the result of the Saviour's *presence at the marriage* of Cana? Let us again consult the Scripture, and it answers, "his disciples believed on him." The miracle which Jesus performed on this occasion, his words, his wise and dignified deportment, all tended to the establishment of his beloved disciples in the faith. My brethren, when to justify your association with the world, you can cite such facts (but is it to us that you are accountable?) when with deep humility and sincere gratitude you can say to your heavenly Father, "My God thou knowest, and I take thee to witness that if I had attended to my own wishes I should have retired to the company of thy children and lived only among them; but thy word, the love with which thou hast inspired me, the position in which thou hast placed me, the connexions by which thou hast surrounded me, have rendered it my duty not to withdraw entirely from the society of my equals: and now I bless thee, O Father, that thou hast kept me in the midst of a world so full of temptations, where my salvation had a thousand times suffered shipwreck without thy aid! I especially thank thee, that thou hast not permitted my life and conversation to be useless! The mind of one was uneasy, restless, and unhappy, and thou didst deign to make use of me, to lead him by the hand and conduct him to my Saviour. The conscience of another slept carelessly, destitute of all remorse, and thou gavest me the grace, with thy law in my hand, to awake him from his slumber. An infidel was descending to the tomb, blaspheming a gospel of which he was ignorant, and now with a pure heart, he calls upon the Lord Jesus." My brethren, when you can speak thus, or can even say truly and conscientiously, that the effect of your intercourse with the world has been to dissipate prejudice, to make the true spirit of Christianity better known, to induce some persons to study it or to hear it preached, to dispose by aid from above some towards the faith, then I will not only say that you will gain no injury by going into the world, but I will venture to declare that God himself authorises you in doing so. But let us take great care; seduction is easy. Instead of doing good to the world, Christians often gain injury to themselves; instead of glorifying God, they sometimes dishonour him; instead of winning souls to Christ, they not unfrequently fall into the snares of the enemy, and in repeated instances have we

seen that the most direct result of too intimate and habitual connexion with the world has been—decay of faith, languor of piety, wandering thoughts, and the loss of that Christian savour and evangelical salt, without which the character of the disciple of Christ compromises with the notions of men, and becomes conformed to their model. These perpetual concessions, which destroy piety, throw a man between the two camps, and cause the worldly and Christians to have an equal claim upon him, or to disown him altogether.

My dear hearers, after having shown you the family which invited our Saviour, the feast at which he attended, the end for which he went, and the consequences which ensued, I must return to one of the ideas with which I commenced this discourse. There are pleasures, pure, perfect, lasting; pleasures in which there can be no excess, and which leave behind no disgust; pleasures easily obtainable; pleasures which sweeten every joy, and without which the choicest delights are insipid; pleasures for to-day, for to-morrow, and for the whole of life; pleasures for eternity. These, you already know, my friends, are the pleasures of piety, the joys of communion with God, the delights of the love of Christ. Taste for once of the cup of these holy pleasures, and you will find all others tasteless or bitter. What, indeed, are even the most brilliant spectacles of nature to him who has learned to contemplate God in the person of Jesus Christ, to approach him as a reconciled and beloved Father? What is even the most distinguished, intellectual, and amiable society to him who knows the sweetness of communion with the children of God, the company of Christ and his disciples? What are the most flattering and enchanting earthly hopes to him who is an inheritor of God, and considers heaven and its joys, its riches and glory as his possessions? What are they? What spoiled and tainted food would be to a rich man, whose table is every day covered with the most wholesome and savoury viands; what dirty and disgusting garments would be to a man who is clothed in purple, who carries in his hand a sceptre, and on his head a diadem. Love God then, my dear hearers, and you will renounce the world without regret, without effort. Learn to know Jesus Christ, his pardon, his peace, and his faithfulness, and you will of yourselves lose all relish for the pleasures which surround you. Rejoice in the Saviour, in the persuasion of your redemption, in the assurance of your salvation, in the hope of eternal life; and you will grieve that you permitted yourselves to be amused and deceived like children, with these earthly toys, the end of which is death. In a word, become Christians, and Christ having become your all, every thing that pleases him will please you, every thing that grieves him will grieve you, and in the atmosphere of liberty and love in which you breathe, it will no longer be necessary to direct you what you ought to avoid, and what you may allow, because Christ dwelling in you will give you that certain perception, which will point out to you without danger of mistake when you ought to remain in retirement, and when with him you may go to Cana. May he grant it! Now unto him as to the Father, and to the Holy Spirit, be glory for ever. Amen.

CHRONOLOGICAL NOTES ON PSALM XXXIV.

BY THE REV. JOSHUA GRAY.

Of the comparatively few psalms to which the Masoretic Annotators have ventured to assign a specific occasion, the Thirty-fourth is one. They have entitled it, "A Psalm of David when he changed his behaviour before Abimelech, who drove him away and he departed." Modern commentators who have accepted this account of the composition of the psalm, have satisfactorily explained the term Abimelech to be a common name of the Philistine kings, as Pharaoh was of the Egyptian, and have, therefore, properly judged the inscription to denote the period of David's first residence with Achish; but on what grounds the opinion of the one class of critics, has proceeded in fixing this date, or the concurrence of the other in receiving it, does not so clearly appear.

That the concurrence is an *indolent* one, and not the result of independent investigation, will, I think, be the conclusion of every one who even slightly examines the subject. The following are the chief reasons why I judge the date assigned to be inaccurate.

In the first place, no evidence appears on the face of the psalm of its having been a composition elicited by the pressure of a particular trouble, such as was the exile of David at Gath. In no part of the psalm is there any allusion to particular individuals, or any reference to passing events. No specific passage of the writer's private history appears to be present to his mind, in any part, involuntarily giving a direction to his thoughts. On the contrary, the verses are a series of enunciations of *important general truths*, most of them experimental indeed, but still such apparently as are borrowed, not from *a defined portion of past experience*, but from *its general course and tenour*.

In the next place, there seems some difficulty in believing that David was in a frame of mind, during his brief sojourn in Philistia, for inditing religious composures. Let us briefly review the circumstances of his flight there. This event of his life occurred on the first open outbreaking of Saul's jealous hostility towards him, and appears to have been a step taken in haste. It followed immediately on the hurried conference which he had held with Abimelech at Nob, and its moral bearings may be supposed to have been as little pondered in his mind as the particulars of that conference. It was certainly an expedient of his own devising, and not resorted to in obedience to any divine intimation or command. It was no less certainly an act of questionable morality and prudence. Its direct aspect was to indicate a want of confidence in providential care, and its immediate effect to place the psalmist in a position most hazardous to his consistency. A voluntary pensioner on the favour of a hostile court, it was next to impossible that he should long honourably maintain his fidelity to the interests of his country, and that his gratitude should not interfere with his patriotism. He had only exchanged, therefore, one species of difficulties for another. His consciousness of this is, we think, pretty evident from the unnatural precaution which he resolved to take for his safety, and to *which the* inscription of the psalm refers. This assumed disguise was, to say the least of it, humiliating degradation, and must have been so felt by David. As soon as a return of calmness would allow his conscience to resume its power, it must have been perceived by him to be one of those *snares into which the fear of man brings*. With what probability, then, can we assign a psalm of the particular character of the one before us, to this juncture of his life? Was he in a frame to edify others who needed admonition himself? Is it likely that a composition, which from beginning to end breathes a spirit of trust and tranquillity, was the fruit of a season of anxious alarm? Is it even credible, that *any* devotional composition could be the produce of such a season? The two states of mind seem incompatible with each other, nor will our judgment allow us, without violence, to identify the *sweet singer of Israel* with *the madman of Gath*.

A third argument, not less decisive in our opinion, against the reputed date of the psalm, may be drawn from the apparent age of the writer. In verse 11, we find him addressing himself specifically to children, and as he proceeds, he evidently seems to have the same interesting class still in his eye, giving directions how probable longevity may be attained. "Come, ye children, hearken unto me: I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good; seek peace, and pursue it." Now can we conceive of these *fatherly* counsels as originating with any other than a *father*? Can any one suppose, that these are the exhortations of a *youthful moralist*? As *we* have always read this portion of the psalm, the writer is here, just as in Ps. xxxvii. 25, unfolding the results of his own personal observation and experience. He had himself observed, that the life of the peaceful is most commonly protracted, that "bloody and deceitful men scarcely live out half their days," and he is here recording the fact for the benefit of the rising generation. This supposition appears best to accord with the character of the psalm which, as we have noticed, is *experimental* not *didactic*; and it imparts a peculiar value to the assurances given, presenting them under the form of verified conclusions. But,

unless, the life of the writer had been a somewhat prolonged one, it is obvious to remark, *the opportunity of such verification* could not have been his, nor he himself, so far, a competent witness. The bearing of these strictures on the point now under discussion we need not stay to illustrate. On the most lax supposition, the age of David, at the time of his first voluntary exile in Philistia, must have been under thirty, and his authorship of the psalm, therefore, at that period, is a moral impossibility.

We derive some confirmations to these objection from a consideration of the *form* and *structure* of the psalm. Such as are familiar with the original, know that it is one of those commonly termed "Acrostic," *i. e.* in which each verse begins with a successive letter of the alphabet. Now this little circumstance, trifling as it may seem, has some weight with us in deciding the question of its date and occasion. The psalm, we cannot but think, *is too artificial a composition, to have been composed under the circumstances alleged.* A mind so agitated by urgent cares and dangers as the psalmist's must have been while with Achish, *is not at leisure*, we humbly conceive, to study *such minute ornaments. A want of regularity and strict sequence in the order of remark* may be rather expected to be the characteristics of pieces so composed. Let us examine the psalms which may be dated with certainty from times of pressing calamity, and we shall find, I think, this distinction borne out. In the psalms from fifty-two to fifty-nine inclusive, most of which are of this character, the continuity of diction is far less strict, and the parallelism less perfect than in the present. One of these psalms (lvi.) is commonly thought to have been composed on the same occasion as that now under review, and if we compare these two together, the contrast between them as poetical remains will be striking. The example of Jeremiah in his Lamentations (which portion of Scripture is probably the most perfect form of Acrostic poetry extant) may, perhaps, be thought inconsistent with this view. But it must be remembered, that the distress of the prophet at the time he composed these Lamentations was become a SETTLED *grief.* His situation was no longer one in which hope and fear were alternately *conflicting* for ascendency. With the *final disappearance* of every prospect of relief, the agonizing distraction of mind inseparable from suspense had disappeared also; and his melancholy was now become a *placid, tranquil, feeling,* not unlike to that described by our great poet in some parts of his "Penseroso," borrowing whose language on another occasion, we may say of this species of grief that, oft of choice,

> "It seeks to sweet retired solitude,
> Where with its best nurse, Contemplation,
> It plumes its feathers, and lets grow its wings,
> Which, in the various bustle of resort,
> Were all too ruffled and sometimes impaired."

After the preceding strictures, it can scarcely be necessary for us to offer our own opinion as to the real occasion of the psalm. We believe it to have been one of the Royal Psalmist's last compositions written in the evening of his days, and after a solemn and dispassionate review of his past history. Viewed in this light, it surely possesses a peculiar interest. As Psalm lxxii. appears to have been *a final prayer,* so may we consider this as, in a manner, *a final doxology.* In analysing it, it is delightful to observe, how free it is from every syllable of repining. On various former occasions, when the psalmist had taken up his harp, it had poured forth many plaintive and almost querulous notes, but here he is all gratitude and praise. Whatever unworthy suspicions of the designs of providence towards him he might once have entertained, he now retained only the shame of them; the "mercies" promised him had been found "sure;" "many *had* been his afflictions" and trials, but by simply waiting the Lord's time and the Lord's way, he had been delivered out of them all; both his "soul had been preserved from death and his feet from falling;" and he was now desirous of publicly recording his sense of the divine faithfulness and mercy; in his own language, of "showing the power of God to the generation then existing, and his strength to every one to come." We are entitled, therefore, I think, to regard this psalm as a deliberate testimony, borne by an aged saint to the excellency and value of religion. It is the parting counsel of one who had nearly "finished *his* course," to those around him who were just commencing theirs;—the overflowing, at once, of gratitude to God, and benevolence to

man. Let this supposition of its nature and origin be entertained, and I am much mistaken, if the course of thought throughout will not appear easy, natural, and impressive; and if the juvenile reader, especially, will not discover fresh force in the appeals addressed him, while he remembers that he is perusing, not the fluent periods of a recluse theorist, but the practical wisdom of one who had been long and variously tried. "O taste and see that the Lord is good; blessed is the man who trusteth in him."

SIGNS OF GRACE.—No. II.

Reader,—if thou art in a state of friendship with the Most High, happy art thou, for the Spirit of God and of glory resteth on thee; if not, listen to the voice from heaven, for it says, "Acquaint now thyself with him, and be at peace; thereby good shall come unto thee." If thou dost doubt as to thy state, it is not for want of sufficient light, but of a strict and impartial scrutiny.

Primitive Christians spoke with decision on this most interesting of all subjects. Paul said, "I know in whom I have believed." Peter boldly asserted the reality of his love to Christ, "Thou knowest," said he, "that I love thee." This was the case, not only with these eminent persons, but with good men of lesser name; for we read that "they took joyfully the spoiling of their goods, knowing that they had in heaven a better and a more enduring substance." And John, speaking not only of himself, but of his brethren in general, says, "We know that we have passed from death unto life, because we love the brethren," John iii. 14. Here are two signs of a gracious state, and the one is a proof of the other.

Every one who is in *a state of grace, has experienced a real and a great change.* This important doctrine was the subject of our Lord's conference with Nicodemus. He who is a Christian indeed is born again, is born from above, is born of the Spirit; for it is not the work of man, but of God. And how real is this change, since it is actually passing from a state of death to a state of life! How great is the contrast! it is scarcely possible to think of a greater. Ask the happy individual, on whom the "day-spring from on high" has arisen, and he will tell you what God has done for his soul. Yes; he will say, I was dead; my eyes were so closed, that I saw not the traces of his footsteps, or the displays of his character in his wondrous works, or in his more wondrous word. I was so deaf that I heard not the melody, though I have always lived in his great temple, where at every moment there are innumerable voices from the heavens, and the earth, and the creatures, who are telling of his glory. I would not, I was so foolish, so base, and so criminal, listen to the message from the skies, which besought me to be blessed for ever, though delivered in accents of infinite tenderness and love. Yes, I was dead: for the morning came, and the evening came, and weeks, and months, and years came, and passed away, all distinguished by the loving-kindnesses of the Lord, innumerable as the sands on the sea-shore, and mighty as the mountains, and, wretch that I was, I offered no praise! The glad tidings of great joy which thrill on every string of every golden harp in glory, and which gladden with rapturous delight all the multitudes of the blest, who occupy the boundless palace of the great King, awakened no pleasure in my hard and stony heart. Though besought by the tender voice of heavenly love, I took not one step in the narrow way which leadeth unto life. I would not have God to reign over me. Foolishly and wickedly, I preferred the iron yoke of Satan to the delightful, yea, the light and the silken bands of my Lord and Redeemer. Yes, I was "dead in trespasses and sins."

But a change has passed upon me; I have "passed from death unto life;" God has quickened me. "Old things are passed away, and all things are become new." My Lord has given me that "new name which shall not be cut off;" and that "white stone," which betokens remission of my sin, "which no man knoweth, but he who receiveth it." I was a helpless captive, "sold under sin;" but through divine grace, I am "the Lord's freeman;" he has broken off my fetters, and set me

free. I was a guilty rebel, but he has made me a child. I was "an alien from the commonwealth of Israel;" but I am become "a fellow-citizen with the saints, and of the household of God." He has not only—adored be the riches of his grace—given me "a new name," but a new nature, for he has taken "away the heart of stone, and given me a heart of flesh."

Yes, I have passed—all glory be to God—into a new state, from a love of sin, to the pursuit of holiness; from a distance from God, to walking with him; from the service of Satan to that of Christ; from a consciousness of guilt, to the joys of pardon; from condemnation to justification; from unsatisfactory enjoyments, comparable to the momentary blaze of thorns, to joys akin to those of the happy spirits around the throne of God; from prospects limited by this perishing world, to such as will delight my spirit through a blest eternity; and from the admiration and love of the creature, to the admiration and love of Him, who is "the brightness of the Father's glory," my Prophet, my Priest, and my King; "my all and in all."

Reader, do these sentiments animate thy bosom? are they indeed those of thy heart? Then, it is not more certain that the sun has ever arisen, than it is that thou hast "tasted that the Lord is gracious." God has created thee anew, to show forth his praise for ever; the work is all his own; thus to change apostate man,

"From fool to wise, from earthly to divine,
Is work for him that made him: he must speak,
Whose word leaps forth at once to its effect;
Who calls for things that are not, and they come!"

This great change will be evident, *by thy love to all the family of God.* And this spirit of holy affection to all who bear the image of Christ, is in itself a proof that thou art a partaker of the grace of the Most High. Mark the objects of this love; all who bear the image of Christ, and because they bear his likeness. There is much love between parents and children, between brothers and sisters, and friends, which has no manner of connexion with God's grace; for it exists where there are no *pretensions* to piety. But love to any one because he loves Christ, and reflects his image, is a grace that does not dwell in the unregenerate heart. Such an one must have eyes to discern, and a disposition to delight in moral and spiritual beauty. For "they who are after the flesh, will persecute those who are after the spirit." This holy love is a fruit of the Spirit of God. It is the badge of discipleship. "A new commandment," said our Lord, "give *I* unto you, that ye love one another. By this shall all men know, that ye are my disciples, if ye have love one to another." "He who saith he is in the light, and hateth his brother, is in darkness: but every one who loveth, is born of God. He that dwelleth in love, dwelleth in God, and God in him!"

But this love is not an enthusiastic, blind, injudicious passion, extended equally to all professors of religion, or even to all whose piety is unquestionable. Jesus Christ loved all his disciples, but he does not seem to have loved them all alike. There was one who sometimes lay on his bosom, and whom he regarded with peculiar tenderness. It would not be difficult to find even some good people, who are apt to complain, that no one calls on or cares for them. Perhaps they reflect but little of the image of Christ, and this is the reason, for this affection is always in proportion to real godliness; in proportion to the vividness of the likeness of the Lord Jesus. And it must be so in the nature of things. Look on a landscape of ordinary attractions; on a second, arrayed in superior beauty; and on a third, invested with a commanding glory—each of them are necessarily beheld with different sensations. And so, in reference to our love to the brethren; there is in one, the image of Christ, but it is so faintly drawn, that it requires much pains, or the use of our glasses to discover it. In a second, we readily find the dear likeness: but in a third, it is so plain and so beautiful, that it is discovered by a glance. It is on these grounds that it is reasonable to love God supremely. A friend who has five degrees of excellence should be loved; he who has ten, should be loved twice as much; and so on in proportion; but God, whose perfections are infinite, should be loved without any bounds, "with all the heart, and mind, and soul, and strength."

Yet, if we have really "passed from death unto life," we shall love every one

of the family of God. Not only Abraham, with his flocks, and herds, and treasures, but Lazarus also, lying at the rich man's gate, and denied the crumbs that fall from his table: not only Daniel, in whom malice itself could scarcely find a fault, but Martha also, improperly cumbered about many things: not only David in prosperity, when he said, "My mountain stands strong, I shall never be moved," but David in adversity, "in the horrible pit, and in the miry clay." So Onesiphorus, when at Rome, sought out Paul diligently, and found him in prison; "oft refreshed him, and was not ashamed of his chain." Not only the strong and the valiant, who are exclaiming, "I will not fear what man can do unto me;" no troubles shall move me from the path of duty, "I count all things but loss for the excellency of the knowledge of Christ;" but the little babe in religion who is gently rapping at the door of the church, and with his feeble voice, inquiring, "May I come in, and be 'fed with the sincere milk of the word?'" We shall love, if we feel aright, sincere Christians of every name. We shall love them constantly, and not as the Galatians did Paul, only for a season; when men frown and cry, "Crucify," as well as when they smile and cry, "Hosanna!" We shall love the churches at a distance as well as our own at home: the churches of Macedonia and Achaia, collected for the poor saints at Jerusalem. We shall love all of every name, clime, and colour, who "love our Lord Jesus Christ in truth and in sincerity."

Dear brother in the Lord Jesus, art thou conscious that this hallowed flame of holy affection is really glowing in thy bosom? If so, take the comfort of it. The breath of the Divine Spirit has kindled it; "many waters shall not quench it, nor shall the floods drown it." It shall burn, and with increasing brightness, for ever. Thou art on thy way to a blessed immortality. Thou mayest say, not merely, I think, or I hope, but I KNOW that "I have passed from death unto life, because I love the brethren."

Southampton. B. H. D.

AN APPEAL TO YOUNG DISCIPLES ON THE IMPORTANCE OF WORKING FOR CHRIST.

There never was a day in which more plans were adopted and societies formed for the advancement of the Redeemer's glory than the present. Yet notwithstanding every effort and exertion hitherto made for the accomplishment of this grand object, much remains to be done. To those especially who have newly declared themselves to be on the Lord's side, the following brief remarks are addressed, in the hope that they may be rendered useful to the more speedy advancement of the Redeemer's kingdom.

That the prosperity of the cause of Christ ought to lay near the Christian's heart, is admitted by all who make a profession of love to his name, but whether it does occupy that place in his thoughts and affections which it ought to do is much to be feared. Man in his natural state is estranged from God. God is not in all his thoughts, and therefore we need not wonder that he is indifferent to the advancement of Christ's cause in the world. But as soon as the sinner is enabled by divine grace to see the adaptation of the gospel to his own lost and ruined state, he is led to endeavour to make known that gospel to others, feeling the importance of the apostle's declaration, "Ye are not your own, but bought with a price, therefore glorify God in your body and spirit, which are his." Being bought with a price, he is Christ's property and Christ's servant, consequently bound to advance his master's interests. That Christ's service is important none will deny, but each one excuses himself, saying, "How can I help forward this glorious cause? My situation is unfavourable, my influence limited, my capabilities small, and my time so much occupied with other necessary concerns, that it is very little which I can do." But, my dear young friends, seeing that the church of Christ is looking to you for help, can you allow these excuses to prevent your entering more heartily into the work? Can you point to a period when your situation or your influence will be more favourable? Or when your capabilities will be enlarged or, your time less occupied than at present?

Then why delay commencing at once to make the best use of the talents already committed to your trust? A more favourable time you may never possess. And can you quietly witness the sin and iniquity which prevails in our land, and allow these excuses to prevent you engaging in the work of winning souls to Christ? Can you think of the many millions daily passing out of time into eternity without an interest in the Saviour, and not feel a wish to do something towards pointing them to the cross? Can you rest content with the salvation of your own soul, and allow your friend's, relative's, and neighbour's to live indifferent to their immortal interest, without making one effort to hand to them the cup of salvation? And possessing, as you do, a hope of entrance into heaven, when called to bid farewell to time, have you no ambition to be instrumental in saving one soul, and so adding another jewel to the Redeemer's crown? For whilst "they that be wise shall shine as the brightness of the firmament, they that turn many to righteousness shall shine as the stars for ever and ever."

It is true, that all are not required to preach the gospel, because all have not the ability, yet you can collect money to support those who do. Are not ministers at home and missionaries abroad needing your help? Much remains to be done in our land, and much requires to be done in heathen lands, and will you allow the work to go on without your assistance? and see it move so slowly, and not make one effort to quicken its pace? Why do we so often hear the complaint from our churches, we have not wherewith to support our pastors? And why have we, year after year, to read with regret our missionary reports, telling us their funds are not at all adequate to their expenditure, and for the want of means they are withheld from doing all they would do? Is it not for the want of more labourers, as collectors, for missionary and other objects? Much might be done by the youthful part of our churches and congregations in this way, if they would devote a little time for collecting subscriptions and donations.

Allow me, my young friends, to inquire if ever you have made one sacrifice for Christ, by denying yourselves of any trifling pleasure, or of the purchase of any drapery which might please your eye, or ornament which might adorn your person? Has the thought ever occurred to you, Can I not do without expending this money upon these articles, and devote it to the cause of my Redeemer? Oh think, my young friends, and especially female friends, how many shillings thus foolishly spent might be appropriated to a nobler purpose. If all the money thus thoughtlessly wasted were saved and collected for the interest of our Redeemer, how much larger would be the annual amount cast into the missionary fund! Or if devoted to your minister, how would it tend to gladden his heart, by seeing, that while he is imparting unto you spiritual things, you are not unmindful of him in bestowing your carnal things. Should these few remarks be read by any of Christ's disciples, who have never denied themselves of one pleasure for Christ, nor collected one penny for his cause, I would say, begin now, to-morrow may be too late: "Whatever thy hand findeth to do, do it with thy might." Would it not be well to form Ladies' Auxiliary Societies in every church? Where this plan has been adopted much money has been obtained for the missionary cause. If all the members of Christ's church were thus busily engaged in extending his name, how should we have to rejoice at seeing the fruits of such exertions in the daily accessions from the kingdom of darkness to the kingdom of God's dear Son.

The cause of Christ has claimed the regard of the best men of every age; for this they lived and died. How delightful and how honourable to be fellow-workers in the advancement of the same cause with patriarchs and prophets, with apostles and martyrs, with angels, and even with the Son of God himself! That these few remarks may be useful in stirring up some young friends to exert themselves in this glorious cause, is the fervent prayer of the writer,

Sept. 6, 1838. E. J.

MEMOIR OF THE REV. JAMES DAVIS KNOWLES,

ONE OF THE PROFESSORS IN THE BAPTIST THEOLOGICAL INSTITUTION IN NEWTON, MASSACHUSETTS.

The readers of the Baptist Magazine are apprised that the churches in America have recently sustained a severe loss, through the sudden removal of this eminent man from the present state of existence. The following account of his career, which is extracted from the Boston Christian Watchman, will be interesting to all who find pleasure in tracing the manner in which the Chief Shepherd trains his servants for their several departments of labour, and then again exercises the faith and submission of his people, by withdrawing those whom finite minds would deem it most desirable to retain.

Mr. Knowles was born in Providence, in the month of July, 1798. He was the second son of Mr. Edward Knowles, a respectable mechanic, and a worthy man. At the early age of twelve years he was left, in consequence of the death of his father, to the care of his mother, who yet lives to rejoice that her maternal solicitudes have been rewarded by such a son, and to mourn in meek submission, that the light of his presence is withdrawn from her for ever. The elements of his English education he received at the first District School in this city. While a pupil, he was remarkable for diligence and exemplary conduct; and he generally distanced his juvenile competitors for the superiorities of scholarship.

Soon after his father's decease, he was placed by his surviving parent in the printing-office of the late John Carter, Esq., a printer, and a gentleman of the old school, and at that time editor of the Providence Gazette. Young Knowles was not slow in acquiring a knowledge of the mystic art, and his unwavering fidelity and his ready apprehension of his duties, commended him to the best regards of his venerable superior. Even while an humble apprentice, he made numerous contributions in prose and poetry, to the newspapers of the day. Several of his juvenile productions, transcribed by his brother in order to avoid detection, were sent to the office in which he was employed, and published in the Gazette. He enjoyed, in secret, the satisfaction of hearing his first fruits of authorship warmly commended by competent judges, and by them ascribed to some of the practised writers of the day. After the death of Mr. Carter, he remained for a short time in the office of the Gazette, and continued to write frequently for its columns.

At the age of twenty, he was engaged by the proprietor of the Rhode Island American, to become the foreman of his printing-office. The duties of this station, which demanded, in an especial manner, manliness and gravity of deportment, he discharged to the entire satisfaction of his employer. On attaining his majority, in July, 1819, Mr. K. became co-editor of the American. In this capacity, he contributed his full contingent to the columns of that journal. He wrote with extraordinary facility, and sometimes embodied his thoughts without the intervention of either pen, ink, or paper. On one occasion, I stood by his side, and saw him arrange his ideas in the composing-stick with as much rapidity as he could select the types and adjust them. The article thus *composed* was so distinguished for vigour of thought and beauty of expression, that it was transcribed into the columns of the National Gazette, then edited by our celebrated countryman, Robert Walsh, Esq.

Although Mr. K. always expressed a profound reverence for religion and for religious institutions, yet it is not believed that he felt the necessity of any deep personal interest in the subject, till he had reached the age of manhood. At this period his deeply meditative spirit was excited to a devout and humble contemplation of his duties and destinies as an immortal being; of his condition as a sinner in the sight of God, and of the gracious plan of reconciliation offered to every penitent in the gospel of Jesus Christ. It falls not within the scope of an imperfect sketch like the present, to dwell with particularity on the change which his religious opinions and feelings underwent. Deriving his notions of truth and of duty from the Bible, he always preserved a chastened sobriety in his manifestations of the Christian character, never sinking, on the one hand, into a frigid and lifeless frame of spirit, and never betrayed on the other, into the excesses

of an equivocal and transient enthusiasm.

In March, 1820, he was admitted a member of the first Baptist Church in this city, then under the pastoral care of the Rev. Stephen Gano; and in the following November he was licensed by that church to preach the gospel.

While co-editor of the American, he established, in this city, a religious newspaper, which he conducted for several months, and until a change of residence compelled him to relinquish it. Having determined to prepare himself for the Christian ministry he withdrew, in the autumn of 1820, from all connexion with the political journal which he had assisted in editing. He immediately repaired to Philadelphia, and entered the Baptist Theological School, of which the Rev. Dr. Staughton was the principal. Having, in the intervals of mechanical toil, made himself well acquainted with Latin, he defrayed, in part, the expenses of his theological education, while at Philadelphia, by teaching that language to the youthful members of a private family. Dr. Staughton having been elected president of Columbian College, at Washington, the Theological School was transferred to that city. Thither, in January, 1822, Mr. K. proceeded, and there he was induced to suspend his theological studies, and to avail himself of the opportunity of acquiring a thorough collegiate education. Entering one of the advanced classes, he was graduated in December, 1824, with the highest honours of his class. He was immediately appointed one of the college tutors, and he continued to discharge the duties of that office, and at the same time to prosecute his theological studies, till the summer of 1825. He then returned to New England, and on the 28th of December, he was ordained, and installed pastor of the second Baptist Church in Boston, in the place of Dr. Baldwin, deceased. Here he remained for nearly seven years, performing, as pastor of a church, and as a participant in the councils and operations of the Baptists in and about Boston, an amount of labour which would soon have prostrated any man less industrious, and less disciplined by previous training for extraordinary effort. Ultimately, even he faltered under such various and incessant toils. His health becoming delicate, he resigned his pastoral charge in the autumn of 1832, having previously been appointed Professor of Pastoral Duties and Sacred Rhetoric, in the Theological Institution at Newton. This institution, from its origin, was the object of his special regard; and he remained usefully employed in its service till his life closed. Besides performing his duties as a professor, he conducted the Christian Review, a respectable periodical publication, under the more immediate patronage of the Baptists.

As an author, Mr. K. was favourably known to the public. His Memoir of Mrs. Judson was published in 1829. Few religious biographies have acquired a more extensive popularity. His Memoir of Roger Williams, published after he became a professor at Newton, evinces research, taste, and talent; and is a truly valuable contribution to the materials of history. This work he dedicated to the citizens of Rhode Island, in token, it is believed, of the deep interest which he always felt in the character and institutions of his native State.

Mr. K. sometimes struck the lyre. In his early days, he often amused his leisure hours by poetical effusions on various themes — some indited in a pensive, and some in a satirical vein. As life passed on, and his powers ripened, and his responsibilities accumulated, he more rarely indulged this captivating propensity. There now lie before me several of his fugitive pieces which have never met the public eye, and which would not dishonour the most gifted of the living bards of England.

Mr. K. was endowed with some of the best attributes of genius. Little, however, would they have availed him, without those habits of industry, and order, and economy for which he was so remarkable. To these habits may be ascribed the various acquisitions, elegant, if not profound, which he was able to make during hours either stolen from sleep or forced from toil. As a linguist he was somewhat distinguished. Before commencing his collegiate course, he was more familiar with Latin than are most graduates of our American Colleges. The French he read with the utmost readiness. When quite a lad, he began to study this language, without an instructor; and, what is more to be noted, without any knowledge of the grammar, he acquired the ability to

translate it with freedom. While co-editor of the American, he commenced studying the Greek, and had mastered many of its difficulties, before going to reside in Philadelphia. So carefully did he husband every fragment of time, that he was accustomed to have his Greek grammar upon the table at his meals, that he might study a lesson to ponder on during his long walk to the printing-office. He subsequently studied the Hebrew and German languages, and, it is believed, was a respectable scholar in both.

Mr. K. was fond of elegant letters, and, so far as his duties permitted, he indulged his tastes. His reading from boyhood had been various and extensive; and few probably of his professional brethren were better versed in the literature of the day.

The particulars of his death may soon be told. He arrived in Providence on Tuesday, the 15th of May, from New York, whither he had been for the purpose of attending an ecclesiastical Convention, and, where it is supposed, he contracted the disease which hurried him to a premature grave. He remained in this city, to enjoy the society of his family friends, and to renew ancient fellowship, till Friday morning, when he returned to his home in Newton, which he reached on the evening of the same day. It was remarked by his Providence friends, that up to the moment when he exchanged with them what proved to be a last farewell, his health seemed unusually vigorous, and his spirits unclouded by a shadow of coming evil. On Saturday he became somewhat indisposed, but without any symptoms to awaken the least solicitude. On Monday, it was thought best to summon a physician. He saw, at once, the eruptive character of the disease, and from the appearance it then exhibited, he pronounced it to be the varioloid. Although indications of danger were observed by the medical attendant, on Tuesday, yet it was not till about two hours before Professor Knowles's death, on Wednesday afternoon, that his friends felt the slightest alarm. Delirium then supervened, and, with brief lucid intervals, continued till three o'clock, when the sufferer gently breathed his latest sigh. In his case, it is not to be regretted that he passed, unconsciously, from the scene of his probation to the unchangeable allotments of immortality. He needed no preparation for death, and he was spared the pang of parting from the wife and the children to whom he was very tenderly attached, and who now grieve, most of all, that they shall see no more the face of the husband and the sire.

The disease of which Professor Knowles died, was ultimately pronounced to be the confluent small pox. To avoid the dangers of contagion, and for other more cogent reasons, the remains of Professor K. were laid in the grave at midnight. How touching the spectacle! He who had comforted many a weeping throng, he who poured forth devout supplications at many a scene of domestic sorrow, was consigned to *his* grave, amid the stillness and the gloom of midnight, followed by no mourning group, and hallowed by no voice of prayer.

Such are some of the most interesting passages in the life of James Davis Knowles. In forming a just estimate of his character, of his intellectual acquisitions, and his success in life, the difficulties which he was obliged to combat should not be disregarded. It should be remembered that he owed nothing either to station, or wealth, or patronage, but that he rose from obscurity to distinction by the elastic energies of his own genius. He made no eager pursuits after notice. He was not impatient of concealment, though he must have felt that he was not born for concealment. He pursued, with undeviating aim, his onward course, never stepping aside either to propitiate the equals whom he outstripped in the race, or the superiors whom he was destined to overtake.

Though far removed from whatever is sordid, he was, in the use of money, strictly economical. He had too just a sense of his own dignity and personal independence to peril them by any habit of extravagant expenditure. With the scanty wages which he earned while an apprentice, not only did he clothe himself respectably, and purchase some books, but he saved a small amount for the express purpose of defraying the expenses of his future education. Another illustration of his character deserves, in this connexion, to be mentioned. He refused to comply with the wish of his friends, who urged him to pursue a course of collegiate study, until assured

that a religious newspaper was to be established in Washington, by editing which he could gain for himself an independent support. The Columbian Star was accordingly established. He conducted it while an under-graduate, and from his salary as editor he defrayed the expenses of his collegiate education.

His moral character was from boyhood singularly pure. Not a profane or impure word was ever known to escape his lips. He seemed, even in his early days, to be filled with a generous ardour for universal truth, and with a calm and sedate perception of the all-pervading elements of beauty. He proposed to himself high aims, and he vigorously pursued them, neither seduced by the blandishments of pleasure, nor discouraged by the difficulties which repelled his advance. Results have vindicated the wisdom of his course.

Towards strangers and casual acquaintances, his manners were somewhat formal and frigid; but those who know him well have not now to learn that he was truly affectionate in his intercourse with his family and friends. Constitutionally prone to indulge in a sportive mood, he deemed it wise to restrain a propensity which sometimes exposes clergymen, perhaps unjustly, to the imputation of levity. His wit was, at times, brilliant and playful; and his powers of satire, had he not restrained the exercise of them, would have been the terror of dulness and conceit.

Of his Christian character little need be said. His religion was not a fugitive impulse, but a profound sentiment; it manifested itself, not in paroxysms of zeal, but in a course of consistent piety; not in bustle and ostentation, but in fixed principle and conscientious obedience.

The life of Professor K. is before the world. It is full of instruction, more especially for the young and ambitious student. To point the moral of his death is perhaps unnecessary. A few days since, and he stood among us in the full maturity of all his powers. He looked—ah, he looked for the last time—upon well-remembered scenes, and he grasped, with renewed cordiality, the hands of those who had shared or who had cheered his early toils. Where is he now? In the death of such a man, however, there is glorious hope. With his last moment upon earth were ended all his trials; with his first moment in eternity began his song of everlasting triumph.

ON THE MANUSCRIPTS OF THE OLD TESTAMENT.

The general integrity of the Hebrew text, and its freedom from any material corruption in the course of so many ages, is a wonderful fact, of which a combination of proofs from various quarters assures us The deep veneration with which the Scriptures were viewed by all ranks of the nation of Israel; the peculiar constitution and observances appointed by their great legislator, and in all ages held sacred; the division of the people into separate tribes, under distinct rulers and heads; the Priests and Levites settled in every quarter of the country; the various courts of justice, from the smallest to the greatest, appointed to try every offence, according to the divine law; the various assemblies where the Scriptures were publicly read and expounded; the division of the kingdom into two rival nations; their various sects; their academies and *schools from* early ages; their dispersion *into various* quarters of the world; their synagogues in every country, where the Hebrew Scriptures were read and interpreted; the mutual jealousy of Jews and Christians; the various translations and commentaries of the Scriptures in various languages; and, finally, the immense number of MSS. which are found among nations very distant, and among people of very different characters and opinions,—these, with many internal evidences, combine to show, that the Scriptures of the Old Testament have been preserved with the greatest care from any material vitiation.

Let us not, however, on the other hand, fall into the untenable opinion, that, in all the various and multiplied copies made in different ages and places, and by a great variety of persons, no differences in some minute particulars have taken place. This could not have been without a continued miracle; and we know from an examination of manuscripts is not the case. We might as

ect that every copy of the ible must be free from those ical errors, into which printers lly fall. But the collation of ts, while it presents us with adings, affords the following advantages: It shows to us cordance in all important state- l doctrines; and the comparа- ial nature of most of the vari- t affords us also the means of , by a candid inquiry, those l differences. And, lastly, it is to remove some difficulties rities, which in the changes of and the revolutions of ages, n.

a just conceptions on this sub- ay be useful to state a few facts tory of the Jews, from the de- of Jerusalem by the Romans, evival of learning in Europe. e judgment of God had over- t devoted city, the Jews were in great multitudes throughout rovinces of the empire; but onsiderable number either re- r returned to reside in different Judea. The converts to Chris- oth Jews and Gentiles, also is sacred, the law and the pro- nd read both publicly and the Old Testament Scriptures. r Jews and Christians were ere were these sacred writings tudied. In the synagogues, they l to be read in the original and were expounded in the r language to the people. And r order of men, who seem to n appointed from the earliest id the charge of transcribing them, with careful accuracy, public and private use. But Scriptures of the Old Testa- e thus carried into every coun- e Jews and Christians were story calls our attention chiefly *eat stations*, where the Jews in numbers resided; where they eges and synagogues; and ne of their most eminent men themselves to the study and on of the Old Testament. The ese was at *Tiberias*, in Galilee. of the most learned men of , we are informed, after the n of Jerusalem, met together and there formed a school, as attended with considerable The numbers who returned to Palestine, having by degrees increased, an academy was formed at Tiberias. Here also their patriarch or head fixed his residence; and it became, in process of time, the chief seat of Jewish learning.

From the time of the first captivity, however, great numbers, instead of returning to Judea, continued to reside in Babylon and its neighbourhood. In this country, being free from the tyranny of the Romans, they enjoyed peace and comparative prosperity. They had also a *chief* denominated the Prince of the Captivity; and they had several colleges, and great numbers of synagogues. At these colleges, the sacred law was the principal object of their study; and, under the inspection of their chief men, copies of the Scriptures were written and circulated.

Besides these two great stations, the Jews were settled in Persia and other eastern countries. Multitudes of them, also, took refuge in Egypt, particularly in Alexandria, where many of their countrymen had been settled since the time of the celebrated Alexander. Many of them likewise, fled to Cyrene, and there became numerous and powerful. In all these places, they had their synagogues and copies of the Sacred Scriptures. After the reign of Adrian, the Jews were favoured by various succeeding emperors; and were settled in great numbers, not only in the provinces, but in Italy; and new academies and synagogues were established both in the east and in the west.

In the seventh century, we find the Jews very numerous in Italy; treated with great kindness by Pope Gregory the Great, and allowed the free toleration of their worship. The Jews, who had been carried in the second century by Adrian into Spain, became numerous and wealthy, and spread themselves over France and Germany. Those of them who lived in Arabia partook of the learning and improvement of the distinguished people among whom they dwelt; and from the ninth to the thirteenth century, they formed many establishments for instruction, under distinguished masters. While in this state of improvement, multitudes, having been driven from their homes by persecution, sought an asylum among their countrymen in Africa and in Spain. They were patronized by the Moorish monarchs who reigned in these countries; and

Jewish literature was cultivated. Nay, in the eleventh century, we find that they had splendid synagogues, also, in the principal cities of Germany. During the twelfth century, some of the most distinguished scholars in Europe were Jews. Among these should be specially noticed, Abraham Ben Ezra, of Spain; the celebrated Maimonides, who resided chiefly in Egypt; David Kimchi, of Narbonne, in France; Isaac Iarchi, of Troyes, in Champagne. These eminent men enlightened, by their publications, the nations of Europe, and contributed to diffuse among them the knowledge of eastern, and especially of Hebrew literature. After that period, the Jews in Europe became the objects of general and unceasing persecutions; still they have increased in numbers, notwithstanding all the calamities with which they have been visited. But though numerous, and often wealthy, as a people, they have not kept pace with the general progress of improvement; and, with the exception of a few individuals, have produced, since the twelfth century, little that is valuable.

It thus appears, that the chief settlements of the Jews have been in Palestine, Egypt, Babylon, Persia, and the adjacent countries. That, after the second century, they settled also very early in Spain, in Italy, in France, and in Germany. We find, that in all these places they enjoyed, at different periods, the exercise of their religion; had their synagogues, their schools, and colleges for the study of their law; learned men for teachers; and scribes for copying their sacred writings with care and accuracy. We find, that they settled also, in these countries at different periods; that they were not only settled in different countries, but were, also, during a long course of time, divided into sects and parties; and finally, that from the ninth to the thirteenth centuries, they were particularly distinguished for knowledge in various branches of literature; and contributed to the diffusion of sacred learning among the nations of Europe. Now, it was from among Jews in these diversified circumstances, and in different quarters of the world, that the MSS. of the Old Testament Scriptures have been chiefly collected.

But it was not among the Jews alone that the Scriptures of the Old Testament were read and venerated. The *Jewish converts* to Christianity continued, as before, to reverence those sacred writings, which were "able to make them wise unto salvation, through the faith which is in Jesus Christ." Nor did those learned men, who read them in the original Hebrew before their conversion, lose their knowledge and regard for the sacred language which their fathers spake, and in which the law and the prophets were written. The Christian converts from the Gentiles also, "no more strangers and foreigners, but fellow-citizens, and of the household of God; built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Receiving the oracles of God, they searched the Scriptures daily, and early read them in their public assemblies; and though, without doubt, they chiefly read them in the language of the ancient *translation*, yet it is also certain, that many of the first Christians studied the Scriptures in the original Hebrew; and learned men, such as Origen and Jerome, even passed a portion of their time in Palestine, commented upon the Hebrew Scriptures, and translated them into their native tongue.

The first collection of various readings in the MSS. of the Old Testament, with which we are acquainted, is called the *Masora*. This word signifies *tradition*, from the Hebrew word *masar*. The collection which is thus named, is supposed to have been made by those learned men, in the College of Tiberias, who were devoted to the superintendence and copying of the sacred Scriptures. "The Western Jews," says Calmet, "were the first who began to collate the text from MSS., to count the letters, and to take notice of words which were either defective or redundant;" and it ought to be added, that the extreme scrupulosity of these men, —their very counting of words and letters,—tended to preserve the manuscripts of the Scriptures from many errors in transcribing; while they also present to us the various readings which, at different times, they made from a collation of manuscripts. The Masora was probably executed gradually, and not at one period; but the *precise* time at which it commenced, is difficult to ascertain. It was written sometimes in rolls, separate from the text; at other times, at the end of the copy of the Scriptures; but in later times, generally, on the margin or bottom of the page.

About the year 1030, Aaron Ben Asher, the President of the College at Tiberias, and Jacob Ben Naphtali, President of that at Babylon, published each of them a separate edition of the Old Testament Scriptures, revised from the manuscripts which the respective districts of the eastern and the western Jews afforded. From these two editions thus revised and published by the heads of the two great classes of Jews, the *succeeding* copies of the Scriptures have been most generally taken.

In the year 1661, the first attempt was made to print a Hebrew Bible, with various readings, from a collation of a few manuscripts. After this, several further collations were made, from additional manuscripts, at different periods, on a limited scale. But all these are lost, in the consideration of the great work of Dr. Kennicot. That celebrated man, in the year 1759, made proposals to undertake a collation on an extensive plan; and having called to his assistance several men of learning and talents in other countries, he collected and collated, either wholly, or in part, above 600 Hebrew, and sixteen Samaritan manuscripts. In 1776, he published the first volume of his Hebrew Bible, with its various readings, and the second volume in 1780. In addition to the manuscripts collected and collated by Kennicot, John Bernard de Rossi published, in the year 1784 and 1788, a large number of extracts from other Hebrew manuscripts, to the extent of five volumes, in quarto. "De Rossi," says Mr. Roger, "to the astonishment of the learned world, collected more MSS. and editions, in his own private library, than Kennicot had collected in all the great libraries of Europe. Kennicot collated, with assistance of Bruns, 628 MSS. of the whole or part of the Hebrew Bible, and forty-nine editions. De Rossi's own MSS. amounted to 691, and the editions to 333. The most ancient of the MSS. collected by Kennicot, are supposed to be about the year 1011; but De Rossi has given extracts from some which are supposed to have been written in the eighth, ninth, and tenth centuries." The manuscripts thus collected, have been classed under the heads of the Spanish, the German, the Italian, and the Oriental. Of these, the German are thought to be the most important; and next to these the Italian. The German, in their various readings, agree with the Samaritan Pentateuch, and the ancient versions.

Besides those which have been collated by Kennicot and De Rossi, there are other Hebrew MSS., which are already known; and many it cannot be doubted, which, at no great distance of time, will be discovered. In regard to these, we may state the following facts: A colony of Jews, during the first century, probably about the year 73, settled in China. They are said to have come from Persia, and, for a long period, to have been in a very prosperous condition. Though not so numerous now as in former times, they have still a large synagogue; and there they read the Old Testament from a Hebrew manuscript. They are said to possess a number of MSS. In their synagogue, they have thirteen rolls of the law, which they keep with great care. Each roll contains the *whole* law. They have no vowel-points, and are divided into fifty-three sections; but without distinction of books, chapters, or verses. One of these rolls, being very ancient, is held in high estimation. Several attempts have been made to get possession of some of them, but hitherto in vain.

The Karaite Jews form another class, different from the ordinary Jews, who have amongst them copies of the Old Testament Scriptures. A very interesting account is given of them by Dr. E. Clarke. He found them in the Crimea, secluded from the world, and enjoying the free exercise of their religion and ancient customs. "The room," he says, "where we were entertained, was filled with MSS.; many in the handwriting of our host; others by that of his children; and all in very beautiful Hebrew characters. The Karaites deem it an act of piety to copy the Bible once in their lives. All their manuscript copies begin at the book of Joshua. The Pentateuch is kept apart; not in manuscript, but in a printed version, for the use of schools. They reject the Talmud, every kind of tradition, all Rabbinical writings and opinions, and all marginal interpolations of the text of Scripture; and govern themselves by the pure letter of the law. They pretend to have the text of the Old Testament, in its most genuine state. Being desirous," Dr. Clarke adds, "to possess one of their Bibles, the Rabbi permitted us to purchase a beautiful manuscript copy, written on vellum, about 400 years old; but, having left

this volume in the Crimea, to be forwarded by way of Petersburgh, it was never afterwards recovered." The character of this people is excellent. They separated very early from the main body of the Jews; according to some writers, soon after the Babylonish captivity.

On this subject, we must give a prominent place to the manuscript brought by Dr. Buchanan from India. Dr. Buchanan was a native of this country, and received his early education at the University of Glasgow. Being anxious to promote the cause of religion, he undertook, when in India, a hazardous journey through various parts of that extensive country; and, among other places, visited those where colonies of the Jewish nation were settled. An account of this visit he has given in his "Christian Researches." And among many very interesting facts he states, that he procured a manuscript copy of the Pentateuch, from those who are called the Black Jews, in Malabar; and who are supposed to be a portion of the first dispersion of that people. This manuscript has been carefully examined and collated by Mr. Thomas Yeats, a celebrated Oriental scholar; and is now deposited in the library at Cambridge. The account which *Mr.* Yeats gives of it is as follows:—"The Indian manuscript of the Pentateuch, is written on goats' skins dyed red. It is forty-eight feet long, and about twenty-two inches broad. Its writing is very legible, and is without the vowel points. The variations from the common reading amount to about forty. None of these, however, differ in the meaning; but are additions or omissions of a jod or vau letters. Four readings are peculiar to this copy, and this and some minute distinctions show, that it is not a copy from any exemplar used in Europe; and thus, with peculiar force, it gives testimony to the uncommon strictness and purity with which the Hebrew text has every where been preserved."

I conclude with observing, that the Hebrew part of the Hexapla of Origen, may be considered also as a manuscript of the Old Testament. This great work consisted of *six* columns; in the first of which was the Hebrew text in the Hebrew character. Only some fragments of it remain, and all that could be gathered of it was published, in two folio volumes, by Montfaucon, in 1713. These, *so far* as *they* are preserved, show the state of the Hebrew text at the time when Origen wrote. The same observation may apply to any quotations from the Old Testament, in any ancient writing.

Accordingly, Kennicot did not confine himself to the collation of manuscripts; but he examined the works of Jewish writers, and particularly the Talmud, and compared the quotations in them of the Scriptures, with the readings in the various manuscripts. The result of the collations of Kennicot, is, according to my apprehension, justly stated in the Lectures of Dr. Marsh. "This was the first attempt which was ever made to give a *copious* collection of Hebrew readings; and he could hardly have been justified, if he had exercised his own discretion, in regard to the portion which should be laid before the public. He wisely, therefore, afforded the opportunity to his readers, of selecting for themselves; and though his extracts are rarely of much value, for the purpose of critical emendation, they enable us both to form an estimate of the existing Hebrew manuscripts, and to draw some important conclusions, in regard to the integrity of the Hebrew text."

"The major part of this immense collection, consists in mere variations of orthography; in the fulness or defectiveness of certain words; in the addition or substraction of a *mater lectionis*, of a vau or jod. And if we further deduct the readings, which are either manifest errata, or, in other respects, are of no value, the important deviations will be confined within a very narrow compass. In short, Dr. Kennicot's collation has contributed to establish the credit of the *Masora*. Our notions of integrity must not, indeed, be carried to such a height, as to imply that no deviations from the sacred autographs were retained in the Masoretic text; that there are no passages in our Hebrew Bibles, which betray marks of corruption, and still require critical aid." Let it not, however, be imagined, that the alterations of which we are now speaking, were *intentional* corruptions of the sacred text; or, in other words, alterations introduced with the consciousness that they *were* corruptions. Such conduct were incompatible with that profound veneration which the Jews in every age have entertained for the Hebrew Scriptures. They chiefly arose from the custom of writing notes in the margin of Hebrew

manuscripts; which notes were in subsequent copies transferred into the text. These notes were of various kinds. Sometimes, if a city mentioned in the Bible had, in the course of ages, changed its name, the *new* name was added in the margin of the passage. At another time, if an ancient name was still preserved, a note was added, to express that the place was so called to that day. At other times, observations were made which related to history or chronology. Annotations of all these kinds may be still traced in the Pentateuch."

It is obvious, also, that among some of the Hebrew letters there is a great resemblance, and that, therefore, a slight degree of inadvertence in a copyist, might lead to the mistake of one letter for another, and thus produce in *that* manuscript a various reading, which a comparison with other MSS. will correct.

The manner in which the Jews marked numbers, might from inadvertence, lead to similar mistakes. Sometimes we are informed, they employ the letters of the alphabet to express numbers, in the same manner as the Greeks and Romans; and an acute accent above any one of the *first nine* letters, multiplies its value by a *thousand*;—as an *aleph* with an accent is *one* thousand, *gimel*, in like manner, *three* thousand. At other times, the number of thousands is represented by a common letter, prefixed to a doubly accented aleph; as *aleph, one* thousand, *beth aleph, two* thousand, placing a double accent above the *aleph*. These modes we know are practised in the writings of the Rabbies, and the Masorites. Hence, even without supposing that this was the practice of the ancient Hebrews, if it were the practice of the Masorites, it would affect occasionally our MSS. An example of this we find in 2nd Chronicles, xxii. 2, where it is said in the text of our Bibles, "Ahaziah was 42 years old when he began to reign." Now, he could not have been 42 years old, when we consider the early age at which his father died. This is rectified by comparing the parallel history in 2nd Kings, where we learn that Ahaziah was 22 years old when he began to reign.

Manuscripts being written on rolls, it sometimes would happen, that the book, which was copying, did not require the whole of the parchment. Thus a new book was commenced at the *end* of the *roll*; and it seems to have happened, that sometimes the few sentences of the *former* roll were repeated at the commencement of the next, if it were the commencement of a new book. This you find to have been the case with the end of the book of the 2nd Chronicles, and the beginning of the book of Ezra. This might more readily take place in those MSS. where no distinction of books was made, as was often the case in all *ancient writings*.

In a few instances, also, as was very natural, it appears that explanations were added by transcribers, perhaps in brackets, and introduced into the original text. Such is the addition made of the last chapter of the Book of Deuteronomy, giving an account of the death of Moses; and, probably, the account of the Kings of Edom, given in the 36th chapter of Genesis, which is in the same words with that in the 1st chapter of 1st Chronicles. These are deviations of small moment, which very naturally took place, are easily accounted for, and furnish no objection to the general integrity of the Sacred text.*

"The age of conjectural criticism," says a late writer, "happily is past. The *general* purity of the *Masoretic* text is now almost universally admitted; and if we were to point out the greatest benefit arising from the very extensive collation of Hebrew MSS. which has been accomplished by the labours of Kennicot and De Rossi, we might be disposed to consider as such the comparatively *small number of various readings* which can be considered, on a careful examination, superior to those of the *textus receptus*.—*Macgill's Lectures on Rhetoric and Criticism.*

* Rogers on the Psalms.

EGYPTIAN HORSES AND ASSES.

The inhabitants generally ride upon mules or asses; the latter are so active in this country, and possess such extraordinary strength, that for all purposes of labour, even for carrying heavy burdens across *the sandy desert*, they are next in utility to the camel, and will bear work better than horses. The horse in Egypt is rather an animal for parade than for essential service.—*Clarke's Travels*, vol. x., p. 88.

A HYMN BY KANGALI,

A HINDOO PREACHER,

Translated into English verse by the Rev. W. H. Pearce.

Press on, press on, beloved friends, we'll march to Zion's gate;
Here Death at last our souls will seize, *there* Life does us await.
Destruction's gloomy dangerous land let us at once forsake,
And speed our flight to that blest shore where we may bliss-partake.
That state of endless life and peace Death can no more invade,
And happy thousands, landing there, have been immortal made.
Ch. The land where Christ in glory reigns, could we but once attain,
We should both Sin and Death escape, and Life eternal gain.

Let not the world our hearts engage; its dangers we must shun.
Through looking back, Lot's wife we see, for ever was undone:
Though righteous Lot through grace escaped from Sodom's burning plain,
And with his daughters did at last a place of safety gain.
Brethren beloved, the warning take, our Sovereign's voice obey;
Forsaking this poor dying world, to heaven direct your way.
Ch. That land, where Christ in glory reigns, could we but once attain,
We should both Sin and Death escape, and Life eternal gain.

The King who reigns in yon bright world, of happiness untold,
In his blest register our names as subjects hath enrolled.
We'll care not then for all the toils or dangers we may meet,
But still with patient courage urge our course to his dear feet.
With joy and triumph we'll proceed, throughout the heavenly way;
The crown of gold for us reserved, will countless toils repay.
Ch. The land where Christ in glory reigns, we shall at last attain;
And leaving Death and Sin behind, shall Life eternal gain.

THE FALL OF BABYLON.

BY THE REV. D. KATTERNS.

The city is fallen, her walls are laid low,
Her proud neck has bowed to the yoke of the foe,
And the sun of her glory no more shall arise
On the night of destruction that blackens her skies.

Lead forth to the dance, let the timbrel resound,
Till the shouts of thy mirth ring thy palaces round;
Be the goblets replenished, the signal be given,
And drink to thy idols in vessels of heaven.

But no, for her pomp is brought down to the grave,
Who once ruled the nations herself is a slave;
And the victims she crushed in the hour of her bloom,
Now rise from their chains, and rejoice in her doom.

Shout, Israel! for lo, thy avenger is nigh;
He bursts on thy foes as the bolt of the sky;
His legions, like vultures, rush down on their prey,
And the river they trusted reveals them the way.

Ah, how is she fallen, the city of mirth,
The glory of kingdoms, the pride of the earth;
She blazed for a moment, then vanished from sight,
Like a meteor that glares through the shadows of night.

Now dark is her dwelling, her home is despair;
The dragon, the owl, and the vulture are there;
And the satyrs that dance in her ruinous gloom,
Are like the pale monsters that feed on the tomb.

But the myriads of Judah, with rapturous strains,
Return with their God from the land of their chains;
And while Babel lies prostrate, yet Zion restored,
Rebuilds her waste places, and praises the Lord.

mmersmith.

JESUS WENT FORTH BEARING HIS CROSS.—John xix. 17.

Behold the man! the man of sorrows dire
Bearing his cross, tho' guiltless; mark the rage
Of foes, who 'gainst the Lord of Life conspire;
Yet purposes of love his thoughts engage,
And patient meekness his deep griefs assuage;
The quivering lip ne'er murmurs—the thorn-wreathed brow
Still placid, rudely pierced at life's last stage.
He deigns beneath the weighty cross to bow,
Yet what he sowed in tears, he reaps in glory now.

And dare I murmur to sustain the cross
Whose sins pierced Him? No, hide this burning cheek;
Now for his sake I count the world but dross,
Its lovely fading flowers I would not seek—
I scorn its frown. I would, tho' frail and weak,
His blessed likeness bear, his footsteps trace,
So patient, lowly, so divinely meek.
The thorny path is but a little space,
Soon I shall find in Christ a happy resting place.

Then welcome cross of suffering or of shame!
The thorns o'er which my wounded feet have trod,
The painful load that wastes this fragile frame,
I feel not mid the conscious smile of God.
Faith points me upward to yon bright abode,
The mercy-seat where Christ has now sat down;
The spirit, crushed beneath this mortal clod.
Yet dares immortal joys and heaven's renown:
Who bears the cross with Christ, shall also wear the crown.

Sarissa.

ADDRESS TO A BRIDE.

BY THE LATE REV. JOHN NEWTON.

your is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall sed."—Prov. xxxi. 30.
ust in the Lord with all thine heart, and lean not to thine own understanding. In ways acknowledge Him, and he shall direct thy paths."—Prov. iii. 5, 6.

Officious age! forbear that solemn look,
Retire, and with thee take away thy book.
Can blooming youth, and on the bridal day,
Regard what moralizing grey-heads say?
Yet stop and hear ('tis short) my farewell prayer,
I must commend thee to my Saviour's care.
May He, who touched my heart, when young like thee,
Thy Sun, and Shield, and Shepherd likewise be.
May I advise? Be brief—a single word
Comprises all I mean, Oh seek the Lord.

Nov. 1, 1780.

REVIEWS.

Ecclesiastical History, in a Course of Lectures, delivered at Founders' Hall, Lothbury, London. By WILLIAM JONES, M.A., *Author of the "History of the Waldenses," "Lectures on the Apocalypse," "Biblical Cyclopædia," &c., &c. In three volumes.* London: 1838. 8vo.; pp. 1932. Price £2, cloth.

For what was this earth created? For what is its existence prolonged? Can the Holy One look with complacency upon the scene which it presents continually to his eyes? Can infinite benevolence be gratified by the present condition of our species? Or must we mournfully conclude, that God has made all men in vain? or agree, with the perplexed philosopher, who has recorded the workings of his mind when considering the condition of the world, independently of the light of revelation, in praising the dead who are already dead more than the living who are yet alive, adding, "better is he than both they who hath not yet been, who hath not seen the evil work that is done under the sun." Assuredly, it was not with an expectation that it would be the abode of holy and happy generations that this globe was called into being. Had such an expectation existed originally, it must have been long since abandoned. But human apostacy was foreseen, human crimes and miseries were clearly foreknown to Him who yet saw fit to stretch out the heavens and to lay the foundations of the earth. He knew from the beginning the extent and malignancy of the disease, and he provided a safe and effectual remedy. But had not the experiment been made, no finite mind could have had any adequate views of the nature and operations of moral evil, or of the power required to subdue it. Holy angels must turn their eyes hither to see the effects of transgression. Here the origin, the progress, the appalling consequences of sin are exhibited to their view. A single precept of the slightest possible importance is violated, a precept which had been given simply as a test, and from this act of disobedience comes a train of evils, potent, countless, and interminable. Shyness supersedes filial confidence. Fear takes place of delight in the divine supremacy. Love to God ceases to govern the heart of man. Self-love urges its influence in irregular ways and with uncontrolled vigour. A series of transactions ensues in which depravity is exerted in diversified forms, increasing in its power over him who is tainted by its poison, leading him to trample upon legitimate authority, to turn to evil purposes every endowment, to misuse every advantage, and to make the brightest of heavenly gifts an occasion of increased guilt and condemnation. Who could have thought it! No imagination, however brilliant, could have portrayed to an innocent creature the consequences of sin, as they are displayed in the history of an individual offender, much more as they are displayed in the history of nations and ages, but above all as displayed under successive economies, in the abuse of heavenly messages, of gospel ordinances, and of a system of salvation based on the redeeming love of the almighty Saviour.

Ecclesiastical History presents to view, then, those scenes which are most instructive to men and angels. It is in this that the deceitfulness of sin, the ingenuity of the depraved mind, and the atrocities of the wicked heart are displayed most conspicuously and horribly. Could it be fully written, with an unerring pen, what scenes would be unfolded to the astonished reader! What contaminating, desolating, soul-destructive energy would be seen to have sprung from one deviation from rectitude! While in the history of the church is exhibited also the superiority of Him who is the Blessed and Only Potentate over this accursed power. Here is Jehovah seen, controlling it, revealing a plan for its extinction, renewing depraved hearts, purifying the polluted atmosphere, re-establishing his violated authority, restoring order, sanctity, and happiness, getting to himself glory as the infinitely righteous, holy, and compassionate God. The exceeding riches of his grace, the infallibility of his counsels, and the omnipotence of his arm are thus displayed, even to those who dwell within the precincts of his

throne; "to principalities and powers in heavenly places is made known by the church the manifold wisdom of God."

In Ecclesiastical History the present race of pilgrims in the wilderness may find illustrations of the dangers to which they are exposed, and the errors against which it behoves them to watch. Various forms of evil have predominated in different ages; their fruits have been matured, and it belongs to Ecclesiastical History to show their bitterness. Revivals of religion, reformations, and restorations of energy to a swooning church have also been enjoyed, and it belongs to Ecclesiastical History to teach by what means and under what circumstances, such desirable events have taken place. These may be contemplated again and again with new delight and advantage; and were intended that "in the ages to come he might show the exceeding riches of his grace in his kindness towards us through Christ Jesus."

It is, however, greatly to be deplored, that Ecclesiastical History, as generally written, is more adapted to mislead than to direct. The materials of history now accessible, are principally, either the prejudiced effusions of honest men who partook largely of the spirit of degenerate times, or the depositions of spoilers who defamed the victims of their tyranny. The historians who have undertaken to tell the tale have usually been men who esteemed those shepherds most highly who were most ready to surrender the sheep to them who came to kill and to destroy; and were incensed against every one who gave an alarm, as a wanton disturber of the fold. For many centuries the Romish priests had the exclusive privilege of telling their own story, and the story of the heretics upon whom they trampled. Among ourselves, the most popular historians were admirers of state religion, who could see no church deserving of respectful attention unless there were prelates to preside and princes to patronize. The learned Mosheim, with all his impartiality, is prejudiced; and with all his tolerance, exclusive: the visible church is with him, that which exhibits a form of godliness; of the power of godliness he seems to have no conception. While the piety of Milner's heart is continually counteracted by the weakness of his head, and the judicious reader respects the sincerity of his intentions, but feels unable to surrender himself to his guidance.

The very first qualification of an ecclesiastical historian is an intimate acquaintance with the church of Christ, whose features he ought to be able to recognize wherever they may be found, discriminating them from those of all pretenders to the honour which is exclusively her own. If with this he have extensive erudition, and leisure to exploy it in researches not previously made, so much the better; but neither profound scholarship nor opportunities for the examination of unexplored literary regions is so essential as attachment to primitive Christianity. It is on this account chiefly that we hail with satisfaction the volumes now lying before us.

We do not coincide with Mr. Jones in every opinion that he advocates; yet we believe that few living men have done more than he to disseminate just views of the Redeemer's kingdom, and promote the interests of evangelical truth. The services which he has rendered to our denomination, especially, will entitle him to respectful deference to the end of his days. Were it necessary to describe his qualifications for the work which he has now executed, we should refer, in the first place, to the general correctness of his religious sentiments, and the steadfastness of his zeal for apostolic institutions. His familiarity with the subject must also be mentioned, a familiarity acquired in the preparation of other works of a similar kind. He possesses, likewise, certain intellectual prerequisites, such as good sense, shrewdness, and industry. He can take a comprehensive view of the matters of which he treats, trace effects to their appropriate causes, and express his ideas with perspicuity and vigour. His integrity may be depended upon implicitly, and if he seems occasionally to bear rather hard upon some of the moderns, he treats the ancients of every class with exemplary candour.

Some idea of the contents of the first volume may be formed from the following retrospect which the author takes at the close of the twentieth lecture.

"We have seen that, for the first three hundred years after Christ, his religion had no legal establishment in the world; on the contrary, it was every where and almost incessantly the subject of persecution; it was propagated by means of the preaching, of the

gospel, and the disciples were collected into churches to observe the ordinances of public worship, which Christ himself had appointed. The pastors and deacons were the servants of the churches; and so far were their offices from being an object of competition, as ministering to worldly ambition, that they were always placed in the foremost rank of sufferers from their merciless persecutors. But in the beginning of the fourth century, and during the reign of Constantine the Great, the scene changed—outward persecution ceased—Christianity was established by law as the religion of the Roman empire; and from this time those who ought to have been 'the *servants* of the church for Jesus' sake' began to be its *lords* and *masters*, in direct opposition to the Saviour's own command, and the example of his apostles. And, having now become 'part and parcel of the law of the land,' Christianity must change her attire, in order that she may with dignity fill the throne of her discarded rival. The clergy must raise their heads, extend their views, and become 'lords over God's heritage.' The simple institutions of the gospel are found altogether unfit for this new order of things. Instead of meeting in a school or upper room, magnificent temples must be built, and a hierarchy of ecclesiastics—bishops, priests, and deacons—must be appointed to officiate at their altars. A spirit of innovation rages of course—Superstition opens all her paltry treasures—Ignorance erects her leaden throne—the doctrines of the gospel are corrupted, and its institutions mutilated—offices hitherto unknown are invented, and filled by a race of ecclesiastics under names and characters as foreign to Christian institution as that of a magician or a soothsayer:—and to all this they were pleased to give the name of Christianity! But, no: the religion of Christ disowns it *in toto*. IT IS ANTICHRIST, the man of sin—the son of perdition—the mystery of iniquity, concerning which Daniel had prophesied eight hundred years before—and Paul had warned the churches of his day—and of which John had been favoured with visions and revelations in the isle of Patmos.' Vol. I. p. 388.

The contents of the two latter volumes are thus described in the preface to the second:—

"The first six Lectures in the present volume are devoted to a sketch of the History of the Church of England, from the time of the arrival of Augustin and his associates to convert our Saxon ancestors and plant the standard of papal Christianity in the island, to the times of Wycliffe. To this part of the undertaking I was prompted by finding that, both among episcopalians and dissenters, the most deplorable ignorance of its history prevails. It is very true that these six lectures relate to a period during which it was identified with the church of Rome. It has since then undergone certain modifications, and obtained a new title, by means of which, in the opinion of some of its staunchest supporters, it has become immaculate; but, to form a proper estimate of the amount of that reformation, the unprejudiced reader will be better qualified when he has attentively perused the third and concluding volume of these lectures, in which he will find the subject prosecuted from the times of Wycliffe to the termination of the Stuart dynasty, A.D. 1380—1700, when the act of Toleration, passed by a British legislature, *legalized the worship of the Most High (!)* according to the dictates of their own consciences, to human beings, who in these matters are accountable to God alone, the righteous Judge of the whole earth.

"The seventh lecture in this volume is an attempt to furnish an epitome of papal Christianity in its leading features, and the reader would do well to compare it with the religion of Jesus Christ, as taught in the New Testament, and exemplified in the churches planted by the holy apostles. The general subject is afterwards resumed and prosecuted, from the end of the eighth century, where the first volume terminates, in the narrative of the Cathari, or Puritans, in Germany; the Paulicians, in the East; the Paterines, in Italy; and more particularly the Albigenses, in the south of France, and the Waldenses, in Piedmont. The period allotted to this second volume may be justly regarded as so much of the reign of Antichrist, or the man of sin, during which we behold the woman, or false church, having committed fornication with the kings of the earth, making the inhabitants thereof drunk with the wine of her fornication.

"The third and concluding volume commences with the dawn of the Reformation, when the Lord began to consume that wicked power with the spirit of his mouth, and whom he shall utterly destroy with the brightness of his coming. In this part of the work the reader is introduced to the labours of Wycliffe, and the sufferings of the Lollards, in our own country; the progress of the Reformation in Bohemia, with the martyrdom of Huss, and Jerome of Prague; the rise of Luther, and his intrepid opposition to the sale of indulgences; the arrogant claims of the papacy, and other abominations of the see of Rome; the joint labours of Zuinglius and Œcolampadius, in Switzerland; of Farel, and Calvin, and Beza, at Geneva; of Knox, and his associates, in Scotland; and of Tyndal, and Cranmer, and Hooper, and Ridley, and the long train of reforming prelates in our own country, during the reigns of Henry VIII. and the other branches of his family and their successors, unto the abdication of the second James. In the contents of this volume the

reader will notice the conflict or collision that raged between the two parties—the friends of Christ and those of Antichrist, during a period of three centuries, and while he here finds what must sicken his heart on the one hand, he will meet with enough to console him on the other, at viewing the triumph of truth over error. 'Here is the patience of the saints; here are they that kept the commandments of God and the faith of Jesus.'"

We cordially recommend this work to all who are able to procure it. If they have not leisure to peruse it they may derive advantage from consulting it occasionally, or if they cannot make use of it themselves, they may do good by lending it to every young man who is fond of reading in the circle of their acquaintance. If the young people of Dissenting congregations were made conversant with such facts as are contained in these volumes, we should not often hear of the junior branches of our wealthy families transferring their affections and influence to less scriptural communities. Let the history of the church be fairly taught, and the principles of Nonconformity will establish themselves in the judgment and heart of the conscientious pupil.

Life of the Rev. Alexander Kilham, formerly a Preacher under the Rev. J. Wesley; and one of the Founders of the New Methodist Connexion, in the year 1797. *Including a full account of the disputes which occasioned the separation.* 12mo. pp. 408. Price 6*s.* 6*d.*

These Memoirs of Mr. Kilham will derive their chief interest, with the public in general, from the view which they present of the workings of Methodism at an early stage of its progress, in consolidating its power and establishing the supremacy of its conference. The subject of this piece of biography was a man whose fervent piety and zealous labours could not fail to obtain the warm attachment of a large circle of friends to whom his memory would be dear; and though but few of these survive, there are many to whom a permanent record of his excellencies will be highly acceptable. But there were circumstances connected with the life of Mr. Kilham, which, in addition to his private worth and public usefulness as a minister of the gospel, give a more extended interest to his memoirs. In the first, and perhaps the most important secession from the Methodist body, he occupied a very prominent station, and the course of events seems to have placed him at its head. It is now forty years since, in the very prime of life, he was taken to his rest; the members of that particular community of which he was a distinguished leader, have reason to cherish the memory of a man who would have been an honour to any denomination, but other sections of the religious world know but little of him, or of those long and mighty struggles which, after the death of its founder, agitated the Wesleyan body, before it assumed its fixed and permanent form. The author therefore supplies what he considers a desideratum in furnishing to the public generally, and especially to the members of the New Connexion, an extended account of the life of Mr. Kilham, and of those remarkable events with which he will always be identified.

"Many years ago the writer of this volume became sensible that Mr. Kilham did not occupy that position in the estimation of the Christian public, which the important services he had rendered in the cause of religious liberty ought to have secured for him; which was only to be attributed to the meagre account of him which had been furnished to the world. This suggested the idea of compiling the new Life, which is now presented to the public, and more particularly to the members and friends of the Methodist New Connexion."

Methodism, or to speak more definitely that system which was originated principally by Mr. John Wesley, in its rise, its rapid progress, its extent, its present aspects, and its probable influence on the future condition of society, presents phenomena of the most interesting kind to the consideration, not only of the Christian, but also of the philosopher and the politician. To those who love to investigate the causes of things, not only in the natural, but in the moral world, and to examine that concealed and complicated machinery, to the movements of which are to be traced all those great changes which extensively affect the condition of man, the history, the working, and the prospects of Methodism, present a most inviting and extended range of speculation. Nor would the statesman be justified in omitting, in his political calculation, the existence and power of a community so compact, so numerous, and growing. Already has the political

influence of this body been felt; and though its direct object is one of a religious character, and any political intentions may be honestly disclaimed, it would argue unusual blindness not to perceive, that there are not only political partialities which characterize the great bulk of the society, but that the very spirit and working of the system generate political tendencies of a specific order.

One of the first peculiarities which strike us in noticing Wesleyan Methodism, is the anomalous position which it seems to occupy among the religious denominations of the present day. One might suppose that all these communities would be capable of distribution into the two great classes of Churchmen and Dissenters; but to which class, as a body, may the followers of John Wesley be assigned? Nothing is more common than to hear strong declarations of attachment to the Church, and a vehement repudiation of the charge of being Dissenters, while in doctrine, discipline, mode of worship, and church government, no society of Protestant Dissenters, generally termed orthodox, are, to say the least, more completely at variance with the Church of England. It has always been matter of surprise to us how any honest Wesleyan can, in the face of the 17th article of the Church of England, declare that he agrees in doctrinal sentiments with that Church. Whether the doctrine which that article embodies be scriptural or not, whether every part of the Book of Common Prayer harmonizes with it or not, whether the ministers of the Established Church have generally preached it or not, are questions which do not affect the point; what we ask, is the plain and obvious meaning of the words and sentences employed. Could Calvin himself, in expressing the peculiarities in which he differed from the Arminian hypothesis, have selected terms more strong and decisive? The fact is, that it is the great body of evangelical Dissenters, who in this respect agree with the Church, and differ with the Methodists. Do the Methodists, as a body, employ the Church formularies? Do they conduct their worship in places canonically consecrated? Do their ministers receive episcopal ordination? Are their sacraments, as the two great ordinances of Christianity are improperly called, administered only by the authorised clergy? Do they maintain the three clerical orders of bishop, priest, and deacon? Are they in any respect subject to the control and direction of episcopal authority? Has any denomination of Protestant Dissenters drawn within the pale of its community so many whom the Church claims as its own, practically separating them from all communion with that church? How is it then that declarations are heard so loud and frequent of attachment to the Church,—how is it that we see so great an anxiety to escape the odium of dissent, and to be recognised by churchmen as their friends and allies? On the other hand, what party, from the first rise of Methodism, has with implacable bitterness opposed its progress? By whose instigation was Lord Sidmouth's bill introduced into the House of Peers, which was especially pointed against Methodism? What countenance has it received from mitred prelates and clerical magistrates? The Church may, in some season of exigency, in order to carry a point against the Dissenters, avail itself of the aid of so numerous a body, and speak them fair; but can the Wesleyan seriously think that the sentiments of the Church towards them are essentially altered? that the bigotry which has persecuted and defamed, and to the utmost of its power, sought the extinction of Methodism, has not only subsided into quiescence, but been converted into fraternal regard? What would be the conduct of the predominant Church party towards Methodism, if they could fairly get rid of these troublesome Dissenters? Can it be possible, we are sometimes tempted to ask, that persons so sensible and shrewd as our Wesleyan brethren can be duped by the forced smiles and suspicious compliments of those who are avowed and determined enemies to all separatists, who view all the enormous irregularities within the Church with less displacency than the insufferable "sin of schism?" It is true that Mr. Wesley was warmly attached to the Church of England, even to the last, that in commencing those labours which led, unintentionally, to the formation of a separate religious community, his views went no further than a revival of religion within the pale of the Establishment; but long before his death the Methodists were, if not professedly, yet virtually Dissenters; and it was only as Dissenters that his preachers and his congregations were placed under the protection of the law. And anxious as the leading party of this great body may be to obtain from the

Church some recognition of their claim to kindred and alliance, and much as they may wish to keep aloof from any such intercourse with the Dissenters, as might identify themselves with them, they stand before the world to all intents and purposes practically Dissenters.

There is also a compactness, a unity in the Wesleyan system, which we shall scarcely find equalled in any other religious body—we know not whether even the papal community should be excepted. To produce this, there must of necessity be a strong pressure of authority binding together the component parts, coercing opinion, and effectually preventing any movement out of a certain prescribed direction. From the class meeting, up through societies, circuits, districts, to the whole connexion, there is as complete an organization of subordination on the one hand, and authority on the other as in a regiment of soldiers. Over the whole the authority of conference is paramount, to admit, to expel, to station the preachers, to control and apportion all its funds, to determine, ultimately, all disputed points of faith and practice. To the conference all the chapels are consigned, and no bishop of the Establishment more rigidly demands the complete surrender of an edifice, intended to be used for Church of England worship, to episcopal disposal, than the conference insists on the transfer to itself of all right and control of every chapel, as the condition of its being supplied with Methodist preachers. In the exercise of this authority no layman can participate; in this assembly the people have no representative; from the decisions of this court there is no appeal; its power is absolute, or nearly so; and it is vested in hands exclusively clerical.

We have often thought, that among congregational Dissenters there is too little of unity; an extreme jealousy of the independence of the churches has almost insulated them. There is not a healthy circulation kept up in the system; some portions of it are plethoric, and others in a state of starvation. If Methodism exhibits an excess of ministerial power, congregationalism is, perhaps, chargeable with a deficiency. The pastors of churches, among Independents and Baptists, instead of having all the power, have often scarcely any. A few capricious individuals in office, or a small faction of ignorant and violent members, may sometimes destroy their peace, or force them from their station without relief or appeal. But whatever alteration is desirable, and of whatever modification the congregational order is susceptible, we should ever deprecate the introduction of a system which would confer the whole power of a religious community on its ministers, and place the church exclusively under the control of council or synod, conference or association. Some further security on behalf of ministers may be necessary, against the abuses of that liberty which every church member claims, and that power of mischief which office may give to an influential but capricious or despotic individual; but we never wish to see ministers "lords over God's heritage." All history proves the tendency of ecclesiastical power to priestly domination; and though the system of Methodism gives, in a high degree, unity of movement and promptitude of action, we cannot but deem its form of government unscriptural, and savouring more of human policy than of "the wisdom which cometh from above."

In the spirit which the working of this system evolves, there is much that is entitled to the admiration of other portions of the Christian church, and which might be imitated with advantage; but there is also not a little which cannot be viewed, even by the most sober and candid of other communities, with approbation. With that compactness and unity to which we have already referred, there is an exclusiveness, a party zeal, which no denomination of Protestants exhibits to an equal degree. The efforts which are put forth in the extension of Christianity are prodigious, but it is the Christianity of Methodism. On Methodism the most extravagant eulogies are pronounced, and not only is the name of its founder quoted with boundless veneration, but a deference which belongs only to inspired apostles, is claimed for the authority of Mr. Wesley. The time was, when the Wesleyans, comparatively few in number, plain in their appearance, unostentatious in their places of worship, and lowly in their spirit and manners, seemed thankful to be permitted to pursue their way free from the persecutions of the Church party; but now that their numbers have multiplied, their wealth increased, their

edifices for worship rivalling, if not outvieing in size and splendour those of any other sect; a very different bearing is assumed; and woe to the shopkeeper, or tradesman, or provincial paper, or the expectant of a parliamentary seat, who is so reckless as to express an opinion in depreciation of the great Methodist body. Few and slight are the indications of a wish to unite with those of other communities—the Church party perhaps excepted, who will scarcely condescend to accept the overture—rarely are religious services exchanged with other ministers, or the courtesy shown of giving way in the hours of worship, or of special and extraordinary meetings to the convenience of others. Where is the Dissenting minister who has not had his path crossed in some line of usefulness by an officious and indelicate interference? There seems often not only a disposition to do good, but a determination to monopolize the whole field of creditable usefulness. Is an individual attending on the ministrations of another denomination, apparently under serious impressions? Some member of a class is almost certain to use his efforts to induce him to attend a class-meeting, and in many cases the inquirer thus becomes fixed. In this manner many hopeful characters, who have received their first religious benefit in connexion with other communities, are made to swell the ranks of Methodism; and until some plan which shall answer the best purposes of class meetings shall be adopted by other bodies of Christians, they must expect in this way to suffer loss. There is in this body an activity which is incessant, a zeal worthy of the best of causes. Every capability of its members is brought out, and brought to bear on the interests of Methodism. But in this anxiety to allow no talent to remain unemployed, many agencies very unsuitable have been sanctioned, tending to the discredit of religion, rather than to the progress of truth. Zeal has sometimes blazed out into a wild enthusiasm, and there are few parts of the kingdom where, on some occasions, the most strange extravagancies have not been enacted under the name of revivals.

But whatever defects may be inherent in the system, whatever admixture of evil may attend the good which it accomplishes, Methodism has certainly increased with a most astonishing rapidity, and is annually augmenting its numbers and its strength. No secession from this body has had any material effect on its onward movements, and every struggle for a modification of its exclusively clerical government has terminated in the increased power of the Conference. What, then, will be the result of the influence of this increasing and powerful community on the nation at large, is an interesting inquiry. Will it at length be received as an auxiliary to the Church, and by ecclesiastical concession recognized as an integral part of the Establishment? We think not; much as it may be wished by the Church that so large a body might be reclaimed, and desirable as such an event may appear to some who stand high in the ranks of Methodism, the concessions requisite on either side, would, we have no doubt, be too great to render such a coalition practicable. It has even been imagined by some, that Methodism will in its progress obtain the ascendency both in Church and State, and intimations have occasionally been given by some of this body, in no very indistinct way, that such an event was far from being improbable. Certainly, events the most improbable have transpired within the last century, but this no means appears to us among the probabilities indicated by the aspect of the times. The high church party are too strong in their number and their prejudices, and the various bodies of dissenters form too large a proportion of the nation, to give any plausibility to such a conjecture. Will this body in future receive such modifications as shall place its government in nearer accordance with the principles of the New Testament, and with the spirit of the British constitution? We think, from the increase of knowledge, and the power of public opinion, this is not improbable; while, we must confess, we are not without our fears that the influence of this increasing body of people will be unfavourable to the progress of those reforms, both civil and ecclesiastical, which the nation needs. The system almost inevitably generates a Tory, or in modern parlance, a conservative spirit. The excessive veneration for all the opinions of Mr. Wesley, and the frequent reference made to his church and state politics; the clerical aristocracy of the members of Conference, and the determination which has been evinced to

ih at once every attempt to introduce ular influence in the management of Society;* the complete subordina- of the whole body to a hierarchy ch possesses a power almost abso-, must, we conceive, be adverse to growth of a warm and generous it of freedom. Facts, also, appear to in accordance with this opinion. posed, as many individuals are, to our liberal measures, the influence of great body is in a contrary direction. s was visible enough in many parts he country during the late elections, l hence the fulsome commendations of se high church Tories, who in their rts hate Methodism with a perfect red, but who, for service rendered in ir contests with the liberty party, idescended to express their great re- ct for this "numerous and useful body people," and went, in some instances, far as to subscribe to their chapels or ir missions, and to assist their bazaars. what measure of general liberty, ere their own body has not been par- ularly concerned, has a movement ong them been encouraged? We ieve no effort was ever made to get of the disgraceful Test and Corpora- Acts, or to remove the civil disabili- of the Catholics. The apparent un- icern with which the case of Smith, martyred missionary, was suffered to s, was noticed and deplored by ny. The Methodists, as a body, ne forward nobly to oppose Lord mouth's bill—a bill, by the way, ronized by their good friends, the hops—but then, their very existence, least, their perpetuity and increase, re threatened by this measure. In the at struggle for the abolition of slavery, viously to the passing of Lord Stan- 's Act, they did their duty, and did it ll; but then their own missionaries re so persecuted by the planters in naica, that they could not prosecute ir work; and, in addition, there was aster spirit guiding the helm of the ole connexion, deeply imbued with mpassion for the injured negro, and it on redressing his wrongs, whose ntle does not appear to have fallen on r successor. When it was determined establish a weekly journal identified with Methodism, "the Watchman" came forth in the garb of modern tory-ism, and no pains were spared to give it currency in every part of the kingdom, as the approved, if not official organ of the body.

In the great conflict which peculiarly marks the times in which we live, be-tween those principles and interests which would preserve "things as they are," both politically and ecclesiastically, and that spirit of reform, which seeks to remove the abuses of ages, we fear much aid is not to be expected from Metho-dism; its genius seems to have but little affinity with popular freedom. We trust we are not insensible to the great amount of good which it has effected, nor to the many excellencies found in connexion with it; but still it appears to us to have many inherent and glaring defects which are incompatible with Christian liberty, to nurture a spirit too exclusive and sectarian, and to contain elements far from being favourable to "the greatest happiness of the greatest number." When, therefore, we consi-der the political power necessarily pos-sessed by so vast, so active, and so in-creasing a body of people, the combined and systematic movements of the whole, the power of a few, or even of one master mind, to work the machinery of the system so as in the most prompt and effective manner to bring the force of the immense body to bear on any great question affecting our civil or religious liberties; and connect with it the natu-ral tendencies of such a system, and the indications which its working has alrea-dy given, we are not, we confess, with-out our apprehensions as to what *may* result from the power and prevalence of Methodism.* Our consolation amidst all the conflicting powers which are now agitating, and which are likely still to agitate the world, is, that "the Lord reigneth," his promise is sure, and truth and freedom must ultimately prevail.

Having detained our readers so long from the work before us, we must now briefly advert to the subject of its bio-graphical memoirs. The principal inci-dents of Mr. Kilham's life are so inti-mately connected with those circum-stances which moulded the great Wes-leyan body into its present shape, that it is impossible to state the one without

It was currently reported, that in a late struggle he North, which terminated in a new secession, ell known and able member of this body affirmed : "Methodism is as much opposed to democracy is to sin."

* Our remarks throughout are confined to that great body of people under the control of the Con-ference.

entering into a detail of the other. Our author, therefore, commences with a review of the state of Methodism up to the period of Mr. Wesley's death in 1791. Nothing, it seems, was farther from the intentions of Mr. Wesley at the outset of his career, than the formation of a new sect; but this, in pursuing his plans of usefulness, became unavoidable. After noticing the circumstances which led to this, our author observes—

"These circumstances will fully account for Mr. Wesley having been originally in possession of irresponsible authority over his Societies, whether preachers or people. It was a position he was unavoidably placed in, and had he declined to act in an unlimited capacity, the connexion would either not have been formed, or if formed, would soon have been broken up; the materials of which it was composed being so unshapen and so ill adapted to hold together of themselves, that unless they had been kept fast by his agency, dissolution, confusion, and ruin would have been inevitable. Whatever, therefore, may be thought of the propriety of Mr. Wesley having *retained* this power after the system had become established, and the preachers and members had acquired experience, there can be no question of the policy, nor even of the necessity, of his standing in the beginning invested with full and undivided authority. There is in societies, as well as in individuals, a state of infancy and incapacity, in which self-government cannot be exercised with advantage. Hence, if we advert to the origin of communities, we shall find the arbitrary principle to have been acted on at first,—the ruling power being placed in the hands of individuals whom age, or conquest, or extraordinary talents had elevated to control the rest, according to their will or caprice. As civilization advances, laws are made; and these, and not the mandates of single persons, become paramount. Then, in proportion as the arts are cultivated, and political science becomes understood, official authority is further defined and restricted, and a participation, by representation or otherwise, in the work of legislation is extended through all gradations of the state, and rational liberty and good government are secured thereby to all classes."—pp. 33, 34.

It is somewhat remarkable, that Mr. K. was born at Epworth, the same place which gave birth to Mr. Wesley. He was first patronized by Mr. Brackenbury, and in 1785 was taken out by Mr. Wesley as a travelling preacher. The narrative of his short but active life shows him to have been a man of great zeal for *religion*, considerable decision of *character*, distinguished by a warm love of liberty, and, as a natural consequence, by an intolerable aversion to every thing which appeared arbitrary and oppressive. In the agitations which on the death of Mr. Wesley convulsed the whole body of Methodists, in which many opposite elements were struggling for ascendency, these peculiarities of Mr. K. brought him forward as a prominent actor on the busy scene. After a long and severe conflict, during which he inflexibly maintained his stand as the opponent of what he considered unjust measures or arbitrary power, he was brought to trial before the Conference. The details of this remarkable proceeding are given at some length; the result was his expulsion from the connexion, and after ineffectual attempts had been made to heal the breach, the formation of "The Methodist New Connexion." From an unpublished manuscript the author gives the following extract, containing Mr. K.'s sentiments on a review of the part which he had taken, written about two months before his death.

"When I first wrote against the abuses and corruptions of the Methodist Connexion, some of my friends imagined I should receive the thanks of the Conference, and every thing be set right at once; but I had read ecclesiastical history, and a different prospect opened to my view. Since the conflict began I have been represented as weak and insane—as mad—as possessed of the devil—as given up to a reprobate mind—as the greatest deceiver and hypocrite on the face of the earth—as the man of sin which the Scriptures mention—as a devil with a bible under my arm—yea, as worse the devil. * * * These, and a thousand other things, have been said of me by the preachers, and those who are subject to them in all things;—many pray, and expect to be answered, that God would hasten my destruction. They quote this passage, to justify their conduct, 'I would to God that they were cut off who trouble you.' If I had lived at the dawn of the Reformation, such declarations, from persons so exalted in profession, might have alarmed my poor conscience. But at present my heart rejoices in being counted worthy to suffer for Christ and his religion. I believe priestcraft, branched out into the different nations, and prevailing in almost every country, if not in every sect and party, is the greatest curse that ever God Almighty suffered to befall his creatures—and until it is removed, the nations will groan, being oppressed. Could I give a deadly blow to one hair of this seven-headed monster, I should think it amply rewarded all my sufferings. If I could live to the age of Methusalem, and be fed every day with the

bread and water of affliction, I should exceedingly rejoice if I could, in all these years, be instrumental in banishing this evil from the face of the earth."

These memoirs are replete with interest; and excepting those regrets occasioned by so lamentable an exhibition of the failings of good men, and of those unholy passions and low motives which too often are found blended with much real excellence, we have received from the perusal of this work no small pleasure and a great deal of information which was new to us. The author writes with much clearness and good sense, and as far as we are able to judge, with truth and candour. The statements, however, lie open to the animadversions of that body, some of whose principles and whose conduct are here impugned, and who, if the facts are misstated, or the case misrepresented, will have a fair opportunity to set the public right.

An Elucidation of the Prophecies, being an Exposition of the Books of Daniel and the Revelation, showing that the Seventy Weeks, the One Thousand Two Hundred and Sixty Days, and the Events predicted under the Seven Trumpets and Seven Vials, have not yet taken place, but that they will be accomplished within the space of about Three Years and a Half from their Commencement, and probably at no very distant Period. By JOSEPH TYSO. London, 1838. 8vo. pp. 281. Price 7*s.* 6*d.* cloth.

Dissertations on Unaccomplished Prophecy. By W. SNELL CHAUNCY. London: 1838. 8vo., pp. 413. Price 10*s.* 6*d.* cloth.

Millennarianism Unscriptural; or a Glance at some of the Consequences of that Theory. —London. 1838. 12mo., pp. 252. Price 5*s.* cloth.

WE have neither leisure nor space to go fully into the subject to which these volumes refer; but as it is probable that some of our readers will be glad to know their distinctive qualities, we will say a few words respecting each.

Mr. Tyso thinks that one of the principal errors which have misled writers on unfulfilled prophecy is their adoption of the sentiment that a day is sometimes put for a year. "On this foundation of sand," he says, "they have built their fanciful and diversified theories, and many of them have proved no more substantial than castles in the air; time has demolished the major part of them, and if I am not greatly mistaken, he will level them all as soon as he comes up to them." He has indeed exhibited in his tables such diversities of judgment among interpreters of Daniel and of John, as are adapted to shake, if not destroy, all confidence in their expositions. His reading on these subjects has been extensive; and the tabular views which he has given of the opinions of eminent writers on the Apocalypse, will render material assistance to any persons who wish to acquaint themselves with what has been advanced by ancient and modern investigators. It is not, however, with Mr. Tyso as with many, who, having exploded to their own satisfaction the theories of others, assert their own with as much confidence as though they possessed a patent of infallibility. He proposes his own conjectures with moderation and candour; yet we fear he has furnished a new illustration of the well-known truth, that it requires less skill to pull down twenty palaces than to build up one. We extract, with pleasure, the following paragraphs from his concluding section:

"What a mercy it is that the most important parts of the sacred Scriptures are much easier to be understood than those which have formed the subject of the preceding pages. The unfulfilled prophecies have the veil of futurity cast over them; but this should not deter us from modestly inquiring, 'What shall be the end of these wonders?' They are things revealed, and therefore belong to us and our children; and we are encouraged to study them by a gracious promise, 'Blessed is he that readeth and they that hear the words of this prophecy, and keep those things that are written therein,' Rev. i. 3.

"I have for a long time been dissatisfied with the *mystic* view of many authors, and my dissatisfaction has been considerably increased by the great diversity of their opinions on almost all symbolic prophecies; such as the Seals, Trumpets, and Vials; the two Beasts—their heads and horns, &c. To exhibit this diversity of interpretations, I have with much labour collected and arranged their different systems, the contemplation of which I hope will be of some service to the students in prophecy. See the different tables.

"It is evident that there is a mixture of *literal* and *figurative* language in the prophecies; therefore they that maintain that they are all literal, and they who maintain that

they are all figurative, are alike unworthy of being our guides. With this admission and all the liberty of interpretation which it gives, there are, however, some parts of the prophecies which are hard to be understood, of which I have never met with an explanation which satisfied me, nor am I able to give one. I have given what I conceive to be the most probable, and must wait for clearer manifestations of the mind of God. We should receive the doctrine of the Scriptures with the disposition of little children, and pray constantly that the Spirit of truth may lead us into the knowledge, love, and obedience of all truth."—Tyso, pp. 274, 275.

Mr. Chauncy agrees with Mr. Tyso in renouncing the expectation of a millennium previous to the visible advent of our Lord, and in believing that the predicted reign of Christ for a thousand years, will follow the bodily resurrection of the saints. Before this event, however, he thinks it unquestionable that the whole world, and particularly the nations of Europe, are destined to undergo an overwhelming judgment of God's wrath, which he will inflict on obdurate sinners for the accumulated and increasing guilt of ages. He expects also that Elijah, either the actual prophet of old, embodied miraculously in flesh for a season, or one who will possess the same ardent, zealous, spirit—will come "to instruct and lead the various sects and divisions of the churches of God, to a full understanding of, and entire reconciliation with, all that regards their real interests and happiness in his worship and service." At our Lord's coming he supposes that there will be found many classes and individuals among mankind who will be neither among those who are changed and united with the saints of the resurrection, nor destroyed with the ungodly. "Such may be many of God's elect, whose conversion has but just commenced; others, whose progress in grace has been so slow and inefficient, as to unfit them for the society of the New Jerusalem. There will also be children and others of various ages, whose election and final perseverance can be known only to God." During the Millennium, also, there will be births and deaths of those who dwell in the flesh; and at its expiration, hostile armies, composed probably of descendants of the inhabitants of those countries called Magog, by Ezekiel, will attack the camp of the saints, the beloved city, *Mount Zion*, probably imagining that by subjugating this, they can establish a universal government, founded on such laws as the enemy of mankind shall have suggested. But they will be destroyed; and then will come the second resurrection and final judgment. The following is Mr. Chauncy's account of his design in this performance, which, whatever may be its eccentricities of sentiment, is amiable and devout:

"Our design, in brief, is to arrange the predictions which precede, and are relative to Christ's second appearing, the important events which it involves, and the glory which shall follow, in that order which the sacred oracles seem to indicate; endeavouring rightly to divide the word of truth, and this with such undeviating sincerity as the transcendent nature of the subject demands.

"We do not number ourselves with those who unreservedly fix the precise times or manner in which these predictions shall be fulfilled; because the very object of prophecy, together with its symbolic language, precludes the possibility of a clear and definite solution previous to its accomplishment, while rational conjecture will be profitably exercised in the effort to unfold those events, whose principal characteristics, at least, are expressly adapted to the understandings of God's people, as the analogy of faith fully warrants. They possess, therefore, sufficient perspicuity of language to awaken the most lively and serious attention, while their gradual fulfilment unceasingly demonstrates the wisdom and omniscience of the eternal mind, and tends to confirm us in the love and practice of truth and holiness."—Chauncy, p. 3.

"Millenarianism Unscriptural" is decidedly opposed to the views which Mr. Tyso and Mr. Chauncy advocate. It is in the form of an account of conversations between an Inquirer and an intimate friend who had some years before embraced the Millenarian system. The Inquirer, proceeding Socratically, urges difficulties—insuperable difficulties, as they appear to him—which prevent his receiving his friend's hypothesis, and combats, one by one, the various arguments by which it is sustained. He exposes, first, the incongruities of his opponent's view of the composition both of the millennial and the post-millennial population of the earth. He then shows that the anticipated rebuilding of the temple of Jerusalem and restoration of Levitical orders and rites, are inconsistent with the design of Judaism and the principles of Christianity; that the scriptural representations of the advocacy of Christ, and its necessity

as high-priest at the right hand of the Father, is incompatible with his future residence on the earth, at a time when, according to the millenarian supposition the earth will be inhabited by men who will be in circumstances to need that advocacy as much as we do now; that the Christian economy, as at present administered, affords the only means announced in scripture for the moral renovation of the world; that the millenarian theory is inconsistent with the scriptural account of the resurrection and final judgment; and that the alleged pre-millennial advent of our Lord is at variance with his own testimony. The argument is sustained throughout with great ingenuity and in a lively style. To those who merely desire to gain a general acquaintance with the subject, or to fortify their minds against the suggestions of a millenarian acquaintance, this work is well adapted; while those who wish to study the controversy fully, examining the arguments of both parties may find in each of the three volumes many pages which will interest and instruct them.

BRIEF NOTICES.

Lectures on Rhetoric and Criticism, and on Subjects introductory to the Critical Study of the Scriptures. By the Rev. STEPHENSON MACGILL, D.D., *Professor of Theology in the University of Glasgow.* Edinburgh: 8vo. pp. 421. Price 10s. 6d. Cloth.

In the former part of this number we have presented our readers with one of these lectures; and, if it could be done consistently with our limits and with justice to the author, it would afford us pleasure to lay before them the whole. With the most cordial satisfaction we recommend the volume to our friends, but especially to those ministers who have not enjoyed a regular collegiate education. The subjects are, the origin and progress of Language—the origin and progress of Writing—the Manuscripts of the Old Testament—the Manuscripts of the New Testament—the Versions of the Old Testament—the Versions of the New Testament—the Languages of the Old and New Testament—the general ends of Writing and Public Speaking—the Means by which these ends may be best accomplished—Figures of Speech—Style—Imitation and imitative arts—Sacred Poetry—Historical Writing—Epistolary Writing—Our Imperfect Knowledge—Discourse—Pronunciation and Delivery—the means of excellence in Writing and Public Speaking—the Duties of Ministers. These are matters on which it is highly desirable that all teachers of Christianity should be well informed, and we have never met with a work which presents them to attention, in one volume, in a manner so exactly adapted to the wants of a student of sacred literature. The lecturer evinces extensive erudition and sound judgment, and the greater part of his book is so written that it may be read with pleasure and advantage, even by those whose literary attainments are not of the first order. May we suggest, that to many a pastor this would be a valuable *Christmas present?*

Services connected with the Opening of the Chapel and the Formation of the Baptist Church in Wellington Square, Hastings. Published by request. The whole proceeds of the publication to be applied in aid of the cost of the Buildings. London: 8vo. pp. 116. Price 2s. 6d.

Appeal on behalf of the Baptist Chapel, Hastings. 8vo. pp. 8.

Several circumstances distinguish the opening of the New Chapel at Hastings from events of the same nature which we are accustomed to record. Among these are the disinterested zeal of the principal contributor, who had no very direct connexion with the town—the size and beauty of the structure—and the large number of "chief men among the brethren" who were brought together to assist on the occasion. The services of three successive days, of which an account was given in our number for June, were deeply interesting to those who were present, and they naturally wished to possess the discourses in a permanent form for their own use, and that the advantages derivable from them might be extended to others who were absent. Three of these addresses are contained in the pamphlet at the head of this article. In the first, Dr. Cox illustrates the Psalmist's exclamation, "Glorious things are spoken of thee, O city of God." In the second, Mr. Davies, of Tottenham, vindicates the views and practices of the Baptists in reference to the ordinance in which they differ from their brethren. In the third, Mr. Steane describes the Constitutional Principles of the Christian Church, which he characterizes as Catholicity, Unity, Subjection and Fidelity to Christ, and Spirituality. It will be seen at once that the pamphlet is one which it is desirable should be circulated among intelligent persons who are unacquainted with the principles of dissenters, especially of Baptists. We trust that opportunities will be found to make good use

of it in this way among the visitors of Hastings, and that many elsewhere who know the worth of these principles will gladly aid the undertaking in which it originated. The Appeal informs us, that "The Church are assured by the friend who has given the ground, and advanced the money for erecting and completing the chapel, school-rooms, and minister's house, which are all connected and inclosed together, that, provided, and so soon as additional subscriptions to the amount of one half of the cost shall be paid, he will forego the remainder of the outlay, place the whole premises in trust, and exonerate the trustees from any further claim."

A Memoir of Bernard Overberg, Regent of the Episcopal Seminary, Teacher of the Normal School, &c., at Munster. With a short account of the System of National Education in Prussia: to which his Method of Teaching, his Talents and Piety were greatly conducive. From the German of PROFESSOR SCHUBERT. London: 12mo. pp. xxvii. 104. Price 3s. Cloth.

All who are engaged in tuition, whether professionally or as Sabbath-school teachers, may find in this small volume suggestions which will repay them for its perusal. Overberg, though a Roman Catholic, was evidently a pious man, and his labours as a teacher of youth, and as an instructor of instructors, were eminently successful. The school at Buren, which he succeeded in establishing a short time before his death, continues, it appears, to be the government Normal school of the district. "The object is not merely to give the information and knowledge which teachers require, but to teach them their peculiar profession of Pædagogy, or the art of giving that information to others." The narrative is interesting, and the occasional remarks of the translator are judicious.

L'Europe Protestante. No. 1. *Octobre*, 1838. Paris: Publiée au Bureau du Journal, Rue Richlieu, 95; Londres Publiée chez Seeley and Co., et Vendue chez Nisbett. 8vo. pp. 167.

The Present State and Character of Popery in Europe; with Suggestions as to the means best calculated to diminish its influence; in answer to the question, what is the object of the New Paris Christian Magazine, entitled, "L'Europe Protestante?" Translated from the First Number of "L'Europe Protestante," Published at Paris. London: pp. 57. Price 1s.

The latter of these pamphlets is a translation of the leading article in the former, and is intended to explain the design of the publication in which it appears. L'Europe Protestante, it seems, is to be a monthly periodical in the French language, conducted in Paris, but circulated throughout Europe, *with the* view of counteracting the spread of *Romanism*, and the activity of its adherents. Exclusive attachment to any party among Protestants is disclaimed, but the writer appears to think that Evangelical Episcopalians and Wesleyan Methodists have not received due attention from the existing Protestant Periodicals of Paris. This first number evinces talent and information: but we must see other numbers before we form a definitive judgment of its spirit.

A Sermon occasioned by the Death of the Rev. R. S. M'All, LL.D. Preached in Rue Street Chapel, Macclesfield, on Sabbath Evening, August 12, 1838. *By* G. B. KIDD *Published by request.* London: 8vo. pp. 51.

An outline of Dr. M'All's history and a portraiture of his mind, are conjoined in this discourse, to an able illustration of the text, "For one star differeth from another star in glory: so also is the resurrection of the dead."

A Brief Memoir of the Life and Death of Mrs. Kemp, late of Hoxton, Middlesex; containing an account of the Conversion and Happy Death of her Son. Respectfully dedicated to the Church of Christ at Hoxton. London: 12mo. pp. 66.

Mrs. Kemp, a sketch of whose active exertions for the benefit of her fellow-creatures is given in these pages, spent the principal part of her long life at Hoxton. Her husband and she were the founders of Hoxton Academy Chapel Sunday-school, in which she sustained the office of superintendent for fifty-two years. She died, Sept. 9th, 1837, at the age of eighty-nine. The profits arising from the sale of this memoir are intended to be appropriated to the benefit of The London Female Mission.

Memoirs of Mr. Joseph Allen, of Mevagissey, Cornwall. By SAMUEL DUNN. London: 1838. 12mo. pp. 174. Price 1s. 6d.

Joseph Allen joined the Methodist Society at Mevagissey, his native place, when but thirteen years of age, and was for many years a respected local preacher in that connexion, and a most warm and devoted admirer of Mr. Wesley, and of all the doctrines and discipline of Wesleyan Methodism.

The Management of Bees. With a Description of the "Ladies' Safety Hive." By SAMUEL BAGSTER, JUN. *With Forty illustrative Wood Engravings. Second Edition.* London: 1838. 16mo. pp. 240. Price 7s. Cloth.

A well written, and apparently a learned treatise upon an interesting portion of natural history. We do not pretend to any practical acquaintance with the management of bees, but we have no doubt that the employers of that industrious class of operatives may derive much valuable information from a work which abounds with anecdotes and well executed wood engravings, and which seems to us to be a complete encyclopædia on the subject to which it refers.

Sacred Harmony, being a Selection of Psalm and Hymn Tunes, Arranged for Three Voices (Two Trebles and a Base). No. I. Price 2d.

The Separate Treble Parts of the Tunes contained in "Sacred Harmony." No. I. Price 2d.

This publication, No. 2 of which is announced for the 1st of December, is intended to facilitate Sabbath-school instruction in singing, by furnishing in a cheap form copies of popular tunes. The contents of No. I are Abridge, Reuben, Lydia, King Street, Miriam, Creation, Evening Hymn, and Bolton.

The Minister's Family. By a Country Minister. Edinburgh: 16mo. pp. 328. Price 5s. Cloth.

An assurance is given in the preface, that "there is not a character attempted to be drawn, or an event of any importance narrated, which is not an exact transcript of some character or event that occurred within the range of the author's own knowledge." If this be true, and every thing in the work would induce confidence in the writer's declaration, the skill with which the different parts are joined together and blended into one narrative, is very great. The early decease of the devoted pastor—the difficulties encountered by his widow and children—the protective care of the Father of the fatherless—and the benefits which accrue from judicious training and maternal prudence, are portrayed in a manner which cannot be read without emotion, and which have drawn tears from eyes which do not readily shed them. The "Country Minister" is attached to his own church, the established church of Scotland, and has contrived to make his story favourable to it; yet, if he strives, we must admit that he strives lawfully. We cannot blame him for bringing to view the brightest specimens that he can find, and telling his tale in the manner best adapted to recommend his own sentiments. But though such people as are here described may be found in an ecclesiastical establishment, no ecclesiastical establishment can of itself produce such people. It is their genuine piety that renders the scene attractive, and the piety is accidental, not an essential part of the system.

Observations on the Preservation of Health in Infancy, Youth, Manhood, and Age: with the best means of improving the moral and physical condition of man. By JOHN HARRISON CURTIS, ESQ., *Author of "Observations on the Preservation of Sight," "On the Preservation of Hearing," &c., &c.* London: pp. 128. Cloth. Price 3s. 6d.

An engraving of the family of Mr. West, exhibiting to view a venerable and healthy looking great grandfather, with the grandfather, the father, the mother, and the two children, adorns this volume, which inculcates attention to the means by which life is prolonged, *and the avoidance of those* evils which abridge its duration and utility. It is a judicious, practical work, and deserves the attention of all classes of the community. Too much currency cannot be given, for example, to the well established statement, that "The weekly cessation from the toils of business, which is generally observed in Christian countries on the first day of the week, is a practice at least as conducive to the welfare of the body as of the soul; and it is one which will be more inviolably kept, when men become better acquainted with the conditions on which their health depends. Nothing could be more inexpedient, as regards the present interests of mankind, than the abandonment of this practice, viewing it as a matter of political economy; for there can be no doubt that the capacity for labour is increased by occasional rest from it; and that if every day in the year were devoted to labour, the produce of that labour would be less than it is at present."

Cornelius the Centurion. By F. A. KRUMMACHER, D.D. *Translated from the German. With Notes and a Biographical Notice of the Author, by the Rev. John W. Ferguson, A.M., Minister of St. Peter's Episcopal Chapel, Edinburgh.* Edinburgh: pp. 210. Price 4s. Cloth.

The lively imagination and devotional spirit of Dr. Krummacher's writings render them pleasant to a large portion of the community. We have no doubt that Cornelius the Centurion will be acceptable to the public; but we must say, that it is not worthy to be Vol. XXII. of the Biblical Cabinet. The publisher of that series of erudite performances deserves the thanks of theological students for the valuable assistance he has afforded them; but it is very little real aid which such readers will derive from the volume before us. Perhaps this work was inserted merely to fill up a vacancy occasioned by the delay of other translators; but if it is a specimen of what the Biblical Cabinet is to be in future, we shall greatly regret the alteration.

Dionysius Longinus on the Sublime; chiefly from the text of Weiske; with English Explanatory Notes and Copious Indexes. By D. B. HICKIE, LL.D., *Head Master of Archbishop Sandy's Grammar-School, Hawkshead. For the Use of Schools and Colleges.* London: 8vo. pp. 129. Price 5s. Cloth.

Longinus was a Platonic philosopher and rhetorician of the third century, who taught at Athens, and subsequently at the court of Zenobia, Queen of the East, who had prevailed upon him to quit Greece, and undertake the education of her sons. Of his numerous works, the treatise on Sublimity of Style is the only one that has survived the ravages of time, but that has been enough to preserve to him in all subsequent ages, the reputation and title of the Prince of Critics. In

his edition, the Greek text is printed in a clear, bold type, and the copious English notes are adapted to facilitate the student's perusal of the work, and to supply him with the additional information which he needs to elucidate the meaning of the author.

What is Baptism? The Substance of a Sermon, preached May 27, 1838, *by the* REV. MORTLOCK DANIELL, *Minister at Beulah Chapel, Ramsgate.* London: 8vo. pp. 27.

A spirited defence of baptism as an ordinance, which Jesus Christ has dignified by his own example—an ordinance of perpetual obligation—an ordinance restricted to believers—an ordinance only duly administered by immersion—and an ordinance entirely at variance with infant-sprinkling.

Times of Refreshing from the Presence of the Lord. A Pastoral Letter to the church of Christ meeting at Lion Street, Walworth. By SAMUEL GREEN. London: 12mo. pp. 27. Price 4d. each, or 3s. 6d. per dozen.

A plain, straight-forward address, as well adapted to promote the spiritual welfare of other churches, as of that for whose use it was written.

Youthful Piety, Exemplified in the Happy Deaths of Young Persons; with Interesting and Impressive Anecdotes, designed to promote Early Religion. By J. BURNS, *Minister of the Gospel: Author of the "Golden Pot of Manna," &c., &c., and Editor of the Sunday-scholar's Annual.* 32mo. pp. 180. cloth. Price 1s.

A very suitable present for a sabbath-scholar, being cheap, serious, and plain, as well as interesting.

The Christian Almanach, for the year 1839. London: 12mo. pp. 72. Price 8d.

The Tract Society Penny Almanack for 1839.

The Tract Society Sheet Almanack for 1839. Price 1d.

Conversations on Sin and Salvation. By FELIX NEFF, *Pastor of the High Alps. With a Sketch of his Life. Translated from the German.* London: 1838. 32mo. pp. 160. Price 8d.

The Gathered Lily; a Brief Memoir of Lydia Gauntlett. By CATHARINE F. GAUNTLETT. London: 32mo. pp. 144. Price 8d.

Reasons of Repose. A Morning Conversation with a Christian under Temporary Alarms respecting the Truth of the Scriptures. By the late REV. RICHARD CECIL. M. A. London: 1838. 32mo. pp. 64. Price 4d.

The Flower Gathered; or, the History of Henry Packman Smith. London: 32mo. pp. 64. Price 4d.

Garden Meditations. By EDWARD BURY, *Minister of Great Bolas, in Shropshire, A. D.* 1677. London: 1838. 18mo. pp. 172. *Price* 1s. 6d. cloth.

We have not had opportunity to examine these since we received them, but it may be sufficient to say that they are all published under the sanction of the Committee of the Religious Tract Society.

NEW EDITIONS OF APPROVED WORKS.

A Memoir of Mrs. Harriet W. Winslow, combining a Sketch of the Ceylon Mission. By MIRON WINSLOW, *one of the Missionaries; With an Introductory Essay, by* JAMES HARRINGTON EVANS, *Minister of John Street Chapel.* Second Edition. London: 18mo. pp, xx. and 378. Price 3s. 6d. Cloth.

The Advantages of Knowledge to the Lower Classes. A Sermon Preached at Harvey Lane, Leicester, for the benefit of a Sunday-school. By the late REV. ROBERT HALL, A.M. *A New Edition.* London: 24mo. pp. 24. Price Four-pence.

A Brief View of Ecclesiastical History, from the Earliest Periods to the Present Time. Fourth Edition, Revised and Enlarged. Dublin: 18mo. pp. 108. Price 1s. 6d. Cloth.

Hymns, selected from various Authors, for the Use of Young Persons. By PRISCILLA GURNEY. Eighth Edition, with a few additions. London: 32mo. pp. 276.

RECENTLY PUBLISHED.

National Prosperity a Motive to Gratitude, Loyalty, and Effort. A Sermon, preached at the Baptist Meeting-house, Scarborough, on Thursday, June 28th, 1838, being the day appointed for the Coronation of her Majesty, Queen Victoria. Published by Request. By B. EVANS. London: 1838. 12mo. pp. 24.

Three Letters to the Rev. M. H. Miller, Vicar of Scarborough. By ANDREW MARVEL, JUN. London: 1838. 12mo.

The Call to Hear the Church Examined. By the Rev. JOHN ELY, Minister of Salem Chapel, Leeds. Leeds: 1838. 12mo. pp. 24. Price 3d. or 20s. per 100.

Christianity, and not Owenism, the Regenerator of the World: being the Substance of an Address, (With some Additions), Delivered in the New Hall, Leicester, By J. F. WINKS, on Wednesday Evening, August 22, 1838, in Reply to Four Lectures Delivered by Mr. Robert Owen in the same place: With an Appendix, containing some account of a Discussion which followed, and remarks on the Sophistries of Owenism. London: 1838. 8vo. pp. 24.

A Demonstration of the Inexpediency and Unlawfulness of War, both offensive and defensive, on the Principles of Christianity. By W. SNELL CHAUNCY. London: 1838. 12mo. pp. 24. Price Sixpence.

The Duty and Advantages of a Religious Review of the Past. A Sermon. By the REV. WALTER SCOTT, Theological Tutor of Airedale College, Yorkshire. Published by Request. Bradford: 8vo. pp. 32. Price One Shilling.

A Sermon, Preached in Lutterworth Church, on Wednesday, December 20, 1837, upon occasion of the erection of a Monument to the Memory of Wiclif. By the Rev. J. H. GURNEY, M. A., Curate of Lutterworth. Published by Request. Leicester: 8vo. pp. 34.

The Snares of the Metropolis. By ROBERT AINSLIE. London: 12mo. pp. 24. Price Fourpence.

The Two Gardens, an Allegory; with a Letter addressed to Sunday-school Teachers. By RICHARD PENNY. London: 18mo. pp. 30. Price Twopence.

INTELLIGENCE.

AMERICA.

RESULT OF ROMAN CATHOLIC EXERTIONS IN THE UNITED STATES.

The American Baptist Home Missionary Society in its last Quarterly Paper, gives the following view of this very interesting subject.

The movements of the Roman Catholics in this country, their strength, designs, and prospects, have elicited much thought and feeling for a few years past. At present there is, in the minds of some, an apprehension that a false alarm has been given; that the dangers to which we were exposed were greatly magnified, and that too, for private and selfish ends. As Home Missions have ever stood connected with this subject, we beg leave to offer a few reflections. In the first place, it is quite possible there may have been too much *panic* on this subject. We are a Protestant people, and have until lately, known Catholics only at a distance, and through history. All at once, apparently, it was discovered that they were coming to our shores by hundreds of thousands—that their priests were coursing through our land, erecting churches, establishing nunneries, schools and colleges, and making efforts worthy of a better cause, to proselyte our citizens. We learned from foreign journals and travellers, what were their plans, resources, and expectations, in respect to this country; we also heard their boasts of certain victory. In these circumstances, it is not surprising that the public mind should be greatly excited, or that the cause of danger should be magnified. Nor would it be surprising if some men, discovering this state of feeling, should avail themselves of the opportunity afforded them to profit by the publication of frightful, perhaps fictitious accounts. But in the second place, all this does not prove that there was no real danger to our civil and religious liberties. Nor does it prove men either unwise or wicked if all they apprehend has not been realized. This very excitement of which complaint is made, this *panic*, if *you* please, may have prevented the result feared. The Catholics have not succeeded as they expected, nor as we feared they would, as will be seen by the following statement, taken from the Pioneer of Illinois:

"An impression has gone abroad that Roman Catholic priests are successful in making proselytes from the Protestant to the Catholic faith. This cannot be the case to any alarming extent.

"That persons, especially females, making no pretensions to religion, otherwise than being born and educated in a Protestant country, without any religious training, have become Catholics from the officious intercourse of priests, or other social influence of Catholic ladies, and that young girls at nunnery and boarding schools have been seduced to the fascinating forms of Catholic worship, to some extent, is undoubtedly true. And a very few instances of persons who had previously professed religion in some Protestant denomination, of peculiar mental tendencies, have become bigoted Catholics. A few conversions were made during the prevalence of the cholera in St. Louis and St. Charles in 1832 and '33 after collapse and insensibility had occurred, by the performance of Catholic ceremonials on the part of the priests. But all their modes of conversion, probably, do not equal the conversions and professions to evangelical religion from Roman Catholics. We know of more than fifty such conversions in one small district of country in Missouri, more than half of whom united with Baptist churches, and one is now a Baptist minister and Home missionary. Conversions from Catholics are so common as to excite no surprise amongst Baptists or Methodists, and they are hardly ever mentioned in distinction from other cases.

"The increase of Catholics in the Great Valley is to be attributed wholly to emigration from Europe, and even such emigrants stand a far better chance to become *liberalized* than if they remained in their native countries."

Now, what shall we infer from all this; that those who sounded the trump of alarm were either mistaken on the sub-

ject, or by design, attempted to impose upon the public? Or, may we not rather suppose that God has blessed the efforts, and heard the prayers of his people to avert the anticipated calamity? We will allow the Catholics, through one of their bishops, to give the reason of their disappointment and slow progress. It is a part of his report to the archbishop of Vienna. The remarks were made with special reference to Ohio.

"This State has now above a million of inhabitants, among whom are numerous Germans, both Catholics and Protestants, and by daily emigration their numbers are every year fast increasing. The numberless sectaries of the innumerable various sects select the landing-places for their churches. Our Catholic brethren are thus, on their first stepping foot upon the soil of Ohio, fallen upon by these wolves, who harass and tease them with the usual arguments of error, and with flattering friendship tempt them to deny their divine faith. Protestant emissaries also traverse every corner of the land, scattering lying stories of every kind against Catholics and their holy institutions. Besides this, the Lutherans and Calvinists have many well endowed seminaries, and what is still worse, innumerable free schools, in which the youth of both sexes have put into their hands tracts on politics, religion, history, &c., whereby their tender minds are prejudiced against the Catholics, so that the scarcely lisping child learns excellently well his whole religion, which consists in this: that Catholics are men who must be hated and persecuted. In this city alone, this year, were erected twenty-five colossal buildings (called *free schools*,) in which gratuitous instruction is given. It was a capital plan for Protestants, but oppressive to Catholics. The former place their last hope for the spread of their error in the education of youth, which is doubtless a well founded principle, and in the not altogether mistaken hope, that the poorer Catholics, of whom there are so many here, will send their children to these free schools. Then would they triumph over these innocent little ones!

"Many tears have I wept, and passed many sleepless nights, devising means to counteract this palpable evil."

Well, then, had it not have been for the Protestant emissaries, that is, the missionaries of the Presbyterian, the Methodist, the Episcopal, and the Baptist Home Mission societies; had it not have been for the activity of private Christians in meeting the emigrant as he landed on our shores with the Bible in *their hand*; and had it not have been for the free-school system, that "palpable evil," our worst fears might have been realized! Let us not say, then, that there was no need of the effort, but thank God that he has blessed our efforts to such a gratifying extent.

There is a great danger now lest a part of the community should lapse into indifference on this subject, or rather join their influence with the Catholics. Extremes follow each other. Having been, as is supposed, too much excited, there is danger that excitement and *principle* together should be abandoned. Two or three things should be remembered. First, it has not been ascertained that the Protestant community were in the least mistaken in regard to the *plans* and *designs* of the Romanists upon this country. Second, Romanism remaining the same as in past ages, the evils that would fall upon us in the event of their success, have never been exaggerated. Third, though they have been retarded, and have met with unexpected hinderances, especially in the vigilance that has been awakened, they have not abandoned, nor in the least swerved from their original purpose. They are still animated with hope. The following paragraph from the "Truth Teller," a Catholic paper published in this city (July 14, 1838) is worthy of a place here, as illustrative of our remarks. It seems that *five* converts had been received into a Catholic church in Brooklyn, whereupon it is said:

"They have joined that church to which the Redeemer promised infallability, and sealed his promise with his blood—that church, which has stood the waste of time and the wreck of empires, mid the stormy revolutions of nineteen centuries—a stupendous monument of Divine power and a miraculous fulfilment of the divine promise, that the 'Gates of hell should not prevail against her.'

"It cannot but be gratifying to the Catholic, to see the religion for which he has to suffer so much, progress with such steady step, and to behold the marked triumph of Catholic missionary zeal in the teeming vineyard of our youthful, but onward Republic. Though sectarian virulence has expended its strength, and wasted all its *insentive* energies in the infatuated effort to pull down that which God hath built up—though intolerance has aimed at it the last envenomed arrow in her quiver, yet have we the happiness to see our holy religion baffling the power of its adversaries, overleaping all obstacles, fast rising to strength and influence, spreading itself

surface of our beloved country, pene-
he heart of the forest, and evange-
e untutored breast of the wild inha-

* * * *

, though assailed on every side, and
y species of weapon, she lifts her
e head above the skies, her *native*
We hail with joy these fresh acces-
our Catholic ranks.

e can judge of the future from the
would assert with confidence that the
not distant, when Catholicity will
e same reverence in this, as it does
her side of the Atlantic—when people
feel ashamed to profess it, because of
ge and unnatural portraits given to it
nemies, and the hard names and
epithets dealt out to its followers.

day will assuredly come, when the
of a Wallace, a Bruce, a Moore, and
n, will be respected in America."

we to look upon this merely as a

listling aloud to keep their spirits up,"

a candid avowal of their expec-
? The latter doubtless; and we
be apprised of it. But suppose
no danger, should Protestants
ifferent to the spiritual welfare of
e a body of men as they are,
in upon our shores by the provi-
f God? We are constrained to
them as without evangelical hope,
hout God in the world. If we
expedient to send missionaries
olic countries, should we neglect
when they are brought to our

We have no doubt the priests
difficult to keep their deluded
s under a total eclipse of igno-
in this country. This will be
ifficult in regard to their children;
faithful and prayerful efforts, we
not that that unhappy commu-
ay be emancipated into the liberty
rue sons of God.

BELGIUM.

CONDITION AND PROSPECTS.

is in our day a widely-spread error,
prevents Christians having to do
litics. A child of God, it is said,
not meddle with politics. There,
, as every where else, there is
ng for us to do—we have to do
What will sweeten the waters of
pure sea, if not the little stream
ssues from under the threshold of
se eastward? What will at first
and at *length completely* transform,

politics, but Christianity? What will establish and maintain the great principles of social government, but the still greater principles of divine government? Look at Great Britain and the United States, and say if the Christians who have, in the one case, procured the emancipation of the slaves, or those who are making efforts to obtain it in the other, have done wrong in meddling with politics.

This error, however, appears to proceed from a desire to avoid one of an opposite tendency, which prevailed at the time of the reformation, and of which the fruits were bitter. Then, far from thinking that politics should not be made to subserve the lawful demands of religion, it was even attempted to make religion subservient to the ambitious interests of politics. In some countries, if not in all, the learned made use of religion to influence the still ignorant, or but partially enlightened mass, to their own advan[illegible] the consequence was, that where the reformers espoused the quarrels, either of the nobles or the people, they became associated with the changes of the political drama of the period. In no part were the reverses more disastrous to them than in Belgium; and in no country was a more decided political colour given to the wars of religion. Was not the spirit which animated the Protestants of those days preparing their future ruin? Let the wise of this world deny, in this instance, the relation of cause and effect, the Christian will always acknowledge in it that of crime and chastisement. Spain, which seems to have most thoroughly possessed and systematized the dreadful science of persecution, extended her influence throughout the low countries. If she sought not to bring every thought voluntarily captive to the obedience of Christ, she had at least the sad honour of crushing every intellectual faculty beneath the forced yoke of the Pope. The Duke of Alba feared not, but even gloried in avowing that he had, by his own means, caused seventy thousand of these heretics to perish. Those who preferred exile with religious liberty, to their own country with slavery and hypocrisy, sought elsewhere a land where their faith was not treated as a crime. Holland which since—but then it understood the rights of conscience—Holland received them; and what is now called Belgium was, and long remained, the prey of Rome. The heart is grieved in passing through towns which now display unequivocal tokens of the darkest Popery, but which formerly contained so many reformers, that in Brussels, for example, in 1581, the Roman worship was entirely suspended. And one shudders at the thought that this change is not owing to the peaceable tra-

cussion of conscientious opinions, but to the axe of the executioner. The writer of these lines has visited, at Kilvorde, the place where the celebrated Tyndal was put to death, whose only crime was having been the first to publish the New Testament in the vulgar tongue.

Until the year 1830, the cause of reform in Belgium was almost imperceptible; we cannot say that it has always been on the decrease, because it was impossible that any further decrease could take place. In a few towns, the foreigners, who always abound in this country, had obtained pastors. The Dutch troops under William had also some chaplains, but national Protestantism was extinct, or nearly so. A minister who, during a residence of four years at Brussels, has been instrumental in receiving into the Reformed church in that city more than sixty Roman Catholics, on his first arrival could discover but one Belgic Protestant in the metropolis of Belgium, after a most diligent search, and this person had become so through personal choice, at the age of maturity. There were doubtless children of Protestant strangers settled in the country, many Germans, English, and Swiss, but of Protestant Belgians, born of Protestant Belgian parents, we do not believe that there was one. Out of Brussels, it is true, the labours of some faithful foreign ministers had been blessed for several years. At Paturages, near Mons, and the French frontier, the pastor, Mons. Devismes, of France, had had pleasing fruits to his ministry; the Dutch pastor, Mons. Gædkop, at Ghent, had also sown the seeds of life. At Brussels, even, the labours of the worthy Mons. Merle, of Aubigny, had been blessed, particularly to strangers. But it is especially since the year 1830, that the work of the Lord has made an encouraging progress in Belgium. The circumstances which prepared the way for it are sufficiently curious to deserve notice.

The causes which led to the separation of Holland and Belgium are little known. A very extraordinary union between the extreme liberals and the Roman clergy overthrew the throne of Nassau. That the Catholic party and the liberals had not the same motives for enmity against the reigning dynasty will be readily admitted; and an ordinary measure of sagacity may divine the causes of the animosity of a Roman clergy towards a Protestant king. But as it was evident that the liberal party would not greatly sympathise with the religious feuds of the priests, the latter dilated most pointedly upon the want of liberty; common ground on which the two oppositions might unite. The union of the priests and the liberals could not offer very solid guarantees to mutual confidence, and the cunning leaders of the two parties actually did what Cicero could not conceive that two augurs, looking at each other, could avoid doing. The liberals accepted the assistance of the clergy against the common enemy, and the days of July at Paris arrived just at the appointed time, to facilitate the business. The Belgic revolution took place; a new and independent kingdom was established; the constitution was changed. But events had proceeded more quickly and differently from what had been intended. "Man moves," Bossuet has said, "but God leads him." It was necessary to receive a Protestant king; and on the discussion of the principles of the new constitution, the liberals compelled the Catholics to unite with them. The professions of the latter were of too recent a date to allow of an open renunciation—they could not reject to-day that for which they yesterday demanded a revolution; besides, though oppression be the favourite instrument of Rome, liberty may, at an extremity, be made the means for the accomplishment of its designs. Every thing depends upon the manner of using it, and with this consolation the clergy flattered themselves in the prospect of making it subserve their purposes. In short, the pavement was scarcely replaced, their hands were hot, they had talked so much of liberty that it was now necessary to grant it, the liberals recounted the recent promises, and energetically demanded their fulfilment, it was requisite to yield. A constitution was voted, a constitution, the principles of which were a thousand times more liberal—thanks to the circumstances—than the legislators who framed it.

In fact, the three fundamental liberties of worship, of the press, and of instruction, are granted to the Belgic nation, unrestrained by any kind of shackle. The customs, which are not certainly of so exalted a character as the laws, may still, in some respects, especially in religious matters, oppose the full exercise of these rights, but then it is illegal despotism, the tyranny of opinion, and not of the code, and in every place where there is intelligence and firmness on the part of the citizens, there is also full enjoyment of those rights, which weakness and ignorance will willingly yield to a party always ready to withhold them, though it dare not take them from those who appeal to the constitution.

We may easily imagine that religious liberty did not long remain an idle instrument in the hands of the friends of the gospel. They eagerly followed in the path so evidently prepared by the Lord, and in 1834, the preaching of the gospel commenced by Mons. Ph. Boucher, at Brussels, having strongly interested the Roman-

Catholics, as well as a number of faithful Protestants, of all denominations and countries, the first church, not salaried by the state, was founded there by him. At the same time an agent was deputed by the British Bible Society to form societies, either national or auxiliary. Soon after, a tract society was also established. To this we are indebted for the "Chemin de fer," "Comment vous portez vous?" &c., &c.

The labours of the Bible Society at first proceeded very slowly, but the London Society generously resolved to distribute the New Testament in Flemish and French, at the price of half a franc, which is about a third of what it costs the society. To this measure may be attributed the immense distribution which has taken place, and still continues to a very pleasing extent. We must here bear testimony to the zeal and activity of Mr. Tiddy, the English agent, who has the direction of the colporteurs, whose weak state of health even cannot cool his ardour in this good cause. The colporteurs have had much to suffer, for as we have already seen, the law which protects them is administered by persons who hate them, and who, with culpable lenity towards those who raise the fanatical crowd against them, leave almost unpunished the lawless violence of which they are too frequently the victims. As to the rest, here, as often elsewhere, this blind hatred has served the cause which it would injure, by awakening curiosity and interest, and many copies have been circulated, the sale of which is owing to the unwise hostility of the clergy. The church of Rome must surely be convinced that with regard to persecutions, half measures and moderate language are unfavourable, its interests leave it no choice between real toleration and the inquisition.

If the reformers have sought, by paying attention to the signs of the times, to advance the kingdom of God, the Catholics have not been backward in availing themselves of circumstances, to promote the advantage of their church. Rid of a dynasty which opposed their encroachments, they had thought to arrive speedily at power and dominion in the state, the constant aim of incorrigible Jesuits; but this rash design, betrayed by imprudent underhand devices, has opened the eyes of a liberal opposition, who advocate the diffusion of light. Lately also, an unfortunate enterprise against the freemasons has shown, even to the least penetrating, that the power of the clergy has attained its height, and is already on the decline, for the consequence of this violent attack upon an inoffensive society, has been the formation of new lodges, and the admission of new members into those which already existed.

We would speak of the respective future prospects of the two communions in Belgium but we must postpone this subject and the details which it involves, till the next number. We have now only room for a bare list, which is far from complete, though we believe it to be exact.

The English worship has chapels and English ministers at Brussels, Ostend, Spa, Tournay, Bruges, and Antwerp. The reformed and Lutheran churches have places of worship and ministers preaching either in French, German, or Dutch, at Brussels. Antwerp, Leige, Tournay, Ghent, and Dour. There are besides, several churches connected with the synod of Holland, but they are in Limburg and Luxemburg, a contested territory. In short, religious worship, not supported by the state, is established at Mons, Liege, Genoal, Bouverie, and at Brussels. In this last city there are two places of worship. The latest established is the dissenting chapel, small, but well attended, of which M. Louride is pastor. The other, not dissenting, was the first founded at Brussels, of which we have already spoken.

But it is with special interest that we regard the erection of M. Boucher's chapel. The existence of this chapel, and the successful efforts of its founder must attract the attention of the friends as well as the enemies of religious liberty. The former have every thing to hope, and the latter every thing to fear, from the toleration so perfectly enjoyed in Belgium. Let our friends, however, understand that liberty does not work miracles. It is not the revolution of 1830 which has opened the eyes of the misled sons of superstition at Brussels, but the labours of a true Christian, who heard a voice saying, "I have prepared the field, I have ripened the corn, all is ready for the harvest." He has entered this field to labour, not to content himself with a mere admiration of what the hand of God has done.

Thanks to the assistance of our good friends of the United States of America, our little flock of believers has erected, in less than four years, a charming chapel, on the most frequented boulevard of the city. This structure proves that Protestant simplicity is not opposed to good taste in religious architecture. We assisted at the opening of this chapel. A great number of citizens attended to hear the clear and profound interpretation of the holy gospels. It was curiosity, it will be said, nothing but curiosity. It may be so; but for ten months has this curiosity brought regularly the same crowd to listen to these evangelical instructions, and examples are not rare in which this frivolous sentiment has been replaced by one more serious and divine. We ask pardon for devoting so much space to a single church when the

whole of Belgium is before us. We joyfully perceive the star of hope rising upon this kingdom. We feel assured that the light is about to shine upon this country, so long deprived of a true knowledge of the gospel. The greater part of those who frequent this church are, or were, Roman Catholics. There is a special service for Catholics who are inquiring after truth. The expenses of worship, and all pertaining to it, are defrayed by means of the voluntary contributions of the congregation, and without the intervention of a committee. The Lord's Supper is administered four times a year, as in the Protestant church of France. At the last celebration, in the month of September, seven persons were admitted into communion. Thus while the work is making so much progress in the souls of men, it inspires the respect and confidence of those who are without, and deserves the regard of all who are interested in the great cause of religion.

L'Europe Protestante.

PLAN OF A GENERAL UNION FOR THE PROMOTION OF RELIGIOUS EQUALITY.

PROVISIONAL COMMITTEE:

Samuel Baylis,
Rev. J. Blackburn,
W. T. Blair,
Robt. Bousfield,
T. H. Boykett,
Rev. J. Burnet,
Thomas Challis,
T. M. Coombs,
Josiah Conder,
Rev. F. A. Cox, D.D. LL. D.
Rev. J. Hinton, M. A.
Roger Lee,
J. R. Mills,
Rev. T. Morell,
J. Morley, Jun.,
Richard Peek,
Thomas Pewtress,
Thomas Price, D.D.,
Rev. A. Reed, D.D.,
Isaac Sewell,
Rev. Edw. Steane,
Edward Smith,
Rev. A. Tidman,
Rev. Algernon Wells,
Thomas Wilson,
Joshua Wilson,
Joseph Wontner,
Rev. J. Young, A. M.

FUNDAMENTAL RESOLUTIONS:

I. That it is the paramount duty, and therefore the inalienable right, of every man, to worship his Creator and Redeemer according to his religious convictions of the Divine will, as expressed in the Holy Scriptures, the only authoritative rule of faith.

II. That to compel any one to contribute to the support of religious rites of which he disapproves, or of the ministers of a church from which he conscientiously dissents, is manifestly unjust, and at variance with the spirit and principles of Christianity.

III. That state establishments, by which any particular church or sect is selected as the object of political favour and patronage, and its clergy are invested with exclusive rights and secular pre-eminence, involve a violation of equity towards other denominations, create serious impediments to the propagation of the gospel, render the religious union of Protestants impracticable, and are the occasion of inevitable social discord.

GENERAL OBJECTS:

1st. To secure an efficient co-operation between the friends of religious liberty in the British Empire, in defence of their common rights and privileges.

2nd. To provide and maintain an effective agency for watching the progress of legislation in its bearings upon the interests of religious liberty; and for opposing, by all legitimate means, the passing of bills, or clauses of bills, infringing upon the rights of conscience, as well as for procuring the introduction and support of such bills as may be necessary to remedy existing grievances.

3rd. To obtain and diffuse information, especially among Members of Parliament, relating to any pending question involving religious considerations; to undertake the publication, when necessary, of papers or tracts, explaining or vindicating the fundamental principles of this union; to promote, in case of any urgent occasion, petitions to parliament; and to facilitate any general demonstration of public opinion in favour of such principles.

4th. To collect, arrange, and preserve statistical returns, parliamentary papers, and other documents bearing upon the religious liberties of the community; and to provide a depository for records of the same description, as well as a registry of legal cases and decisions affecting such interests.

5th. To afford legal advice and aid to any parties exposed to injustice and persecution on account of their asserting the rights of conscience.

6th. To correspond with Missionaries and others in the British colonies, whose circumstances may require the interposition of the government at home, or of the Imperial Parliament

7th. To co-operate, by information or advice, in promoting the return to Parliament of suitable representatives, attached to the principles of religious liberty, and entitled to the confidence of the religious public.

8th. To aid in promoting the extension of religious liberty throughout the world.

RULES:

1. That in order to secure a cordial understanding and effective co-operation between all parties in this country, concerned for the general objects of this Union, a central committee be formed, of persons annually chosen by local committees or associations, according to regulations hereafter specified; to hold their meetings in the metropolis; having power to elect a chairman, treasurer, and all other necessary officers.

2. That every local committee or association med for the objects of this union, and ognising its fundamental principles, shall, on contributing annually a sum not less an £5, nominate two deputies; of whom e shall be ordinarily resident in the me-polis, and pledged to attend the meet-gs of the committee, and one resident in town or district by which he is nomi-ted, to act generally as a corresponding mber, but with the right to attend and te at all meetings of the central com-ttee; the two deputies being in corre-ondence with each other.

3. That as it is just and proper that local mmittees, representing the larger masses population in the principal towns, cities, d districts, should possess a corresponding fluence in the central committee, every ch local committee, contributing not less an £30 annually to the general fund, shall empowered to nominate a third deputy.

4. That any local committee or association, rmed for the objects of this union, that ay be unable, or shall decline, to nominate deputy resident in London, as a member the central committee, shall, on subscrib-g £2 annually, be invited to correspond ith the central committee, and shall thereby considered as a branch of this union, ntitled to such information, and active co-eration as may be required.

5. That an annual meeting of the central mmittee shall be convened in the month April or May, to which all corresponding embers shall be invited, at which the uditors shall give in their report, and the easurer, secretary or secretaries, two uditors, &c., be chosen for the year en-uing. Every local committee shall trans-it to the secretary or secretaries, previously this meeting, a report, nominating its eputies for the year ensuing.

6. That the central committee shall be mpowered to appoint standing sub-com-ittees of their own body for specific pur-oses, who shall report, from time to time, the central committee; that they shall rm by-laws for their own government and iat of the sub-committees; and that they all, on the requisition of any twelve mem-ers, call an extraordinary general meeting f the body, within twenty-one days of the ate of the delivery of such requisition to eir secretary or secretaries, for the time eing, to which the corresponding members hall be invited, as in the case of the annual eeting.

Messrs. Josiah Conder and T. H. Boykett ct as honorary secretaries to the provincial ommittee, and communications may be ddressed to them at 5, Bolt Court, Fleet treet.

NEW ASSOCIATION IN CAMBRIDGESHIRE.

An association of Baptist churches was formed at the New Baptist meeting-house, Soham, Cambridgeshire, on the first day of August, 1838, when sermons were preached by the brethren Rootham, of Willingham, and Harris, of Landbeach. The afternoon was spent in prayer. The congregations were good, and the services were pleasing and profitable. The churches associated are Haddenham, Landbeach, Littleport, Soham, Wilburton, and Willingham.

GREAT GRIMSBY.

On Thursday, June 14, a new Baptist chapel was opened at Great Grimsby, Lincolnshire, for the use of the church and congregation under the care of the Rev. S. Marston. Two sermons were preached in the morning and evening by the Rev. J. E. Giles, of Leeds, and one in the afternoon by the Rev. C. Daniell, of Hull. Sermons were also preached on the following sabbath by the Rev. B. Evans, of Scarborough, and a social tea-meeting was held on the Monday evening. Much interest was excited by the various services, the congregations were good, and the collections liberal. The cause was commenced at Grimsby, in the year 1822, a small chapel was erected in the following year, and opened Nov. 4, by the late Rev. A. Greenwood, of Killingholme, and the Rev. J. Macpherson, at that time pastor of the church in Salthouse Lane, Hull. Owing to a variety of discouraging circumstances, a church was not formed before Aug. 29, 1826, when six persons were united together in the bonds of the gospel. Shortly after the formation of the church, the present minister was invited to the pastorate, which he accepted; the Lord was graciously pleased to bless his labours, a visible improvement was perceptible in the congregation, and, at the close of the year a gallery was erected. The additional room was in a little time insufficient to accommodate the persons who applied for seat-rents; but the poverty of the people prevented them from making any more efforts to enlarge their borders, though urged to it by the ministers in the country, and by others who knew the circumstances. As applications for seats kept increasing, the want of room was more and more felt, and it was at length determined, after much prayer to God for direction, to take down the former chapel, and to build one on a larger scale, with three galleries. By this step a debt has been incurred amounting to £800, towards the liquidation of which, about £140 have been raised, and for the remainder the friends are still dependent on the liberality of the religious public. Contributions will be thankfully received and gratefully acknowledged by the Rev. S. Marston, Great Grimsby, and by any of the Baptist ministers in the Lincolnshire association.

ASSOCIATIONS OF BAPTIST CHURCHES, 1838.

Name of Association.	Time of Meeting.	Place of Meeting.	Moderator.	Secretary.	No. of Churches.	Increase.			Decrease.			No. of Members.	MEETINGS NEXT YEAR.	
						Baptized.	By letter.	Restored.	Dead.	Dismissed.	Separated.		Place.	Time.
Bedfordshire	May 16	Wooten	W. Early	J. H. Brooks	14	10	3	2	11	1	2	440	Stevington	May 21
Buckinghamshire	May 9	P. Risboro'	J. Davis	P. Tyler	19	62	29	8	46	36	38	1948	Waddesdon Hill	May 14
Bristol	June 5 & 6	Stroud	W. Yates	T. Winter	42	260	72	12	98	83	27	5555	Bath	May 22
Glamorganshire	June 13 & 14	Newbridge	J. Edmunds	J. James	38	124	41	79	70	27	111	3508	Dowlais	June 20
Kent, East	May 29 & 30	Deal	D. Pledge	J. M. Cramp	11	75	22	1	15	16	13	976	Canterbury	May 28
Kent, West	June 5 & 6	Chatham	A. Smith	W. Groser	25	111	69	7	28	19	19	2155	Sandhurst	June 5
Lancashire	June 5 & 6	Preston	W. Giles	J. Harbottle	30	277	71	7	52	28	42	2790	Bacup	May 22
Lincolnshire	April 4 & 5	Horncastle	D. Jones	J. Craps	8	45	7	..	4	5	5	385	Spalding	Apr. 5
Midland	June 5 & 6	Birmingham	J. Hoby, D.D	T. Waters	34	171	38	9	78	28	24	..	Willenhall	
Monmouthshire	May 29	Argoed	T. Davies	D. Philips	37	382	55	113	68	13	95	..	Moriah, Risca	May 28
Oxfordshire	June 5 & 6	Campden	.....	....	18	42	4	..	22	8	4	..	Coate	May 21
Shropshire	June 25 & 26	Shrewsbury	W. Hawkins	M. Kent	18	74	8	3	9	8	25	808	Wrexham	June 25
Southern	June 4 & 5	Whitchurch	T. Tilly	T. Tilly	28	153	13	2	24	29	19	2520	Portsea	May 22
South Wales	June 5 & 6	Newtown	G. Thomas	B. Price	..	196	19	52	47	19	59	..	Tabor	June 4
Worcestershire, E.	July 10 & 11	Stratford	J. Cubitt	.....	9	20	7	..	9	9	2	363	Aitch Lench	July 9
York, E. & N.	June 5 & 6	Beverley	R. Johnstone	.....	11	110	27	4	14	18	8	825	Malton	June 4
						2132	485	299	615	347	493			

Clear Increase in Sixteen Associations, comprising about 350 Churches, 1761.

The Letters from the other Associations have not yet come to hand.

NEW CHAPELS.

SHORTWOOD, GLOUCESTERSHIRE.

The new and enlarged meeting-house was opened on Wednesday, Sept. 12th, and the services on that occasion were of the most interesting and delightful character. The remarkably fine weather being highly favourable to the attendance of distant friends, there were present members from sixty other religious societies. The services were solemn, the congregations large, and the contributions liberal. The preachers on the Wednesday, were Dr. Liefchild, Mr. Lomas (Wesleyan), and Mr. C. E. Birt, A.M.; and on the Lord's-day following, Mr. Mursell, of Leicester, and Dr. Liefchild occupied the pulpit. Other ministers engaged during these services were, brethren White, of Cirencester; Thomas, Cheltenham; Kershaw, Abingdon; Lewis, Wootton-under-edge; Burder, Stroud; Parsons, Ebley; Webb, Uley; Tunley, Northampton; Hyatt, Gloucester; Bowie, Wantage.

The new house, which is calculated to accommodate 1100 adults, and 500 Sunday-school children, has been erected at an expense somewhat under £2000. The amount raised before the opening was £1300. (of which sum £900. was contributed on the spot). The collections on that occasion amounted to £200., and it is hoped that the balance which has still to be met will not long remain to press upon the energies of the people, especially as the district is severely suffering under the influence of commercial depression, while the church and congregation consist, for the most part, of the poor (the *very* poor) of this world. The voluntary offerings of other Christian friends, already received, have proved most acceptable; and the hope is still entertained that contributions will yet be received from other quarters in which this statement may become known.

A short sketch of the past history of this church may now be acceptable.

In 1707 a few persons, most of whom were connected with the church at Kingstanley, began to meet for prayer in a private house, and continued to do so for six or seven years. As their numbers gradually increased, and it was very inconvenient for them to maintain any useful connexion with the church at Kingstanley, they became anxious to erect a house for God, and secure for themselves the privileges of Christian fellowship. Being much encouraged by some friends at a distance, they purchased a plot of ground, and erected the shell of the first meeting-house. It was a small place, suited to their existing state and prospects, and was built in 1715, at which time the church was formed, consisting of thirteen members. From 1715 to 1758, though the church had to contend with great embarrassments and difficulties, the cause of Christ gradually advanced. During this period one hundred and six persons, in addition to the original thirteen, became members of the church. Of the ministers who laboured among them for a longer or a shorter time, were Mr. Samuel Seville, who was soon removed by death; Mr. Haydon, who was afterwards at Shipston-on-Stour, and then at Shipley, in Yorkshire; Mr. Samuel Bowen, from the church in Prescott Street, London, but afterwards removed to Wantage, where he died. At intervals, during this period, the church also enjoyed the sympathy and the occasional ministrations of many excellent ministers, among whom were Mr. Price, of Tewkesbury, Mr. Foskett, Dr. Ingram, Mr. Hugh Evans, and Mr. Morgan Harry. In 1758 Benjamin Francis became the pastor, and from his settlement to the time of his decease, his labours, extending over a period of forty-one years, were eminently blessed to the enlargement and edification of the church. His name and memory are still fragrant to the few yet surviving who were his contemporaries, and the influence of his spirit and his labours is not extinct. During his ministry 430 persons were admitted to the fellowship of the church.

A talented and ardent successor to Mr. Francis was found in his assistant and son-in-law Mr. Thomas Flint, who retained the pastorate only about three years and a half, during which period his faithful and evangelical ministry was much blessed. Mr. Flint died at Weymouth, in the midst of great usefulness, and deeply lamented by the flock over which he there so happily and successfully presided.

In 1804, shortly after the station had become vacant, it was occupied by Mr. Winterbotham, whose persecution and imprisonment on a false charge of sedition, many who read this account may remember. Eminently qualified for the sound illustration and faithful enforcement of divine truth, Mr. Winterbotham was permitted to gather in a great harvest of immortal souls. He held the pastorate during twenty-five years, and was removed by death in March, 1829. Five hundred and fifty-seven members were, by him, received into the fellowship of the church.

An interval of three years elapsed before the settlement of the present pastor, who has been encouraged by the addition of two hundred and thirty-nine members since his introduction to this part of the Lord's vineyard. The present number of members is 629.

During the last fourteen or fifteen years the church at Shortwood has supplied one missionary for India and six for Jamaica.

The Sunday-school connected with this church has been very much blessed. More than one-fourth of the present members of the church were once receiving instruction in the school, and to many of them the days there spent were the season of their conversion to God.

Three other Christian Societies have been formed by the dismissal of members from the church at Shortwood. The church at Avening was formed in 1818, by the dismissal of nine members, and now numbers sixty-six. The church at Uley was formed in 1820, by the dismissal of fourteen members, the present number being one hundred and forty-nine. The church at Minchinhampton was formed in 1824, by the dismissal of twelve members, and now consists of one hundred and eighty-five members.

The meeting-house had been repeatedly enlarged; in 1769, at a cost of £131. 10s.; in 1774, of £500.; in 1799, of £680.; in 1833, a

school-room was built at the cost of £310. At different times land has been purchased for a burial ground, and other minor alterations have been made, the whole cost of such purchases and alterations amounting to £760., making a total (exclusive of the original purchase and building, of which no record exists) of £2377. 10s. the whole of which has been raised by the church and congregation at Shortwood, with the exception of £177. 10s. received from other friends.

In their late important undertaking they would cheerfully have borne the whole expense had it been possible; but their means were unequal to the task. It therefore became necessary for them to express their readiness to receive the assistance of Christian friends at a distance; this, in many instances, has been readily afforded, and if from other sources they may yet be assisted in clearing off the balance still due, such an expression of Christian sympathy will be duly appreciated.

NEW ROMNEY, KENT.

On Thursday, Sept. 13, a new chapel was opened for divine worship here, in connexion with the East Kent Baptist Home Missionary Society; when sermons were preached by the Rev. J. M. Cramp, of St. Peter's; the Rev. D. Pledge, of Margate; and the Rev. W. Copley, of Eyethorne; and devotional services were conducted by brethren Scott, Ladson, Clark, E. Pledge, E. Davis, and T. Davis.

The society has carried on its operations in Romney Marsh, upwards of thirteen years, during which time God has blessed to the spiritual good of many the labours of its agents. The place of worship having been for some time too small to accommodate the congregation, it was deemed advisable by the committee to erect the present building, which will contain nearly two hundred persons.

RISELEY, BEDFORDSHIRE.

On Wednesday, Oct. 3, a neat and commodious chapel, recently erected in the populous village of Riseley, Beds, for the use of a congregation of Particular Baptists, was opened for divine worship. Three appropriate discourses were delivered on the occasion, by the Rev. Thomas Gough, senr., of Westbury, Wilts; the Rev. J. Jenkinson, of Kettering; and the Rev. Thomas Robinson, of Little Staughton. The devotional services were conducted by the Rev. Messrs. Hindes, of Blunham; Ashford, of Burton-Latimer; Williams, of Sharnbrook; Phillips, of Harrold (Indep.); Whittemore, of Rushden; and Gates, of Keysoe. Several other ministers were present, and assisted in the interesting services of the day. The attendance was both numerous and respectable.

For several years there had been a small building in the village appropriated to occasional preaching. This having become much dilapidated, it was considered desirable, if possible, to erect a more convenient place, and to establish regular and stated preaching. For this purpose a large barn was obtained, in which for several months the gospel has been preached three times on the Lord's-day, and occasionally on other evenings. The attendance on these services was highly encouraging.

Since the opening of the new chapel, the number of hearers has greatly increased, and it has been found necessary to provide additional accommodation by the erection of a gallery. The expense incurred in the erection of the place does not exceed £350. Towards defraying this sum, upwards of £120. have been already contributed by the congregation assembling there, including the proceeds of the sale of the old building.

GREAT BARFORD, OXFORDSHIRE.

In this village, in which the gospel has been preached in a dwelling-house the last fifteen years, and much good has been done, a new chapel was opened on the 16th of October. Sermons were preached on the occasion by the Rev. F. Franklin, of Coventry; the Rev. H. B. Bulteel, of Oxford; and the Rev. T. Coles, of Bourton: and prayers were offered by the Rev. Messrs. Cowie, Whitta, Darkin, Eden, and Catton. The chapel, which cost £111., is vested in trustees, and aid is solicited in defraying the expenses incurred. About one-half of the members of the church at Bloxham live at Barford, and it is the pastor of that church, Mr. Nunnick, who supplies the pulpit.

ORDINATIONS.

SPEEN, BUCKINGHAMSHIRE.

On Wednesday, June 13, 1838, Mr. Edward Bedding, late of Cuddington, was publicly recognized as the pastor of the Baptist church, Speen, Bucks. Mr. Davis, of Risborough, delivered an introductory discourse, and asked the questions. Mr. Tomlin, of Chesham, offered the ordination prayer. Mr. Statham, of Amersham, gave the charge from 1 Tim. iv. 6. Mr. P. Tyler preached to the church from "Esteem him highly in love for his work's sake." Mr. Payne, of Chesham, preached in the evening. Messrs. Smith, Dobney, and Rutherford, engaged in the other devotional services of the day. Several have been added to the church, some of whom were the fruit of their former pastor's ministry, now a bereaved missionary in Jamaica.

KEYSOE, BEDS.

On Wednesday, Oct. 31, the Rev. Thos. Gate, was publicly ordained pastor of the Particular Baptist Church, at Keysoe, Brook End. The Rev. Mr. Phillips (Ind.) of Harrold, commenced the service by reading the Scriptures and prayer; the Rev. Mr. Alliot, of Howard Chapel, Bedford, delivered an introductory discourse, on the Principles of Dissent, and received Mr. Gate's confession of faith. The Rev. Mr. Manning, Sen., of Spaldwick, offered the ordination prayer; the Rev. Mr. Hindes, of Blunham, delivered a very impressive charge to the minister, from 1 Tim. iv. 16. "Take heed unto thyself," &c.; and the Rev. Mr. Whittemore, of Rushden, addressed the members of the church from 3 John, 8, "Fellow-helpers to the truth:" the Rev. Mr. Bottle, of Yelling (their former pastor), concluded the services in prayer. The Rev. Thomas Williams, of Sharnbrook, and Messrs. Flanders, of Risely, and Whiting, of Byethorn, assisted in the devotional exercises. In the evening, the Rev. Mr. Lord, of Wollaston, preached from 1 Peter i. 12, "Which things the angels desire to look into." Notwithstanding the weather was exceedingly unfavourable, the services were very numerously attended.

INSKIP, LANCASHIRE.

On Tuesday, Nov. 6, Mr. Wm. Stuart was ordained over the Baptist Church at Inskip; on which occasion the Rev. Joseph Harbottle, of Accrington, explained the constitution of a Christian church, and proposed the usual questions. These being answered in a very interesting manner, the Rev. Wm. Giles, of Preston, the former pastor of Mr. Stuart, delivered an impressive and useful charge. The Rev. C. M. Birrell, of Liverpool, preached in the evening to an exceedingly crowded and attentive audience.

RECENT DEATHS.

REV. T. WATERS, M.A.

With great regret we record the decease of the respected pastor of the Baptist Church at Worcester. Mr. Waters died on the 31st of October, at Oxford, at the house of his son. He was returning from Jersey, having visited that island by the advice of his medical attendants. During the latter part of his illness, which continued six weeks, he experienced at times great bodily suffering from the rupture of several abscesses on the lungs. The great truths of the gospel which it had been his delight during thirty years to make known to others, were we are informed, the stay and joy of his own heart; and the firm and tranquil hope which he manifested in the prospect of dissolution, proves a great support to the minds of his afflicted widow and twelve children.

Mr. Waters was in the 53rd year of his age. He had been successively pastor of the churches in Wild Street, London; Pershore, and Worcester. At Worcester, he had laboured about eleven years.

REV. JOHN GEARD, M. A.

On Nov. 20, at half-past two in the morning died the Rev. John Geard, pastor of the Baptist church, in Tilehouse street, Hitchin, Herts. He had been confined to his house for several years, and for some months past to his bed; but on Friday the 16th instant, he told his medical attendant that he "felt in a different manner from what he had hitherto done," and asked whether he "had any fresh disorder?" The gentleman replied, No, his was a general decay of nature. Mr. Geard then said, "I now feel the force of those words of Mr. Henry, which I have so often admired; 'As dying is a work we never did, when we come to it it will require strength we never had,' and so I now find it."

He continued nearly in the same state till the following Monday, when he was thought to be rather better. In the night, he requested one of his daughters, who sat up with him, to repeat some of those passages of scripture which were sources of consolation to him; she accordingly did so, and among many others, that of Heb. iv. 9: "There remaineth therefore a rest to the people of God." He immediately exclaimed, "That is it; that is what I want;" and, lifting up his hands, soon afterwards expired. Such was the happy end of this venerable, useful, and amiable servant of God, whose praise is in all the churches throughout the counties of Hertford and Bedford. He was in the 89th year of his age, and the 64th year of his pastorship, having been ordained over the church at Hitchin, April 13th, 1775.

For the last seven years the Rev. T. Griffin (late of Prescot-street) has been associated with him as co-pastor. S. J. B.

MRS. HUNT.

Died on Lord's day, November 11th, at Hockerill, Bishops' Stortford, Herts., aged 37, Harriet, the beloved wife of Mr. Hunt, Coachmaker, and deacon of the Baptist church, Bishops' Stortford, after a short illness, in which her exemplary piety proved the efficacy of those doctrines of which she had been the consistent believer. She was buried in the ground attached to the Baptist meeting, on November 17, and her pastor, Rev. B. Hodgkins, preached her funeral sermon, on Sabbath morning, Nov. 18, from Matt. vi. 10, "Thy will be done," to a very crowded congregation. Her bereaved husband, children, friends, and the church of which she was a member, mourn her loss.

CORRESPONDENCE.

To the Editor of the Baptist Magazine.

My dear Sir,

One thousand pounds, the donation promised provided our ten extra missionaries were sent to the East Indies, is duly paid, and I have transmitted it, as advised. I had no sooner announced to the munificent donor that the object proposed was so far accomplished as that the requisite sum was promised, the greater part of it paid, and several missionaries were engaged, three of whom had sailed, than true to his generous promise, and even more prompt than I had reason to expect, he kindly handed over the whole amount. I hand you at the same time the following extract from his letter: "God's ways are not our ways, neither are his thoughts our thoughts. Such a state of things as always has been remains until the appointed time, known only to God, when light shall break forth as the morning and fill the whole earth. We know the will and command of God must and shall be accomplished—nothing can prevent it. Earth and hell, the power of devils and men combined, in connexion with bigotry, idolatry, superstition, ignorance, darkness, prejudice, and all the bad passions of men—yes, even the iron chain of caste, all must give way before the face of God and his anointed. We should look more to God to display his power, for he must and will have, first and last, all the glory. May God give you the tens of millions of India. I hope your committee will not confine themselves to *ten* missionaries, but send out even a hundred, if money can be raised. I agree with Mr. Pearce that they should be sent out in twos, as our Saviour sent his messengers by two and two."

When you announce the accomplishment of this great undertaking, I shall be happy to bear my testimony, that never was an appeal more promptly and more generously responded to. So deep an interest has been taken in the multiplying our missionary labourers, that in following up the suggestion, as above, of sending, *not merely ten, but ten times ten*, I would submit for serious consideration, a plan which has forcibly impressed my own mind, whilst rendering the little service which I have been enabled to give to Mr. Pearce, viz., that in future *all additional agents in the service of our mission shall be sent into the field by separate and extra contributions for the express purpose.* I am aware that this appears at first a startling proposition, but as the applications would not on each occasion be made in the same sections and places, I feel sanguine relative to its practicability. By this means the whole permanent income of the society (which is lamentably small) could be applied to the current expenses of maintaining the stations, and its amount would serve to regulate the appeals from time to time for new missionaries.

I remain,

Very truly yours,

Birmingham. JAMES HOBY.

ON THE EXISTENCE OF THE EVANGELIST'S OFFICE IN THE PRIMITIVE CHURCH.

To the Editor of the Baptist Magazine.

Dear Sir,—I cast myself on your generosity in indulging me to reply to the question lately put to me in the very courteous review of my small work on the evangelist's office. I know it is not common to admit replies to reviews, neither would it be expedient, as there might be no end to such requests. In the present instance, I solicit the indulgence, not so much on my own account, as on account of the subject. It is one, I conceive, of considerable importance, and one that needs to be fully and fairly discussed. It naturally involves the discussion of another question: In what light is the ministry of the modern missionary to be viewed? Is it to be regarded as a divine appointment, or a mere human expedient to supply the deficiencies of infinite wisdom? This is surely no trifling question. We all know the truth of the common remark, that what is every one's work, is no one's. We know also, though it is the duty of all Christians to feel for the poor and supply their wants, and though God has made it the duty of all Christians to build each other up on their most holy faith, yet he has not left either the care of the poor, or the charge of his people, to the ebbings and flowings of individual liberality or zeal, but has appointed distinct ministries in his church, for the purpose of attending to both the one and the other. Now, reasoning from analogy, independent of any distinct command or precedent on the point, we should naturally have supposed that the mercy and the wisdom that have provided a distinct standing ministry for the poor and for the believer, would have equally provided a distinct standing ministry to promote the unity of his churches, and the conversion of a dying world.

Presuming on this indulgence, I hope you will allow me to make a few remarks on the question, Whether the evangelist's *office*, taking the word in the strict acceptation, ever existed? If, by the term strict

acceptation, is meant, holding a station or ministry in a particular church, the question never needed to have been put. It was never contended that the evangelists were officers of this description; all that is contended for in relation to them is, that they held a most important office in the general church of God. It may be necessary here, however, at once to state that the term *office* is, strictly speaking, not a scriptural one, so that it is a pity to turn the discussion of an important subject into a logomachy—a strife about a mere human phrase. It is not a term that is employed in reference to what are called the two standing offices in the church. It is true, we read of the office of a bishop, and the deacon's office in our translation of the New Testament, but we have no term in the original, to answer exactly to the term office. The literal translation of 1 Tim. iii. 1 is, "If any one desire the oversight or superintendency (that is, of a Christian society), he desireth a good work." With regard to the deacon, 1 Tim. iii. 10, 13, it is literally, "let these, also, first be proved; then let them deaconize or serve," &c.; and again, "they who have deaconized well, purchase to them a good degree," &c. As such, then, is the case, I might be allowed, in turn, to put the question, Can it be proved that such offices as the bishop's and deacon's, taking the term in the scriptural, which ought to be the strict acceptation, ever existed? The principal term made use of by the scripture writers, to express the idea, or something like it, that we attach commonly to the term office, is diakonia, ministry,* and this term we find translated office, when Paul is speaking of himself, as the apostle of the Gentiles, Rom. xi. 13, "I magnify," says he, "mine office," literally diakonian, ministry. Now, if the term office is a good translation of the Greek word here, it must be equally so in reference to the work of an evangelist, when Paul calls on Timothy to make full proof of his diakonian, ministry or office. The same term is applied also to Archippus, who is supposed to have been the pastor of the church at Colosse, Col. iv. 17; "Take heed to the ministry or office which thou hast received of the Lord, that thou fulfil it." The good *work*, then, of the pastor, the *work* of the evangelist, and the dispensation of the gospel committed to the apostle, involved the respective ministry or office of each.

This idea is farther clearly exhibited in 1 Cor. xii. 5, where the apostle speaks of the differences of administrations or ministries in the church, arising out of the possession of the diversity of gifts, that are afterwards enumerated. These diversified ministries, he gives us to understand, were for the mutual benefit of the whole church. "The manifestation of the Spirit is given to every one, to profit withal—or to profit the whole." And this idea is beautifully illustrated by a reference to the functions of the different organs of a human body. These organs are represented by him as set, placed, or stationed in the body at the pleasure of God; each of them had a distinct capability, and consequently, a distinct function or office to perform, and no one could say to the other, it was not wanted. "The eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you." Having completed this illustration, the apostle applies it to the different ministers and their ministries in the Christian church. Now, says he, ye are the body of Christ, and members in particular, and God hath set, placed, or stationed some of these indeed in the church; first, apostles; secondly, prophets; thirdly, teachers, &c. On this passage, allow me to make the following remarks; 1. The apostle is not here speaking of *endowments*, but of endowed *men* or *ministers* in relation to their respective ministries in the church. This is evident not only from the order in which he places them, but from the question that he puts respecting them, "Are all apostles? are all prophets? are all teachers?" &c. Nothing could express more clearly the idea of individuality or distinctness of ministry, than these considerations. Some of the gifted men might indeed share more liberally of the gifts than others; some might even possess them all, and others, only one; but nevertheless, where there was but one possessed, there was a minister and a ministry to be exercised. Let us not, however, be alarmed on account of this as involving the idea of a deluge of offices. The church at that period was in peculiar circumstances. In the absence of the New Testament, and for the establishment of Christianity in the world, peculiar gifts were needed, and peculiar ministers and ministries were employed, both for teaching and working miracles, &c. 2. As to the absence of the evangelists, and the pastors from this list of ministers, the interpretation which I have given in the second section of the first part of the essay, is that which is given by those whose opinion I judged, from a good deal of reflection, best entitled to deference on this subject. That interpretation is, that the evangelists, pastors, and teachers mentioned in Eph. iv. 11, are all included here under the generic term teachers. They were all so many species of one genus, and possessed of the same kind of spiritual gift. Macleod, in his

* We are in the habit of using both terms convertibly with reference to the government. We say of any of its members, either, that he is in the ministry, or in office.

admirable work, entitled "A View of Inspiration," &c., has presented many good reasons that this gift was the word of knowledge, as the apostles had the word of wisdom, and the prophets, the gift of prophecy. "Let us search the Scriptures," says he, "ever so assiduously, we cannot show any ministers of the *word* except apostles, prophets, evangelists, pastors, and teachers; nor any other gift for teaching, except the word of wisdom, the word of knowledge and prophecy."—p. 209.

That the evangelists held a distinct ministry, is at least evident from Eph. iv. 11. He gave or constituted some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers. It is evident that the apostle is here speaking, not of *gifts*, nor of *functions*, but of gifted men, and of different classes of gifted men. The apostles are allowed to be one class; the prophets, another; and the pastors and teachers, at least another: then why not the evangelists? It cannot be said that they are to be incorporated with some other class, in consequence of the want of the distinctive term *some*, as in the case of the teachers. Neither can it be said, that because their *name* implies preacher of the gospel, that they were incorporated with all the other classes. This, however, seems to be the chief reason assigned by our respected brother, the reviewer, for regarding them as holding no distinct office. This principle of interpretation, however, would tend to cashier all the other classes, as well as them. Because all ministers were God's messengers, therefore, all might be said to be apostles; and more especially those devoted to any particular mission, might be emphatically termed apostles; hence, the messengers or apostles of the churches, among whom were Timothy, Luke, and others, also Epaphroditus, the apostle of the Philippians. So with regard to pastors, because the apostles, prophets, and evangelists, when they visited the churches, or remained with them for any length of time, *fed the flock*, they therefore, as this was at least part of the work to which they were devoted, might be emphatically styled pastors. To interpret, then, the nature of an office or class of ministers merely by their *name*, without adverting to the peculiarity of that name, arising from other circumstances, and especially their doings, and the direction given them in relation to their doings, would be a principle that would tend to confound rather than enlighten. An apostle was so named, because he was God's ambassador to reveal new truths to men; a pastor was so called, because it was his special duty to feed the flock; and an evangelist was so called, not only because he preached the gospel, but because he preached it where it was emphatically *news*. He was a missionary. This, however, is to be ascertained, not only from his name, but the history of Philip and Timothy. As to the former, he was at first, a deacon in the church at Jerusalem, but he seems afterwards to have been called to a more important ministry, hence he is called, not the *deacon*, not an apostle, not a pastor, but the *evangelist*. As an evangelist, he was a travelling preacher of the gospel, under the guidance and direction of his great master. Timothy was an attendant on Paul as a missionary to the Gentiles; he is called "to do the work of an evangelist," consequently he must have been one, that is, one of the class referred to in the above cited passage. But the directions to Timothy especially show the peculiar character of their work as a distinct class; he is called not only to preach the word, but oppose error, and reprove all that was evil in the churches he visited, and also to ordain pastors and deacons over them; and surely he who ordained pastors and deacons to office, must have been in office as well as they.

Now, from all these considerations, I think there is ample evidence that the evangelists were a distinct class of gifted ministers, and consequently, had a distinct ministry in the apostolic age. Like the apostles, however, that ministry was not confined to one church, but extended to all the churches, in order to increase their purity, and preserve their union. It extended, also, to the enlargement of the general church, by the formation of new ones. A ministry this, surely of no mean value in the church of God.

On the whole, the principle of the essay remains untouched, even though the term office should be denied the evangelists. If denied to them, it ought equally on scriptural grounds to be denied the pastors and deacons. If these had a *distinct* ministry, so had they. If, then, the only difference between the reviewer and the author of the work reviewed, is a mere human term, surely they cannot now be far apart. If the *work* of the primitive evangelist is allowed to be permanent as seems to be admitted, the epistles of Timothy and Titus being regarded as infallible directories to the modern missionary, then it must follow that his *ministry* must be continued in the church likewise. Our missionaries, therefore, ought no longer to be viewed and treated by those that employ them as *human expedients*, but as *God's ministers*, holding a ministry in his church, equally important and dignified with that of our pastors.

D. Douglas.

Hamsterley, Oct. 6, 1838.

BAPTIST IRISH SOCIETY.

Mr. Editor,

Permit me, through the medium of the

Magazine, to return my best thanks to the committee, for their resolution "not to deviate from the fundamental rules of the society." This is all I desired, and has abundantly recompensed me for the strange misrepresentations of my sentiments contained in many of the letters to which mine gave rise. Let the object of the Society—the conversion of the Romanists—be steadily pursued, by the agency which all admit to be the most effectual, and it will not fail to receive the support of the churches. As I consider the question at rest, it would be useless to reply to your various correspondents; though their letters contain nothing which does not admit of an easy answer, or go to sustain my positions. Respecting the communication of the secretary, as it was evidently written under considerable excitement, and as I have no personal quarrel with him, I shall only say that I regret the unlovely spirit which it evinces, and can forgive the unjust accusations it contains.

Believe me, yours sincerely,
GEORGE HENRY DAVIS.

ON BINDING THE MAGAZINE.

To the Editor of the Baptist Magazine.

Mr. Editor,

I am one of the very few persons who possess a complete set of the Baptist Magazine. At its commencement, thirty years ago, I felt a deep interest in it. I have continued to take it to the present time, and its volumes all stand in uniform on my shelves. As I understand that some portions of it are not now to be obtained, I would not part with my complete set for more than it cost me; and my object in writing is to advise my juniors to adopt a course which will be productive of pleasant consequences hereafter, by not allowing the numbers of the new series, which was commenced this year, to remain loose and liable to be lost, but sending them at once to their bookbinder.

In many cases I have found it convenient to be able to trace, by referring to my old Magazines, the history of an individual who has grown grey in the service of the churches, but who was only commencing his public course, when the early volumes of the Magazine were published. In times of bodily indisposition, it has been a pleasant exercise to turn over the leaves of my old volumes, and find among their diversified contents, short pieces on which I could rest my attention for a few minutes, when one continuous work would have fatigued me. And it is becoming an increasingly interesting employment to renew my recollections of past events, and of men with whom I was well acquainted, but who have been one by one removed from this world, in which I continue. There is indeed something in old magazines peculiarly engaging, as we advance in life, even in those which, at the time of publication were thought to be of small value. They seem better now than they did when I first read them, for what is lost in freshness is compensated by increased interest in bygone times. My children too find in my bound volumes much information respecting persons, societies, churches, and the prominent men of the last generation, which is gratifying to them as well as useful.

I hope, Mr. Editor, you will not lay this communication aside as too undignified for your pages, but allow me to give this hint to your new subscribers, and to congratulate them that good binding is now to be obtained at a much cheaper rate than it was when I began the course in which I intend to persevere, by annually adding a bound volume to my shelf of Baptist Magazines.

I am, Mr. Editor,
Yours truly,
VERBUM SAPIENTIBUS.

ON THE MEMOIR OF REV. T. UPPADINE.

To the Editor of the Baptist Magazine.

Dear Sir,—Allow me to notice an incorrect statement in the memoir of the late Rev. T. Uppadine. Although a youth, I well remember him, while at Bourton, as he often visited my father, who was on very intimate terms with him.

It would be supposed from the memoir that Mr. U. had been the settled minister at Bourton-on-the-Water; this was not the case, nor was it ever so regarded, either by himself, or the church and congregation; his labours were continued through the successive years of his residence at Bourton, in consequence of renewed invitations at certain intervals; nor was it till after Mr. U. had resigned his connexion with Bourton, that the present pastor accepted the unanimous invitation of the church, to succeed in the pastorate the late Rev. Benj. Beddome, M.A. The correction of the above, in your next number, I hope, will be deemed as desirable by the writer of the memoir, and by the church at Bourton, as by, Dear Sir,

Yours respectfully,
B. S. HALL.

Shefford, Beds, Oct. 4, 1838.

To the Editor of the Baptist Magazine.

Dear Sir,

If there are evils attending the method at present adopted for raising funds for the support of our societies, there are evils of

equal magnitude in the mode of management.

The management of a society, theoretically devolves upon the committee, acting as trustees for the subscribers in the disposition of its funds. It were much to be desired. that every gentleman who allows his name to be advertised as a committeeman, felt the due influence of this consideration; if he did, I am inclined to think he would find it involve a moral obligation to become acquainted with the local circumstances, under which the Society's labours are carried on, close attention to the detail of its operations, regular attendance at the appointed meetings, and activity of mind in every discussion regarding its proceedings.

Would subscribers to any commercial enterprise elect a director upon any other conditions? A case perfectly analogous, excepting that the interests at stake with us are infinitely more important, and although we do not meet in the public prints with those assurances and pledges of attention, which are usual in the case referred to, the moral obligation is the same, and it cannot be trifled with but at the expense of character.

Now what are the facts? Many gentlemen never attend the meetings from the day of their nomination till the annual meeting, at which they make their report. They allow themselves to be again nominated; and persons have been members of committees for two or three years without having once entered the committee-room. A considerable number are irregular in their attendance. A few, and only a few, can be relied upon by the secretary, who seldom has the satisfaction of seeing more than one-third of the committee present.*

Under such circumstances the weight of the business ordinarily rests upon the secretary, and his acquaintance with the whole matter is supposed to absolve the committee from the labour of investigation. Questions are discussed in the abstract on which no useful judgment can be given unless they are balanced in the mind in connexion with the existing arrangements of the society; and a quick despatch of business is preferred to that deep and serious attention which every matter of importance should receive. I shall only slightly refer to the large portion of time which the pecuniary affairs of societies occupy in committee, often to the postponement of measures of the greatest importance.

I cannot conclude this letter without remarking on the chilling influence which so slight a connexion between a committee and the business of the society, must have upon the spirit of zeal and of prayer. These cannot be felt without a clear perception of the end we have in view, and the probable means of attaining it. Payson remarks, "If we except sublime and terrible objects, nothing affects the mind unless it be clearly and distinctly perceived." But the character of the attention given precludes the attainment of these essential requisites to all successful exertions in the cause of God.

I shall beg to be allowed space for some suggestions for an improved system of support and management in a future number.

I am, dear Sir,
Yours sincerely,
J. F.

Westminster, Oct. 29, 1838.

* Of course these remarks are not intended to apply to such committees as the *General* committee of the Mission.

BAPTIST UNION.

To the Editor of the Baptist Magazine.

SIR,—I wish through you to congratulate the Secretaries of the Baptist Union, on the most interesting and valuable report they have prepared, and which ought to be put into the hands of every member of the denomination.

It affords more valuable information concerning the progress of our institutions, the increase of our churches, and the growing harmony and union of the denomination, than any other document in existence. And as it regards the statistics of the English churches, the improvement is most important and encouraging. At the same time, I cannot but sympathize with the committee in the disappointment they must have felt, and the unnecessary trouble and expense they must have incurred, as referred to in the following extract, taken from page 28, which states "that they have, during the year, sent one hundred circulars to ministers in different parts of the kingdom, requesting the needful information for the publication of a new list of the churches, with an account of their present state. *To many of those letters they have received no reply, and the information contained in some of the replies received, is very meagre!*" As this is a matter which concerns every individual, why should the labours of official men, who devote their time and talents in conducting our institutions, be unnecessarily increased by the apathy and negligence of others? I trust, Sir, the brethren in Scotland and Wales will also furnish a fuller statistical account without delay.

There is a note in the Report, page 59, in reference to Scotland, which needs some explanation, that I hope our friends in the north will afford. "It is supposed that Scotland contains 1,500 Baptists in com-

with churches of other denomina-
And why is this? Have they no
ational sympathies? O, when, when
Baptists be true to themselves and
Divine Master!
this anomaly confined to Scotland?
; while in Scotland there are *hun-*
England there are *thousands*, in
ion with churches of other denomi-

I glory in true Christian liberality,
v by happy experience how good it
ithren to dwell together in unity, I
t urge upon such of our dear friends
laced themselves in such a situation,
erious consideration of the injury
doing their own denomination, and
hey must soon be convinced that it
uty to identify themselves with their
ple. I would suggest to them that as
ominational sentiments are strictly
l, they ought to be maintained and
ut by a conscientious and consistent
n of them. This is the more im-
s the denomination to which they
ly belong has been led by the pro-
f God to engage in a most important
the formation of missionary and
titutions, from which they cannot
k, and which requires the energies
peration of every one who has
his conviction of the truth as held
hile their conduct tends to weaken
inish the influence and success of
rtions on which the blessing of
eminently rests, and, so far as it
stop the wheels of the chariot of

: the numerous evils arising from
nrse of conduct, the influence their
will exert on others is not the least;
orably injurious is such an example
minds of their children and de-
and on those who are asking the
ion. May all such feel that the
God are upon them, and that they
a thousand obligations to conse-
ir influence, their property, and
nts, in assisting their brethren to
the great objects contemplated by
rous denominational institutions to
y are pledged.

I am, Sir,
A FRIEND TO ORDER.

September 14, 1838.

OW THESE CHRISTIANS LOVE ONE ANOTHER."

IR.—Having been accustomed to
bove sentence used, and not being
l with the origin of it: will you or
ir correspondents oblige me with a
gh the medium of your magazine?
it is not uncommonly taken as an
m the Holy Scriptures. I remem-
ber once taking a Concordance myself to endeavour to find the Passage.

Very respectfully yours,
INQUIRER.

EDITORIAL POSTSCRIPT.

A prospectus was issued a few years ago, announcing a new periodical work, and descanting on its excellencies, in which, after giving a long list of attractions, the projector concluded thus: "And we will not say one word about Ireland." Now it would certainly be wrong to exclude Ireland from a work like ours, which is intended to promote the best interests of the whole world, but we are apprehensive that the greater part of our readers will agree with the Editor that enough has been said about Ireland for the present. Numerous letters respecting it have been received during the last month, but the Editor hopes that their omission will be excused even by the writers, as they do not seem to him to add materially to the information contained in the articles which have already appeared.

The reviewer of Mr. Douglas's work on the Office of the Primitive Evangelist has read that gentleman's letter, but does not feel it to be necessary for him to offer any observations on its contents. It is his wish that truth should be elicited; he has stated his own views, and he is quite willing to leave them and those of Mr. Douglas to the calm consideration of the churches. If any other brethren are inclined to communicate the result of their inquiries on the subject, the columns of the Magazine will be open to them.

The most recent accounts from the West Indies show that much oppression is still practised in various ways, especially by the demand of exorbitant rents for the huts which the negroes inhabit and have no means of quitting. These amount, in some cases, to seven or eight shillings per week, and that for each occupant. Thus, in some instances a man has been called upon to pay this rent for himself, his wife the same rent for herself, and his children, residing with their parents, each the same for itself. The rate of wages is also still a matter of angry dispute. Blame has been cast on some of our missionaries, for the high demands in which they are said to exhort their hearers to persevere. But even if the facts were precisely as their adversaries state, it should be remembered, that the highest rate of wages mentioned is not higher than under the old system a man was said by his employers to be worth per day, when they were asked to sell him, and he was himself to be the purchaser. Then

they insisted that his labour was worth half a crown a day; this was the current price in Jamaica—half a crown was no more than his value then; but now that he has his labour to sell, and they are to be purchasers, half a crown a day is an enormous sum, and none but extortioners would encourage him to ask it!

We observe with pleasure a great improvement in the *British Emancipator*. Its size has been reduced, and its efficiency doubled. Our knowledge of its present editor leads us to expect that discretion will be blended with energy in its columns, and that he will both watch with vigilance over the interests of the newly emancipated negroes in the West Indies, and give due attention to the condition of the oppressed in other regions.

A publication commemorative of the proceedings on the 1st of August last, at the different stations connected with our mission in the island of Jamaica is preparing for publication.

We are informed, that during the last month seven teachers, trained by the Home and Colonial Infant School Society, have left this country for the West Indies, to be employed in the schools of the Mico charity, and that several others have proceeded to stations in different parts of Britain.

An institution, designed to provide for the daughters of Christian missionaries a thoroughly good and liberal education, adapted to their talents and future prospects, has recently been formed and is soliciting the patronage of the friends of that cause to which the faithful missionary devotes his all. Premises have been taken in the village of Walthamstow, five miles from London, where the school was opened on the 16th of November, when a large number of ministers and other friends were present. Two ladies have entered on their respective departments in the house as governess and matron, and eight children are already enjoying the advantages of the institution. It is intended for the benefit of the children of missionaries of every denomination, and we doubt not, from the respectability of its originators and patrons, will be extensively useful.

The Rev. John Leechman, A. M., late missionary at Serampore, is compelled, on account of the health of Mrs. Leechman, most reluctantly, to give up the idea of returning to India, and again joining his beloved colleagues in that most interesting field of missionary labour. He has, therefore, accepted the invitation of the church at Irvine, lately under the pastoral care of his late father-in-law, the Rev. George Barclay, and commenced his stated labours at Irvine, on the first Sabbath of November. We trust that in this case it will be found, as it has been in innumerable others, when the purposes of good men have been set aside by providential dispensations of a painful nature, that divine wisdom can justify its councils, and cause light to shine forth out of darkness. Mr. Leechman will be situated in a part of the island in which he may render valuable service to the mission—service perhaps quite as important as any he could render on the plains of India.

The Calcutta Christian Observer, just received, contains some pleasing intelligence respecting the progress of divine truth in Burmah. It says, "We have been informed by a friend, that the latest accounts from the missionaries at Moulmein represent all perfectly quiet at that station. The success of missionary operations in Burmah, notwithstanding the rumours of wars, is quite unprecedented in eastern missions. The missionaries of the American Baptist Mission have baptized 40 Karens since our last announcement, and the King of Burmah has appointed one of the Christians as governor of that singular people. This is the more remarkable on his part as he dismissed the missionaries from Ava with such peremptoriness as to exclude hope of his future favour. It would be singular enough if he were acting the warrior in order to amuse the people and keep up his character in the nation for a brave man, without incurring the expenses of war."

The Calcutta Christian Observer also announces the abolition of the Persian language in the Indian Courts. "This incubus," it says, "on the transaction of business has at length been removed. All the transactions of government will in future be transacted in the vernacular and English languages. Surely our favours come upon us too thickly to be rightly appreciated. The regulation sanctioning the change will come into operation on the 1st of January, 1839; this will be a happy day for India and her people."

We are informed that R. M. Beverley, Esq., a writer whose productions have excited considerable attention, was baptized at Oxford a few weeks ago, by the Rev. H. Bulteel.

The Rev. W. Yarnold has resigned his office as pastor of the church at Romsey, and the Rev. S. Simcox has taken the oversight of it for one year.

MISSIONARY HERALD.

CXL. DECEMBER, 1838.

Subscriptions and Donations in aid of this Society will be thankfully received at the ptist Mission House, No. 6, Fen Court, Fenchurch Street, London; or by any of the inisters or Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

EAST INDIES.

CALCUTTA.

Another of the youth educated in the itpur school, named Gunga Narrayan , has lately been baptized at the Cirlar Road Chapel. On this occasion he ad publicly, the following history of his nversion to Christianity.

As there are many things connected with r conversion which I feel assured will be teresting and encouraging to those who are gaged to promote the kingdom of Jesus rist, a brief mention of them in this ace will not, I hope, be deemed improper. It was about nine years ago that I was mitted into the Chitpur Mission school, en under the care of the Rev. George arce. When I first went to school, I d not a ray of knowledge concerning od and salvation. It was by the grace of od and the kind exertions of Mr. Pearce at I began to be acquainted with the owledge of my Creator and my sinfulness fore him. Born, as I was, in a Hindu mily, my views of religion were in no y different from those of the Hindus in neral. I was, both in theory and practice, strict observer of idolatry. In this awful ate I remained for two or three years ter entering into the Chitpur school, nen it pleased God to excite me to think . the system set forth in the Hindu Shasrs, for then it was I began to feel the imrtance of religion, through the instructions daily received in the school, and in a few nths I was convinced of its emptiness d unworthiness of acceptance by reasnable beings; at the same time I was vourably impressed towards Christianity; t knowing that there was another foreign aster, namely the Koran, I therefore borwed from a friend Mr. Sale's translation, d studied it for a few months, when I me to the same conclusion of Mahomedanism as I had previously of Hinduism. I returned with greater interest to the study of the Bible, and by the blessing of God I soon found the truth which in vain I had searched for in the Hindu and Mussulman Shasters; and, feeling its great importance, I became, if not altogether, at least an almost Christian, and endeavoured to live according to the Bible. At the same time I felt desirous of seeking the spiritual good of my countrymen, for I thought that a man would truly be charged with cruelty in a country ravaged by a dreadful disease, who possessed a remedy that would cure, but kept the same by himself, and refused to give it to his dying fellow-creatures. Accordingly I wrote a contrast between Christianity and Hinduism, and inserted it in one of the native papers. This publication excited a persecution against me, and both in company and in the streets, I was often assailed by my friends, and neighbours, and the members of my family, sometimes with abuse, and sometimes with expostulation: nevertheless I continued for some months endeavouring to observe the precepts of the Bible. But at length Satan took occasion to dissuade me from the way of the Lord, for some infidel works having been put into my hands, I soon fell a victim to these pernicious statements. The first thing that I began to question on Christianity was the divinity of Christ, and afterwards by degrees the various truths of the Bible, until at last I rejected the whole, and became a believer in no religion. And when religion ceased to have any influence over my mind, I became again a slave to sin and Satan, and so opposed was I to Christianity, that I often spoke against it; and for a time attempted, in writing, to refute the argument brought forward to establish its divine origin. By the exercise I learnt that Christianity was too well established by evidences to be shaken by me, and therefore I began again to think that it was true. Still I did not yield to its admonitions, through the influence of evil companions, with whom I associated, and excesses

in evil conduct into which I had fallen. Thus was true in me the words of Jesus Christ that ye "hearing, hear not, and seeing see not, and light is come into the world, but men love darkness rather than light, because their deeds are evil." But about six months ago it pleased God to arouse me from my lethargy, and my mind took a sudden change. For at that time I began to think how I had abused the knowledge which God had been pleased to impart to me. A warning passage of the Scripture also came suddenly to my mind, "He that hardeneth his neck, being often reproved, shall be suddenly cut off, and that without mercy." I thought also of eternity, and other important subjects were awakened in my mind. On my return home I commenced reading Doddridge's Rise and Progress of Religion in the Soul, which strengthened my convictions, and made me see more plainly the dreadful precipice on which I was standing. Still I endeavoured to suppress these unwelcome thoughts, and even by means which would be improper to mention here, and thus attempted to shut my eyes to the danger which awaited me; but this I did in vain, for soon I felt that I may fight with God as long as this life lasteth, but in so doing I must perish finally. It also occurred to me at this time (and was of use in binding my stubborn heart), that Newton, Bacon, and other renowned philosophers, had not thought Christianity beneath their attention, and died happy in the belief of it: and I remembered also the death-bed accounts of Paine, Voltaire, and other infidels, who, although in their life-time they fought against the Bible, yet in their last moments were obliged to acknowledge Jesus Christ. Thus God was now pleased again to lead me to the study of the Bible, with an earnest desire for salvation, and as I proceeded I felt more and more the importance of being prepared for another world. I also learnt my sinful condition in the sight of God, and my utter inability to be saved by my own works. I learnt also that Jesus Christ is the only appointed Saviour, and that he is both able and willing to save to the uttermost all that apply to God by him. I left my sinful companions, and kept at home, principally studying good books. And as a candle is not lit to be put under a bushel, so I feel it my duty, having in my heart embraced Jesus Christ as the Saviour of sinners, publicly to profess myself to be his disciple in the presence of his people, which I do willingly this day. And may God strengthen me to serve him faithfully to the end of my life, that I may dwell with him hereafter. Amen.

GUNGA NARRAYAN SIL.

Another young man, who is expected to be baptized shortly, has given the following account of himself.

My name is Hurry Hurr Sandal, of the Barandra caste, a Kulin Bramin of the Ram Nath Lahuri sect. My father's name was Kashinath Sandal, of the Barandra caste, a Kulin Brahmin, of the Ran Nath Lahuri sect. I dwelt with my father, in the district of Jessore, in the division called Nulda, and in a village called Jugdal. When my father died, my elder brother, Panchanon Sandal, brought me to Calcutta. I was then ten years old. Ramchand, of the sect of Ram Nath Lahuri, a Kulin Brahmin, and his younger brother, Krishna, were my wife's brothers; they dwelt on the western side of the Ganges, near Howrah, in a village called Satragachtie; the former is cash-keeper to Raja Narayan Sing, and the latter is a Darogah in Jorasako Bazar. After my marriage with their sister, I was living in Ramchand's house. First I learned the Bengalee language, then by Ramchand I was admitted to the Rev. J. D Ellis's school at Chitpur. I learned the English language in about two years, and was reading in the second class. When I was able to understand something of the English, the Rev. J. D. Ellis was obliged to remove his school, through his sickness, and I then went to the Rev. J. Penney's school, the Benevolent Institution, and he admitted me into the first class. In the month of April there arose a great tempest on the Ganges, by which many boats were sunk. On this account I was not able to attend the school every day, because I lived over the water. I had a great desire to comprehend religious subjects, and I had a New Testament in English and other religious books, which I had read before in the school; with these I went to Seebpore, to Gunga Narayan Sil, and applied to him to teach me one or two months, which he consented to do. He was under the care of the Rev. G. Pearce. When I began to learn with him, I understood that there are not many gods, but only one Supreme Being. I and one of my friends both began to discourse with some of our relations about the gods, in which we were assisted by studying a Bengalee tract called the True Refuge. We began to read the New Testament in our house, which we understood in our hearts very well. We asked Gunga Narayan Sil some parts of the Testament, which he explained to us very clearly; so that we comprehended some of its truths. Ramkrishna Christian gave us the Gospel of Matthew, in Bengalee, which we began to learn, some parts we were incapable of understanding. Gunga Narayan Sil and Ramkrishna explained

ese to us. Ramkrishna gave me the ew Testament in Bengalee, and by read- ig this and other religious books obtained om Gunga Narayan Sil, and also by con- ersation with him, I understood that esus Christ is the true Saviour, and that I m a great sinner. Then I told Gunga larayan Sil, that I wished to be a Chris- an, of which he informed Rev. G. Pearce, id he spoke to me and gave me advice, e also gave me a letter to give to Rev. J. enney. At that time Gunga Narayan Sil as going to Lukhyantipore to preach the ospel, and I wished to go with him and to turn to Calcutta. I then went to Rev. J. enney, and gave the letter to him. He ad the letter, and spoke to me and en- ouraged me. I told him that I wished to o to Lukhyantipore with Gunga Narayan il, so he said to Gunga Narayan Sil, "You id better take him with you." So we ent there, and after he had finished his ork in preaching to the Christians, I ame back with him, and have since lived ith Shuja'atali Christian, from whom I ave received religious instructions. Rev. . Penney also instructed me and supplied e with all needful things. Shuja'atali hristian has kept me very carefully in his ouse, and treated me like a son; he has so taught me many things about the Scrip- ures, and the manners and customs of hristians. He also gave me suitable ooks to read, by which I have gained more rength and hope. Now my faith is this, at Christ has died for me, and though my dations have endeavoured to hinder me, id have quarrelled with Mr. Penney in is house, yet I can say, like Paul, "Who an separate me from the love of Christ?" nd I praise him who has saved me, a sinful an, from the shadow of darkness and of eath, and will make me a partner in the ngdom of heaven and everlasting life. or this I pray every day, that if I live I ay live to the Lord, or if I die that death ay be my gain. Now those disciples of hrist, who have assisted me in seeking my lvation, I thank them, and I know surely ey will not lose their reward. Now I wish be baptized, for I have read in the Bible, at those who believe in the gospel and e baptized shall be saved. I know I all not be saved by baptism, but I wish om respect and love to keep the command- ents of the Lord, who hath said, "If ye ve me, keep my commandments."

LUKHYANTIPORE.

Brother Carapeit visited the villages last eek, and was much pleased with the spirit the people, and with their attention to e means of grace. He had the pleasure baptizing five persons, who had been waiting nearly a twelvemonth. When brother Williamson visited the villages he expressed himself satisfied with their sincerity, and recommended that their baptism should not be delayed.

The work of the Lord is still making progress in these villages; the leaven is gradually diffusing its holy influence in the surrounding villages. The native preachers are active and zealous, and appear to meet with favour in the eyes of the people. The labours of Mr. De Monte, who spends most of his time in the villages, are very acceptable and instructive to the Christians. Mr. De Monte is to be commended for the attention he pays to his own improvement, as it is this which renders him useful to the native church, and to the native preachers. When the native Christians shall become more eminent for their knowledge of the Scriptures, and distinguished for their piety, the heathen will be constrained to say, "We will go with you, for we perceive that the Lord is with you." Since the departure of brother G. Pearce, we feel the need of some one to take the oversight of this inquiring and promising people. Brother Williamson, after much deliberation and anxiety, has felt it his duty to remain at Beerbhoom. We must, therefore, wait patiently till some one arrives from England.

August 1, 1838.

JESSORE.

Extract from Mr. Parry's letter for July.

I remember two or three evenings at the Bazaar some of our auditors observing to us that the time was at hand for the general prevalence of the gospel. Notwithstanding such encouraging appearances, we do not observe any poor perishing sinners sincerely concerned about salvation. Instruction is our duty, but conversion must proceed from God alone, and may it please his divine will to send down abundantly the Holy Spirit, whose all prevailing energy can cause the dry bones to live! The cause of our Lord is evidently proceeding steadily and quietly, *though slowly*. We have yet to contend with a few ignorant and proud Brahmins, but this class of Hindoos in general have lost a good deal of the unhappy influence they formerly exercised over the Shoodrus. I have often observed the latter contending with the former on religious matters, and will not brook the dogmatic teaching of the Brahmins.

Jessore, August 4, 1838.

BURISAUL.

Vishnou's Journal for June, 1838.

June 5th. Reading from the tract "What

book is worthy of all acceptation?" I spoke of the divine influence of God's word to three men from Bikrampore, and also spoke against Hindooism as the fabrication of men. To the word preached the men paid much attention, and were seemingly convinced of the errors of their own religion, which they said they could not leave on account of men.

June 15th. To three persons from Obigunge I preached Christ, and was heard with the most pleasing attention. They confessed that they never heard before the things they heard to-day. "Then," said I, "as the words were not mine, but the great God's, they ought to pay the greater attention to them."

June 16th. I was invited by a Poddar (a banker) to preach in his shop to him. As he had not heard our books read from a long time back, I read from the tract called Timir Nárshak, and made several remarks, applying those remarks also, on the word "darkness," and for some time continued preaching Christ.

July 13, 1838.

BENARES.

Mr. Smith's letter for June.

Last month a grand *Mellah* took place at Béné Rám's Garden, called Ratjátrá, which continued for three days, where I went and declared the message of God to multitudes of people, and distributed Scriptures and tracts. A Brahmin came forward, saying, "Behold our God sitting on a rat *(car)*, richly adorned." I asked him, "Did your god get into the rat himself?" The people began to laugh, and the Brahmin, after hesitating a little, answered, "We have put him up into the car ourselves." I told him "Your god is subject to you, he cannot move without your assistance, consequently he cannot be god. God is the Creator of the universe and upholds all things by his power, and is not subject to man." To which he made no objection, but asked for some Hindi tracts, which I gladly gave him. Several Hindus and Musselmans called on me last month for books, which I supplied them, and also went about the city with Brother Ram Surn, and declared the gospel to crowds of attentive people, and we felt very thankful that we met with no opposers.

July 30, 1838.

CEYLON.

We trust, that long before now our brother, Mr. Harris, and his family have safely reached this island. The following letter to the Secretary, dated from *the Cape* of Good Hope, 24th August, contains pleasing information as to his progress so far.

I am sure it will be pleasing to you to hear that our voyage so far has been extremely favourable. On a comparison with other vessels, which we have been enabled to make while here, we have been *singularly* favoured; and I cannot refrain from drawing therefrom a happy omen of our future course. My time, on board, was occupied (so far as weather and circumstances would permit) in furthering the objects of the mission by private study and public ministrations. The Singhalese language, I hope, becomes now somewhat familiar to me, and by a careful analysis and comparison of the Greek Testament with the version you were kind enough to procure for me, I am able to discern its genius, and lay hold of its idioms. No doubt, some time will elapse before I am competent publicly to instruct the natives, but I feel that I have cleared away a great deal of the ground-work by my application in England, and, consequently, I look for a proportionably shorter period of discipline in Ceylon. Your letter to Dr. Philip I found very useful. Mrs. P. has kindly procured us lodging. This step was necessary for the health and comfort of Mrs. H. and children, as well as for the preservation of our linen, some of which is already much damaged by mildew from lying so long.

I wish it was in my power to detail to you circumstances of decided conversion among any of the crew with whom we sailed. I have laboured, I may say truly, with much prayer and supplication to bring them to a right comprehension of their state in the sight of God, and have always been favoured with the most serious attention, and the most respectful behaviour. Nothing like weariness or disinclination to listen was discoverable on their countenances, and I generally found them reading either the Scriptures or tracts (which I distributed to them), during the other parts of the day. Profane language has scarcely ever been used, and the strictest order has been observed. With the captain and mate I have had frequent and close conversations, and I cannot but hope their purport and solemnity will be remembered when we are perhaps far separated from each other.

This place is awfully irreligious, nearly one half its population are professedly Mohammedans, and a great part of the residue evidently live "without hope and without God in the world." I am to preach for Dr. Philip on Sabbath morning next, if spared, at half-past nine. Mr. Williams and his fellow labourers left here about six weeks ago, on their way to the South Seas. It is pleasing to be treading in the same steps. I hope the churches in England will exert

themselves to aid to the utmost possible extent the dissemination of that religion which *alone* has the stamp of God's hand upon it, and which brings such a number, as well as such a variety of blessings in its train. May a *spirit* of prayer fall on all their proceedings in reference to the enlightening of the Heathen nations.

We are told to expect about six weeks voyage from hence to Ceylon; and after what we have gone through this seems a mere trifle. I hope our respected brother Daniel's life will be preserved until our arrival. What awaits us is uncertain, but that "grace sufficient" will be at hand is just as certain; and, therefore, the apostle's lesson, I hope, I have in some measure learnt "in whatever state I am, therewith content." I am sure, if my removal hither has done no other good, it has increased my faith, my hope, my love. It has given me holier aspirations than I ever had before, and warmed my heart with a more extensive benevolence. It has enlarged my mind both in regard to God and man; and I have always had the pleasing attestation, that his hand hath led me, and upheld me. Mrs. Harris and the dear children are well and our servant likewise.

WEST INDIES.

JAMAICA.

BETHTEPHIL.

Extract of a letter from Mr. Dendy, dated Aug. 22.

Since the memorable 1st of August until the present time I have delayed writing, knowing that information concerning the manner in which the complete emancipation of the negro population was celebrated would reach you through the medium of the Island press. The Falmouth Post of the 15th inst. contains an account of proceedings at Salter's Hill, and Bethtephil Missionary stations. Our people on that occasion manifested their usual liberality, and to me their collection came at an opportune time, as payments are becoming due, and means for the erection of galleries, which are commenced, have to be provided for.

The people on the estates, by whom I am surrounded, have been remarkably peaceful, orderly, and quiet, since the 1st of August, and have manifested the most anxious disposition to work for wages; but I regret to state, that the managers of properties have not come forward with fair and equitable offers; but have, in some cases, endeavoured to intimidate the labourers to accept of an unfair rate of wages, by serving them with notice to quit their houses and lands within three months. I believe however that in some cases of this sort managers have seen their folly, by recalling their notices, and I suppose will now be ready to make more fair and equitable offers for labour; if they do so, the people will soon be regularly at work, which I feel persuaded they will perform with cheerfulness.

I anticipate a large increase to the number of day-scholars in our schools, in consequence of the termination of the apprenticeship, which has released a number of children of about, ten or twelve years of age, who will now avail themselves of the opportunity afforded of learning to read.

BAHAMAS.

Turk's Island.—It is pleasing to find, by the following communication from Mr. Quant, that the day of freedom was observed, in that remote quarter, with the same decorum which distinguished it in Jamaica:

Since I last wrote you the much-anticipated, and, by some, the much-dreaded, 1st of August has passed. The Bahama legislature, as you have most likely been informed, abandoned the two years' apprenticeship and, on the first of August, made all her apprentices free. The news arrived at this extremity of the colony on the 13th, and caused among the apprentices universal joy. With many a feeling of holy joy and gratitude to God was produced; and in other places where the apprentices where uninfluenced by religious considerations, the feeling was so softened and subdued, that but few kept their jubilee at the rum-shop; and I have not heard of a single case of disorderly conduct brought before the magistrates on that occasion. We have had a little salt to rake in the Cay since, and a few vessels have been in for cargoes; the people work merrily and cheerfully; and, as far as I can learn, quite to the satisfaction of their late owners; and all appear, as far as my observation extends, very well satisfied with the change. But this has been a very trying year for all on this Cay, both rich and poor, free and bond. Last year the hurricane destroyed so much of the salt, that but little was left to give the poor people an opportunity of earning any money by shipping it; and this has been almost a total failure for the salt-rakers. When I make up my accounts of receipts for the year in the classes, &c., on account of the society, I am afraid you will discover a falling off; and had I to build my chapel now, I know not how I should succeed, such is the depressed state of finances in the community. The sole dependence of nine-tenths of the community is salt. When we have abundance of this article money

moves about briskly, and is spent and given away as freely as it comes; but when we have no salt, every body looks gloomy. As we have so small a supply on hand, I am afraid there will be but little work for the late apprentices; and if they are unable to obtain work, they must suffer very much before another season comes. These forebodings may not be realized, they may be merely the workings of unbelief, but I cannot help feeling in anticipation for the poor of my flock. On the 14th of August we held a thanksgiving meeting, to commemorate the goodness of God in liberating those who had been in bondage. Our chapel was crowded; the prayers of our poor people, or rather their thanksgivings flowing from grateful hearts, in strains simple and unaffected, proved how deeply many felt the benefit of the boon conferred upon them. Their broken, simple strains of gratitude affected me to tears. It was a service which I doubt not angels witnessed with joy.

Next week I expect to take another trip to the Caicos, to lay the foundation stone of a small chapel, at one of the settlements there; and I expect in a few weeks to be *compelled* to commence another at a different part of the Islands. For a time they will occasion me some deal of anxiety and care; but I hope to get through the work without troubling you for assistance; yet £50 sterling on loan for a year for the two, would very materially lighten my labour.

Subsequently to the date of the above letter, these islands were visited by a furious hurricane, attended with much destruction of life and property. We fear that the staple production, salt, has been entirely lost, which will occasion much distress to the poor inhabitants. Our readers will feel that this circumstance strengthens their claim to our sympathy, and renders it the more necessary to provide them with the means of grace.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, from Oct. 15, to Nov. 15, 1838, not including individual subscriptions:

South Wales, by the Rev. E. Carey and the Rev. J. Jones:

Cardiganshire.

Aberystwyth	20	5	0			
Cardigan	52	11	3			
Jezreel	1	0	0			
Llanrhystyd	0	8	0			
Llwyndafydd	2	0	0			
Moriah	0	18	2			
Penrhyncoch	1	13	0			
Pontrhyfendigaid	3	4	0			
Penycoed	2	7	10			
Penypark	1	10	0			
Talybont	1	11	6			
Verwig	2	0	2			
				89	8	11

Carmarthenshire.

Aberduar	6	3	9			
Bwlchgwynt	1	12	6			
Carmarthen	26	14	4			
Peniel	10	0	6			
Ferry Side	0	15	1			
Cwnfelin	0	10	0			
Drefach	2	2	6			
Ebenezer, Llangynnog	2	6	0			
Felinfoel	2	14	6			
Hebron	0	11	8			
Horeb	0	8	0			
Llandilo	0	11	0			
Llanelly	7	0	1			
Llangendeirn	2	0	0			
Login	12	12	11			
Lwynhendy	1	1	0			
Newcastle Emlyn	16	5	0			
Penybont	0	9	0			
Porthyrhyd	1	0	3			
Rehoboth	0	15	0			
Salem	14	12	3			
				110	5	9

Glamorganshire.

Aberavon	1	10	0			
Bridgend	10	2	5			
Bettws	0	3	0			
Caerphilly	3	11	11			
Cardiff	53	11	11			
Cowbridge	1	12	9			
Corntown	0	7	0			
Croesypark	1	2	6			
Hengoed	6	12	2			
Llwyni	0	8	0			
Llysfnen	1	19	7			
Maesteg, by Rev. J. James	1	3	6			
Merthyr,						
Dowlais	6	7	0			
Sion Chapel	10	5	0			
Ebenezer	3	10	6			
Bethel	6	5	0			
Tabernacle	0	14	1			
Hirwain	0	10	0			
Cwmvelin	0	5	0			
Neath	10	7	6			
Newbridge	4	0	0			
Penyval	0	8	0			
Swansea	42	3	10			
Tongwynlais	1	12	0			
Twynyrodyn	0	11	6			
Wantroda	1	16	0			
				171	0	

Pembrokeshire.

Bethabara	9	12	6			
Bethlehem	2	1	8			
Do., at the Association	10	4	0			
Bethlehem, Newport	5	0	0			
Beulah	1	7	0			
Blaenffos	5	6	8			
Blaenywaun	21	0	8			
Carmel	1	0	0			
Ebenezer	2	19	6			
Pynnon	21	5	6			
Galilee	0	6	0			
Groesgoch	1	15	6			
Haverfordwest	150	0	0			
Harmony	3	1	2			
Fishguard	12	3	6			
Jabez	2	0	1			
Llangloffan	21	18	0			
Letterstone	3	5	4			
Middlem ll	11	9	6			

Molleston		3	5	6		
Milford Haven		4	10	6		
Narberth		16	0	0		
Pembroke		2	9	6		
Pembroke Dock		18	16	9		
Peniel		1	0	0		
Penybryn		2	7	6		
Pope Hill and Sardis		0	17	6		
South Dairy		0	15	0		
Tabor		2	0	0		
					338	0	8
Total for South Wales		708	15	6		
Ampthill, Moiety Contributions, by Mr. Claridge					6	0	0
Bury St. Edmunds, by Rev. C. Elven					30	3	6
Hailsham, by Mr. Dicker					9	12	6
North Yorkshire, by Rev. J. Leechman:							
Boroughbridge		11	3	9			
Disforth		8	13	0			
Masham		3	0	0			
Bedale		4	4	0			
Ripon		4	0	0			
					31	0	9
Irvine Female Independent Bible Society					4	0	0
Fairford, Monthly Collections					3	0	0
Chipping Norton, by S. Huckvale, Esq.					11	16	10
Derby, by Rev. W. Hawkins					37	8	9
Burton-on-Trent, by do					7	6	0
Swanwick, by do					12	14	2
North East Cambridgeshire Auxiliary, by Mr. Smith					22	8	6
Banbury and Buckingham, by Mr. Goffe					63	0	0
Langham, &c., by Rev. J. C. Norton					81	2	9
Walsall, by Rev. J. Maurice					15	10	0
Bath Auxiliary, to account, by J. Smith, Esq.					40	0	0
Newnton and Guiting, by Rev. J. Burton					10	13	7
Ireland, by the Rev. C. Anderson and the Rev. S. Nicholson.							
Armagh		2	0	0			
Belfast		1	10	0			
Clonmel		2	17	4			
Coleraine		2	8	6			
Cork		27	17	0			
Dublin		151	0	0			
Letterkenny		7	10	0			
Londonderry		12	0	0			
Mallow		2	17	6			
New Ross		3	6	1			
Newry		6	14	8			
Newton-Limavady		3	6	6			
Tubbermore		2	9	6			
Waterford		23	15	2			
					249	12	3
Scotland, by Rev. C. Anderson.							
Edinburgh, South college Street Relief Church Association, by Mr. Cotton, Treasurer					5	0	0
Berwickshire, Bible Society, by Thomas Thomson, Esq.					10	0	0
Beggar Bible Association, by Rev. D. Smith					5	0	0
					20	0	0
Leicestershire Auxiliary, by Mr. Collier, Treasurer.							
Arnsby		15	10	0			
Blaby		1	4	0			
Foxton		4	0	0			
Husbands' Bosworth		4	15	0			
Loug borough		20	4	4			
* Leicester		118	2	4			
Monks Kirby		2	17	0			
Oadby		3	0	7			
Sheepshead		11	0	0			
Sutton in the Elms		4	1	0			
					184	14	3
Ipswich Collections and Subscriptions, by Mr. Ridley					65	18	8

* The amount from Leicester includes two donations from C. B. Robinson, Esq.; £25 for additional missionaries to the West Indies, and £25 for the liquidation of the debt owing by the Society.

DONATIONS.

Miss Phillips, *Wandsworth*, for *Schools*	10	0	0
Joseph Gurney, Esq., for *Chitpore*	50	0	0
T. L. (10s. for *Translations*)	1	0	0
Norfolk, Two Friends, by Rev. T. Clowes	2	0	0
George Foster, Esq., *Sabden*, for Jamaica Schools	100	0	0

LEGACY.

Mrs. Elizabeth Phillips, late of Llanrithan, Executor Mr. John Phillips.. 94 1 4

For the Ten additional Missionaries to India.

Mrs. R. B. Sherring, *Bristol*, by the Rev. W. H. Pearce	5	0	0
Anonymous, *Bath*, per. Mr. Newall	5	0	0

TO CORRESPONDENTS.

The thanks of the Committee are presented to the Rev. John Craps, of Lincoln, for 250 Pamphlets on Baptism, and to a Friend, for seven New Testaments for the West Indies.

A box has been received from Miss Addison Bower, Edinburgh, and a parcel from Mrs. Risdon, for Mr. and Mrs. Henderson, of Belize; a parcel from the Rev. J. Russell, Melksham, for Mr. Hayles, Montego Bay; a box from the Rev. P. J. Saffery and Friends, Hastings, for the Rev. Walter Dendy, Bethtephil; a case from Bury for Mr. Quant, Turk's Island; a case and keg from Berwick, for Mr. Clarke, of Jericho; and parcels for Mr. Philippo, Spanish Town, from Miss Stacey, Tottenham, and Mr. Cartwright, Warwick Place, Holborn, and, also, a box from Miss Collingwood and Ladies at Oxford.

Mr. Applegate, at Nassau, acknowledges, with thanks, in a late letter to Fen Court, his having received a box of clothing and fancy articles from Mrs. Salter, of Trowbridge, and friends at Westbury.

Our friends who have kindly suggested an enlargement of the Herald, and that it should, in future, be sold, instead of being issued gratuitously, are informed that the subject is under consideration.

*** Early numbers of the Herald, or of the other publications of the Society, will be thankfully received at the Mission House.

INDEX TO THE MISSIONARY HERALD

FOR MDCCCXXXVIII.

Missionary Stations:

East Indies—

Allahabad, 51
Assam, 52
Arracan, 52
Benares, 51, 96
Burisaul, 51, 95
Calcutta, 1, 9, 17, 25, 33, 49, 61, 85, 93
Cherrapoonjee, 52
Ceylon, 64, 96
Chittagong, 51, 87
Cutwa, 11
Dacca, 51
Delhi, 51
Dinagepore, 50
Digah, 34, 69
Dum-Dum, 49, 85
Java, 20, 88
Jessore, 49
Monghyr, 11, 69
Patna, 19, 35, 77
Sewry, 53
Sibpur, 63

West Indies—

Jamaica Stations, 36
Appeal for more Missionaries, 71
Brown's Town, 56
Falmouth, 5, 89
Jericho, 13
Kingston, 66, 79
Lucea, 28
Montego Bay, 54
Old Harbour, 89

West Indies—

Port Maria, 88
Salter's Hill, 53, 97
Spanish Town, 3, 28, 78
St. Ann's Bay, 38
Stewart Town, 21, 72

Bahama Islands, 29, 93

Honduras, 12, 73

South Africa, 74

Annual Meeting, 25, 41
Auxiliary Societies, 5, 15, 57, 75, 90
Contributions, 7, 15, 24, 32, 39, 48, 57, 67, 75, 81, 91, 98
Correspondents, 7, 16, 32, 39, 59, 68, 89, 91, 99
Designation of Missionaries, 30, 57, 75
Departure of Missionaries, 90
Letters received, 14, 30, 56, 91
Letters from Rev. W. H. Pearce, 6, 31
——————— R. Langford, 14
——————— R. S., Edinburgh, 6
Memorial to East India Company, 27
Notice respecting Legacies, 31

The accounts from Jamaica, subsequent to the 1st of August, having been far too ample to be included in the Herald, a separate pamphlet has just been published, entitled, Freedom in Jamaica; or the First of August, 1838, *with a frontispiece, pp.* 24. *To be had at the Baptist Mission House, Fen Court, Fenchurch Street, or of Mr. Wightman, Paternoster Row. at* 2*d. each, or* 15*s. per* 100.

The profits arising from the sale of this publication will be appropriated towards the object of sending additional Missionaries to Jamaica.

IRISH CHRONICLE.

DECEMBER, 1838.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

Among the recent correspondence of the agents of the Society are two letters, extracts from which we give below, saying upon them in this place but two things, and that very briefly.

With the requests they contain the Committee would very cheerfully comply, if they had the means, and if they did not feel themselves somewhat restricted by the former practice of the Society. It has never undertaken the expense of building or purchasing meeting-houses; and now, with an entirely exhausted treasury, and an increasing debt to incur, such an expense is utterly out of the question. We would cheerfully comply, but we cannot.

Still, should any friend or friends be disposed to render the needful help, whether by loan or otherwise, the Secretary will be glad to receive communications on the subject. Of course, should the money be kindly lent, its repayment would be provided for by the parties for whom, in both cases, the accommodation is needed.

Mr. Hamilton, who has already collected, chiefly in this country, from £150 to £200, writes as follows:—

Athlone, Nov. 1, 1838.

My dear Brother,

We hope to have the walls of our chapel completed next week; but when we get the roof on, the work must stand still, unless we can borrow some money to finish it.

Is there any friend in London that would lend £80 for this purpose until June next, when, if spared, I hope to have it collected.

I did not get the ground that I expected; I, however, got another plot at £6 per year, for 900 years. There is room for a house beside the chapel, which could be built for £120, and which would be worth £10 per year. It would accommodate our family.

The building of a house beside the chapel would render a vestry unnecessary. There is a good work commenced among the children, so that I would be very unwilling to leave home at present. Try and send me the money.

Mr. Young, of Belfast, writes, under date of October 8, as follows:

Dear Brother,

Since I last addressed you, I had the pleasure of seeing brother Anderson, of Edinburgh, who spent two days in Belfast, on his return home from the south of Ireland. There is a small chapel in York Street, which is now to be sold. Some of our friends have been advising me to try to get it; I therefore directed his attention to it, and he thinks that it would answer our purpose well. He thinks that we will never be able to get a respectable audience till we have a place of worship, as the Belfast people are inclined to despise the accommodation which a hired room affords.

It is 46 feet long, by 30 wide, inside the porch and walls; it is neatly pewed, but has no gallery. It belongs to the Kilhamite Methodists, who have built a new chapel in the same street. The proprietors have been offered £250 for it; the sum which they have fixed upon as the minimum is £265. It pays a ground rent of £9 per annum. I have been allowed the use of it at present, until it be disposed of, to preach in at two o'clock on Sabbath, which will answer better than the room which I had engaged in Patrick Street. I write that you may take all the circumstances of the case into your consideration, and advise me accordingly. If you would think it advisable, something must be done instantly. What I would propose is this: If the Society would either lend themselves, or borrow for me £160 pounds, I would try at present to raise the remaining £100 pounds in this country; and then I could go out next summer, and collect the sum which you would lend. I could make such arrangements about the Ann Street room as would prevent you from being at any loss by it. I should have written on this subject sooner, that the letter might have

reached you before the sitting of the Committee; but alone and almost unfriended as I am, I was afraid to attempt such a thing without the advice of a person wiser than myself. I am happy to inform you that our Sabbath school presented yesterday a large and interesting appearance.

Again, Oct. 30th:—

All our friends in this town have come to one conclusion, viz., that we cannot succeed unless we get a place of worship.

In my last letter, I did not mean to ask your Committee to give the money, but only to lend or to borrow it for us; and I think we may reasonably expect to be able to collect such a small sum next summer. Under all the circumstances, I would strongly recommend you to send over one of your wisest and ablest ministers for one week; the expense would not be great; first, to examine into our circumstances, and determine upon the propriety of purchasing Beth beri chapel; 2nd, to preach one Sabbath in the assembly room, Commercial Buildings. Your Committee must determine to make some sacrifices at first; but if a proper foundation were once laid, no one can doubt that there is in this city the materials for a flourishing church.

I spent last week in a tour round the northern coast. Wednesday preached in Gurryduff, near Ballymoney; the house was filled to suffocation, there were near three hundred persons present. This is now an excellent station. The people implored me to get them a Scripture reader; and I think that if your funds would allow it, you could not send one to a more likely place. It was a very dark, ignorant district, but the little Baptist church there has already effected considerable good.

It is but right, after Mr. Young's reference to Mr. Anderson, to say that that gentleman was written to by the Secretary, and in a few days he kindly sent a reply, from which we take leave to insert the following extract:—

I merely passed through Belfast, on my way to Edinburgh. I saw Mr. and Mrs. Young one day, and was much pleased with both, but I did not hear Mr. Young either preach or pray. Though pleased, therefore, with his appearance and conversation, I could form no opinion as to his fitness for the meridian of Belfast. At the same time, if any permanent good is to be effected in that fine-spirited town, it seemed to me essential that there should be some degree of 'decency' in the attempt, as it regards a place for divine worship. The place he pointed out to me also appeared to be very desirable for this end; not too large, and, for a place where building ground is valuable, very cheap. Had I the means myself, and were satisfied in other respects, I should have at once seized upon it. A baptistry, however, should by all means be furnished to it, if justice is meant to be done to our views of that expressive ordinance; as the place in which I saw this good man baptize his wife was quite sufficient to repel many a spectator. Should you resolve on the chapel, I hope this sentence will at once arouse some one of our opulent brethren to gratify himself by providing one, and thus afford the Irish an opportunity of seeing some practical reference made to the place where the Lord once lay.

A Mr. M'Clenahan, a gentleman of learning and piety in Belfast, also writes to the Secretary under date of Nov. 2:—

Sir,

I understand that my friend Mr. Young, your agent in this town, has written to your Committee to purchase a chapel, which has been lately advertised for sale in Belfast. From all I see of the position of parties here, and of the workings of the religious world, I know of nothing the Baptist Society could do at this moment so likely to promote the cause as to purchase this chapel, or sanction and assist in the building of a similar one. There are in the town many persons of Baptist principles, who only require to be brought out by such a place of worship, and a popular and pious minister; and I am confident that, if a church were formed here on the principle of Mr. Carson's, i. e., to admit *all Christians* to its fellowship, it would soon be a large one.

Extract from a letter from Mr. Berry, dated Oct. 1:—

"A Mrs. W—, who came here from Killdare for the benefit of her health, has since my last died in peace. When she came she was without God. Our family prayer arrested her attention: she saw we were a praying people; she became an inquirer. When Mr. Hinton visited us, I was endeavouring to explain to her the plan of salvation through Christ. It pleased Him who works all things after the counsel of his own will, to bring her from Killdare and him from London, the one to hear, the other to preach on the justification of a sinner through Christ Jesus. The Spirit who long ago opened Lydia's heart, opened her's also; she saw her condition as a sinner, the all-sufficiency of the Redeemer, and fled to him for refuge. She returned home rejoicing in Christ Jesus; and I am informed by her brother, my host and a good man, that she attributed her salvation to her visit here, and to Mr. Hinton's sermon.

"This is matter of joy to me, and will be no less so to him and to you. May many more such indications of good yet appear."

Mr. M. Mullarky writes to the Secretary :

Clonmel, Sept. 27, 1838.

Rev. and dear Sir,

I am sure it affords you great pleasure learn that the Father of mercies and God all comfort is eminently blessing his own ne in this district, and causing the soil herto comparatively barren and unfruitful exhibit tokens of fertility and beauty far eeding our expectations. But the Lord promised that his word will not return to void; and we have abundant assurance, if we labour and faint not, in due time shall reap a plentiful harvest.

Yesterday I returned from the Hills, where pent nearly four days, actively engaged in eavouring to sow the good seed by every ans in my power. It rejoices my heart to e, that in this remote but interesting sta- we have cause "to thank God and take rage." Not only are the things that re- ined, and were ready to die, strengthened, the fallow ground seems broken in some rts, and others are anxious to "hear words ereby they may be saved." The few indi- uals who have, by the blessing of God on Society's exertions formerly, been plucked brands from the burning, seem growing in ce, and united in their prayers and exer- ns for the promotion of the cause of Christ their neighbourhood. During the time t I remained at the Hills, I preached fre- ently in the villages, visited most of the milies in the neighbourhood, read, prayed, d distributed tracts among them, and also ailed myself of several opportunities of claiming salvation to perishing sinners in highways and fields. The Roman Ca- olics, with one or two exceptions, appeared ceedingly attentive. A man of the name Kelly, with whom I came in contact, re- sed to take a tract from me, whereas his iest, he said, forbid him to have any inter- rse with persons of my character, much s read their books. After I reminded him at he was an accountable creature, possessed an immortal soul, destined to be happy or iserable; that the priest and he would have account for themselves personally before e tribunal of Jehovah; and informed him fectionately that my only cause for obtrud- g on his attention, was to make him ac- ainted with the merits of Christ's blood, at he might escape the awful doom that aited the ungodly, he seemed very serious. efore I left him, he said he would be glad see me again. May He "who commanded light to shine out of darkness," shine into heart! The prayer-meeting which we blished on a former occasion is increasing attendance; our congregations this time e larger than usual; and in my visits ong the people, I found a spirit of inquiry evailing amidst opposition. From these signs we may conclude that the good seed is taking root, and that ere long the wilderness will blossom as the rose.

Portlaw, of which I made mention in a former letter, also presents an encouraging appearance. This thickly inhabited village, situated in a mountainous district, is almost destitute of the means of grace, and the inhabitants seem very anxious for the gospel. The last time I was there, I omitted announcing my intention of visiting them again. This led the congregation to think that I did not intend to return. In the morning they met together to request that they should not be forsaken, but that I might point out to the Society the propriety of having them regularly visited. The priests are taking the alarm, and endeavouring to oppose us. One of them collected some of the tracts that I distributed among the people, read them on the altar, told the people I was a person that was endeavouring to propagate a new religion; but if I came to him, he would show me that I was building on a false foundation, and commanded his deluded followers to shun me, and take no more of my books. The next time I came to the village, he strutted about, as if he wanted to brow-beat us. A friend pointed him out to me, when I was in the act of giving away tracts very convenient to him. I expected he would call me to an account for my conduct, and afford an opportunity of proclaiming a full and free salvation through the blood of Christ; but he did not take the least notice. It appears he fears his craft is in danger. I am glad Mr. Francis intends visiting Portlaw, previous to his leaving this country, as he will be able to give a more full account of the important field which opens to your society.

A poor woman who is a regular attendant at one of our stations in this town, formerly a Roman Catholic, told me a few days ago, that she looked out with anxiety through the week for Friday, because of the opportunity she enjoys of hearing the gospel on that day, which is comforting to her soul in the midst of this world's trials. She has also become a regular attendant at the meeting-house. It gave me great pleasure to hear from Mr. Francis, that a lady with whom he was in conversation bore testimony to the decided change that has recently taken place in a man in the neighbourhood of this town, whom I have taught to read, and to whose soul I trust the Lord has made me the humble instrument of conveying the gospel.

Whether we view the operations of the Society in this town, or the adjoining stations, when we contrast the present appearance with the prospect exhibited twelve months ago, we cannot but exclaim with humility and gratitude, "What hath God wrought!" To his name be the glory and praise.

CONTRIBUTIONS

From September 10, to November 15, 1838.

By Mrs. Grey, Jersey, through Mr. Wightman	3	0	0
Birmingham, Bond St., by Mr. Lepard	7	19	8
C. Wagberne, by W. G	1	0	0
Seven-oaks	7	0	0
C. M	50	0	0
Crayford L. Association	5	0	0
Collection at Uckfield, by Rev. T. Wake	3	4	2
Hailsham, by Mr. Dicker	4	16	4
Hitchin, collected by Miss Stringer	2	0	0
Miss Bradley	10	0	0
Mrs. Hainworth	10	0	0
Miss Palmer	5	0	0
Mr. Perks	10	0	0
A Friend	5	0	0
From friends at Sevenoaks, Kent:—			
Female Association, for a School	8	0	0
Mr. W. Harrison (sub.)	1	0	0
Friends at do	0	19	0
Collected by Rev. S. Davis:			
Peckham, Mr. Brown	1	0	0
Hackney	2	15	6
Northampton	10	8	6
Milton	3	0	0
Blisworth	0	7	6
Stoney Stratford	1	10	0
Olney, Miss Andrews	0	10	0
Guilsborough, Mr. Robinson	0	5	0
Marlton	4	10	1
Kingsthorpe	1	10	0
Kettering	1	10	0
Brington	1	6	6
Towcester	2	1	6
Bugbrook	6	11	0
Norwich	62	0	0
Brook, Mr. Kitt	2	0	0
Claxton, Rev. J. Hupton	1	0	0
Beccles, Mr. Delf	2	0	0
Fakenham, Mr. Thompson	1	0	0
Braunston, by Rev. Mr. Miller	2	11	6
Hackleton, by Rev. W. Knowles	3	0	0
Sir John Dashwood King, Bart., by the Rev. H. H. Dobney	2	0	0
Moiety of Collection at Chesham, by the Secretary	5	3	0
Aylesbury, collected by Miss Bennett:—	6	0	0

Collected by Rev. C. Wollacott, Margate:				
F. W. Cobb, Esq. (additional)	1	0	0	
J. S. Elliott, Esq. (of Camberwell)	0	10	0	
Messrs. T. and J. Flint	0	10	0	
Mr. Rybott	0	10	0	
Mr. Giles	0	10	0	
Mr. Jenkins	0	10	0	
Rev. D. Pledge	0	5	0	
Mrs. Crofts	0	5	0	
Mrs. Cadley	0	5	0	
Mrs. Brazier	0	5	0	
Mr. C. S. Lewis	0	5	0	
Mr. Radford	0	5	0	
A Friend	0	5	0	
A. Whiddington	0	2	6	
Mr. Carthew	0	2	6	
Mr. Payne	0	2	6	
Small sums	0	7	9	
				6 0 3
Ramsgate:—				
Mr. Stevens	1	0	0	
Mr. Knight	0	10	0	
Mrs. Hurst	0	10	0	
Mrs. Kimpley	0	5	0	
Mr. Bailey	0	2	6	
Mr. Knott	0	2	6	
				2 15 0
St. Peter's:—				
Rev. T. Cramp	0	10	0	
— J. M. Cramp	0	10	0	
Misses Hayes	0	10	0	
Mr. N. Bradley	0	10	0	
Mr. White	0	5	0	
Mr. Dawson	0	5	0	
Mr. Covell	0	5	0	
Mr. Newby	0	5	0	
A Friend	0	2	6	
				3 2 6
Dover:—				
A. Kingsford, Esq.	1	0	0	
Mr. Hills	0	5	0	
Mr. Bayley	0	5	0	
Mr. Tapley	0	2	6	
Rev. Mr. Aveline	0	2	6	
Mr. Holtum	0	2	6	1
Small sums	0	5	6	
Collected after Sermon	3	4	7	
				5 7 7
Eythorne:—				
Mr. W. H. Harvey, Hamel Court				0 10 0

QUARTERLY REGISTER

OF THE

Baptist Home Missionary Society.

No. IX. New Series. December, 1838.

The Committee would place the following cases before the friends of Home Missions and the Lord Jesus, assured that their sympathy and support will not be long withheld when so loudly called on. The funds of the Society are exhausted; the Treasurer is in advance; and those churches and associations which have heretofore held back, will surely not do so any longer when such urgent demands are made for increased pecuniary aid, and by a Society which God is so signally crowning with his blessing.

Before our two last Committee meetings, the following cases were laid by the Secretary, and we deeply regretted our inability to aid them.

1. Brenchly in Kent, a station to which we make a small donation. We have this year been unable as yet to reply favourably to the urgent demands of the zealous and laborious man who is in such deep need of a little assistance.

Matfield green, Brenchley, Sept. 10, 1838.

Dear Sir—

Having obtained help of God, I continue to preach the glorious gospel of the blessed God at Matfield Green and Lamberhurst on the Sabbath day; on the week days at the following places in the neighbourhood—namely, Wittstead, Dunbury, Mile-oake, Yalding, Brunckley, Bells' Ewegreen. At the three first-named, I preach once a fortnight; at the others, occasionally; so that I have to preach three times every Sabbath, and travel ten miles; and when I go to Yalding, which is once a month, I preach three times, and travel twenty-two miles, which I did yesterday. Yalding is a populous village, seated by the river Medway, called the Sink of Kent, because two rivers here meet, one from the South-east, and the other from the South-west, form the river Medway; and truly it has been noted as a sink of wickedness and dissipation from time immemorial. During the last eighteen years, several efforts have been made to introduce the gospel into this place, without success, till December last, a cottage was obtained at 2*s.* per week, which I opened for preaching on the Sabbath evening. I anticipated a great deal of noise and disturbance. The place was numerously attended, so that I had scarce room to stand; many were very attentive; some made their remarks on what I said, with an audible voice. There was a great deal of noise out of doors; but, upon the whole, they behaved much better than I expected. The attendance has been good ever since; but I am sorry to add, the people have assembled sometimes, and have had no minister. This has been exceedingly injurious; I have no doubt but the infant cause would have grown much faster if it had been better nursed. There is no friend near the place that a minister may call on to take the least refreshment, not so much as a cup of cold water. I am not surprised at this, for the gospel has no real friends, till it makes them. I found it so at Lamberhurst more than twenty years ago, and was most shamefully persecuted beside. Now we have a chapel, and well-attended, never better than now, though three other chapels have since been erected in the neighbourhood of the Baptist denomination. I have not the least doubt, if we had a more convenient place at Yalding, and I could obtain a suitable and regular supply of ministers, that a numerous congregation would soon be collected. Many of the most respectable inhabitants do not go to church.

Yalding is six miles from my residence. I always have a horse sent me on the Sabbath day by one friend or the other; on the week days I am generally obliged to walk, and am often so much fatigued after walking in the manner that I do (with crutches) that I find it hard labour to stand up and preach. I cannot afford to keep a horse, though my family is not so burdensome as formerly, my salary is reduced this year 10*l.* owing to the low price of hops, the farmers are so short of money, that they cannot pay for labour, so that many of the poor have been a great part of their time this summer out of employ. Another donation at this time would be acceptable indeed. We have about fifty members of the church, and I have good reason to believe, that we have as many that are not members who love and live the gospel, that regularly attend to hear the word. We have two Sunday schools, of about 170 children. We have, I am sorry to state, no public prayer-meetings; one reason is, our friends who are accustomed to speak in public live at too great a distance, and cannot attend during the summer season. We have a very good attendance on the Sabbath day, from 400 to 500 people at both chapels. Lamberhurst is on the increase. We do not belong to the union. My limits will not allow me to say any more at present.

I am, Sir, yours affectionately,
Thomas Gladwish.

2. The case of Burlington Quay, in Yorkshire, which we exceedingly regret our inability to adopt as a station, and cordially to co-operate in this work with the zealous

pastor of the church at Scarboro'—its importance, and our regret, will be estimated from the following statement of the Rev. B. Evans.

Scarboro', July 16, 1838.

My dear Brother—

I am anxious to submit the following case to the Committee of the Home Missionary Society, and to solicit your co-operation in it. Some twenty years ago, a neat chapel was built at Burlington Quay, which will seat about 500 persons. It was placed in trust, securing to the pastors of the Baptist and Independent churches at Burlington the right of occupancy on the Sabbath. Upon this plan, worship has been conducted for some years; but, owing to disputes, it has been closed for some time. The Trustees are determined to sell it, or get rid of it in some way or other, if possible, and have even offered it to the Church parties at B—, to convert it into a Chapel of Ease. The town is rising in importance, it is now a considerable watering-place, and great numbers of persons visit it during the season, and in the course of a few years will exceed B— in every respect. There is no Church; only one Methodist chapel; and a small one belonging to the Ranters. There is no place where a great number of persons can go, and this place is of great use. We always hold our missionary services in it; and, if not retained, it will be a considerable loss to us on this score.

Under these circumstances, I have felt it my *duty* to attempt to secure it as a station for a new and independent Baptist interest. The church at Burlington sanction this, and my esteemed brother Harness, the pastor, is anxious that I should. But I cannot do it alone. I write, therefore, to know if the Society will be disposed to aid me. I have already taken the place, and am to pay a rent of 16*l.* 16*s.*, the amount of the interest upon the debt. It cost about 1100*l.*, and, if it should succeed, I have no doubt a lease of the place could be obtained at the same rent. Now I want a pious, active man to occupy it. He should also with piety and zeal combine some talent, as it is a station of some importance, particularly in the summer. I cannot pledge myself to the whole amount of his salary, but I will raise any sum equal to yours, towards a salary of 100*l.* per annum.

3. Ludgershall, a district in Wilts, of considerable necessity, and warmly recommended by the Rev. J. New, the respected pastor of the church, at Salisbury; but to which we have, as yet, been unable to render assistance.

The gospel was introduced into Ludgershall about thirty years since, by Mr. Roberts, of Shrewton, who came here to give out spinning, &c. He was followed by Mr. Futcher, then of Boughton, but since of Longparish: by Messrs. Winchester, Isaacs, and Frost, Independent ministers at Andover.

J. B. Walcot, who was the first resident dissenting Minister, and, after twelve months, was baptized by Mr. Millard, of Whitchurch, now of Lymington. The church was formed in 1818; of which he has remained pastor ever since. About ninety-nine members have been received into the church since its formation. Several members from Andover were dismissed to form a church there. About twenty have been formed into a church at Collingbourn, formerly one of the stations connected with the church. About forty-eight remain still on the books; while some have been dismissed to London, Bath, Bristol, Andover; and about ten have died in the faith.

A separate church at Fosbury (without a pastor), of twenty members, has for about fourteen years been visited once a fortnight or oftener, and the Lord's Supper and Baptism administered to them by the pastor of L. A deacon there assists on the alternate Sundays.

Preaching is maintained still regularly at L., containing about 600 inhabitants. Three services. Sunday-school, sixty children, with eight teachers.

At Kimpton, three miles and a half, population about 200, congregation about 30, male members 4, females 7. No Sunday school. Preaching in a member's house.

At Chute, three miles and a half. Population about 300, congregation 60 or 70, male members 4, female 4. Preaching in a member's house. The assistants are 3 deacons, and one gifted and esteemed brother, from a village near: 3 are very poor, having about 9*s.* per week, to subsist themselves, wives, and five children each.

N.B.—A hamlet, called Shodsden, was formerly a station. The word was made useful to two persons, who opened their house for preaching, and one aged, vile, ignorant sinner. They are now dead, and every opportunity and door closed against the gospel there. The gospel has also been occasionally preached, as opportunity offered, by the pastor, either in doors or out, at different times, at Whewell, Chilbolton, two Clatfords, another Chute, Everley, Vearnham, Tidworth, Shipton, Appleshaw.

I very cordially and earnestly recommend the case herein transmitted, to the kind consideration of the Home Missionary Committee, and hope that the friends at Ludgershall, will realise as much assistance as can be conveniently rendered.

ISAAC NEW.

4. We sincerely regret being unable to forward a small donation to the *Rev. H. W. Jones*, the zealous minister of the Tabernacle, Carmarthen, for the subjoined case of Tulog. This is the more painful to us, as our Secretary had a personal knowledge of the great good being effected in that vicinity for this small sum; and we fear lest our inability tends to damp the ardour, or impede the labours, of our valued brother, and depress this infant cause.

Caermarthen, July 14, 1838.

Dear Friend,

You have last year sent me 5*l.*, for the rise and service of the cause of the Saviour in a village called Talog, for which the few friends there beg to tender their acknow-

ledgments to the Committee, which, with other assistance, enabled them to procure supplies for nearly every Sabbath. I feel happy to be able to inform you, that the small interest here is gradually thriving, and though attended with many disadvantages for the want of a chapel, yet it wears a very promising aspect. The congregations are numerous. Either seven or eight have been baptised, some restored, and others came from distant churches; so their number is about fifteen. Others will, we expect, from the report we hear, soon join. A spot of ground is procured to build a chapel; the lease is now preparing, and subscriptions have been entered into; and the farmers around will carry all the material gratis. This statement is truly correct, and is it not encouraging? We therefore crave your assistance this year; and by presenting us with 10*l.* you will greatly assist the weak, and preserve the smoking flax from extinction. We hope to hear from you soon.

I am, dear Brother,

Yours affectionately,

H. W. Jones.

5. We have often stated the deep necessities of Cumberland, and of the north generally; the following two cases will again bring it before the Christian public in a striking point of view:—

1. *Ravenglass.*—This letter, from a valued and dear minister of Jesus Christ, will speak for itself, particularly when we say we were obliged to inform him that we were unable to aid him in any way.

Whitehaven, Aug. 23, 1838.

My dear Sir,

I am not aware whether, in your journeyings in the north, you heard any thing of a Baptist interest formed at Ravenglass (a little sea-port in the south-west of Cumberland), and a little chapel built there. May I be permitted to put you in possession of some facts connected with the said chapel. It was built about four years ago, and is, through the kindness of friends, so far from being encumbered with a large debt, that towards the 75*l.* we owe, we have a coal-yard connected with the property purchased, which lets for 2*l.* 2*s.* per annum, and pays the interest of the aforesaid 75*l.*, borrowed at a low rate. I have acted as pastor of the church at Ravenglass, off and on, from the time of the building of the chapel, as I had done for a season (perhaps twelve months) before that event. At present the state of my health is such, that I withdraw from taking the oversight of the church, without the intention of ever resuming the office in question, either as it respects Ravenglass or any other church. My doctor has long since pronounced my complaint to be in the heart. So long as I abstain, or nearly abstain, from preaching and other exciting exercises, I preserve a measure of health. When I preach, except, perhaps, occasionally as a supply, my health goes. The question presents itself, What is to be done with or for poor Ravenglass? the pretty little chapel there, and the church of ten members,* exclusive of myself. Maintain a minister they cannot; *help* to maintain a minister they cannot; they did neither for me, though the first year I received 30*l.* from another source. We may not have been authorised in building a chapel under such circumstances; I do not say we were. But the thing is done, and, being done, does it not seem a pity that all should fall to the ground? When I say that the population of the town is very small (not 400, perhaps not 300), you may perhaps rejoin that this must preclude assistance from the Home Missionary Society. But, my dear Sir, although the population of Ravenglass is small, and that of the surrounding neighbourhood (an agricultural district) small too, yet it is mournful to think how large a tract of country in every direction around Ravenglass is void of evangelical instruction. There is, indeed, an Independent chapel about six miles distant, and a Methodist chapel about a mile nearer. Putting these out of the question, I know not where the gospel is preached in any place of worship for about twenty miles in one direction and eleven in the other, where there is another Methodist chapel. Evangelical preaching in the Church of England I do not know of, through a line of country of perhaps thirty miles. So that for a strong, plain, humble, warm-hearted, devoted Home Missionary, there might be abundant scope. My dear Sir, can you hold out any hope of assistance? If 30*l.* a year could be obtained from the Baptist Home Missionary Society, or other source of a similar nature, perhaps 20*l.* might be raised in another way, I mean by friends in this part of the kingdom. Waiting your answer and your *advice*, believe me, my dear Sir,

Yours affectionately,

S. Blyth.

2. *Whitehaven*, a town of 16 or 18,000 inhabitants, and exceedingly destitute. The few friends there have been making a noble effort, as will be seen from their letter; and this Committee never turned away an application with more heartfelt sorrow than this. In fact, we did not dare to say, We will not aid you; and only put it off till next meeting, to see in the mean time whether the benevolence of some individual or church will not enable us to take it up, and aid it for a few years; when in such a town it will be sure to go alone, without our aid, and help us to go on and establish churches in similar important towns. Oh, Christian brethren, come to our help, and let not such applications be turned empty away!

Maryport, May 17, 1838.

My dear Sir,

When I wrote you in August last, in reply to yours of the 15th of that month, I was forced to answer your first query in the negative, and thus to drop further correspondence on the subject of commencing a cause in Whitehaven, in connexion with the Baptist Home Missionary

* More than the same number have, by death or removal, been separated from the church.

Society. The friends there, however, have never allowed the subject to fall aside, at least from their minds, and have recently made another attempt to find a person fitted by talents and disposition to begin the cause. Through a mutual friend, Mr. Wilkinson has been in correspondence with Mr. Acworth, the present respected president of Horton College, who has entered warmly into his views, and has prevailed on Mr. Sparkes, now at Horton, to spend between two and three months at Whitehaven, with a view to ultimate settlement, should such be found desirable by all parties. Mr. Acworth has also kindly promised to do his endeavour to see that Whitehaven is regularly supplied, after Mr. Sparkes' engagement is closed, till a settlement be made. Mr. S. comes warmly recommended, and shall meet a kind reception from the few friends who hail his arrival as the beginning of good things. Thus I trust the greatest difficulty is obviated; and I earnestly pray that his beginning may be good, and his latter end greatly increase. I think I wrote you before that the chapel, though rather out of repair, and awkwardly situated, is free from debt, and, with a little expense, may be made very comfortable. There is a small dwelling-house adjoining it, belonging to the trust, the rent of which has hitherto kept the place in repair. As Mr. Sparkes is expected on Lord's-day, 27th inst., some little repairs are now going on. In case I had not answered the other queries in your letter, I may now state that the friends in Whitehaven engage to subscribe the first year among themselves 25*l.*, which will be augmented by weekly collections; and by and bye we hope by seat-rents. As to the sum required from the Baptist Home Missionary Society, I should think that 20*l.* the first year would perhaps carry them through without incurring debt, which must be avoided; and I think the sum might be gradually lessened each year, till the cause can stand on its own strength. I shall be much disappointed if this be not very early.

With respect to the numbers who could be collected at an early period to form a Christian church, there are about twelve baptised individuals at present in Whitehaven, who would be willing to unite; and several others have intimated a wish to be baptised, were a suitable Baptist minister settled there. In this respect, the present time affords a most favourable opportunity for commencing.

And now, my dear Sir, I suppose I need not say much on the urgency of the case. A sight of that large and flourishing port is sufficient to excite the sympathy of every friend of the Lord Jesus for its perishing thousands. There are a few pious and, I hope, laborious and faithful ministers of Christ in the place; but what are they among so many? And to a Baptist with a touch of denominational feeling, to look over the map of Cumberland, and learn that there is but one English Baptist church in the county, over which your unworthy correspondent watches with no little anxiety (for Broughton may be said to be extinct, and Ravenglass, from the infirmities of its respected pastor, hardly maintains its slender footing), surely it must be desirable that some new causes be started, to revive the dying spirit of the old ones, and extend the kingdom of the blessed Redeemer.

Since I wrote you in August last, I have baptized four individuals at different times, making in all, since I came here, just three years ago this month, twenty-three persons, besides several, who had been previously baptised, have been added to the church.

Is it true that there is a promise of some good at Carlisle? If it is so, it seems a token for good to this too long neglected county. That city is rather far from me, to see it often; but a rail-road from this place to it has just started, which will shorten the distance, both in time and expense; a consideration to poor labouring Baptist ministers, who wish occasional communion with one another. I hope ere long it will be extended to Whitehaven on the other side.

But the hour warns me to conclude. May I hope for an early answer? at least when the determination of the Committee is known? May the Lord bless the Society with prosperity, and her missionaries with abundant success in the conversion of souls to God!

Believe me, dear Sir,
Your's in Christian bonds,
H. Anderson.

The Committee would take this opportunity to commend the example of judicious beneficence, set by a modest friend at Liverpool, to the prayerful consideration of the wealthier members of our churches: "From X. Y. Z. £20, towards the Home Missions in Cumberland," by the Rev. C. M. Birrell. This sum has mainly supported the missionary at Brough, whose labours God is so signally crowning with his blessing; and this Committee, aroused by this generous act, have spent more *time*, *trouble*, and *money*, in promoting the cause of Home Missions in Cumberland this year, than they would otherwise have felt themselves warranted or called on to attempt. May the Lord raise us up many more such stimulators, and give us grace to arise at their call!

Signed on behalf the Committee. C. H. ROE, *Sec.*

INDEX OF SUBJECTS.

:MICAL Institutions, 170, 219, 263
ıs to a Bride (P.), 527
ɔan and Foreign Bible Society, 62, 158, , 400
— Baptist Missions, 433
— Destitute Churches, 159
— Peace Society, 480
ote of the Duke of Kent, 463
——— Duke of Sussex, 286
l Meetings in May, 172, 264
l to Young Disciples, 515
atices in Jamaica, 26, 161
ations, 75, 213, 215, 261, 549, 550

mal Hymn (P.), 148
mal Regeneration, 220
t American Missions, 433
- Canadian Mission, 257, 349
- Colleges, on, 128
- Irish Society, 172, 354, 397, 437, , 484, 487, 488, 556
- Magazine, 78, 164, 220, 440, 557
- Missionary Society, 28, 31, 33, 172
- Union, 159, 172, 255, 393, 558
Society for Aged Ministers, 172, 399,

sts, to the Mission, 179
, 189
Society, 62, 172, 297
ıg the Magazine, 557
ɔrd College, 304
ing of Bread (P.), 204
l College, 261
ı and Foreign School Society, 300
- Emancipator, 79, 560

ls, New, 28, 29, 162, 214, 260, 305, , 394, 435, 481, 519, 551
ian Instruction Society, 29, 172
ianity in France, 117, 325, 369
ological Notes on Psalm IX., 352
——— on Psalm XXXIV., 510
hes, New, 205, 211, 260, 294, 304, , 482
h Establishment, Power of a, 332
- Missionary Society, 296
- Rates, 79
s of India, 306
ɔes, 128, 170, 219, 263
ial Apprenticeship, 11, 32, 161, 171,
y of New Brunswick, 434
ɔnsed Commentary, 128
ɔntion Triennial, 400
ation, 220
ousness, 218

l's Trials at Babylon, 105, 144, 194,

ɔn's Office, 215

Deaths, 77, 125, 163, 214, 262, 306, 352, 395, 436, 482, 553
Dedication to Christ Renewed (P.), 382
Deputies of Three Denominations, 161
Destitute Churches in America, 159
Destitution in Germany, 349
Dissenters' Insurance, 32, 79, 307
Dissenting Marriages, 259

Earl of Rochester and his Page (P.), 287
Ecclesiastical Oppression in Sardinia, 161
Editorial Postscripts, 31, 78, 171, 264, 308, 356, 400, 444, 559
Egyptian Horses and Asses, 525
Emancipation, Negro, 32, 79, 171, 356
——— Schools and Almshouses, 393
Epistle of Justin to Diognetus, 413
Equality Society, 548
Establishments, 79, 382
Evangelist's Office, 383, 554, 559
Extra Contributions for ten missionaries, 448, 554

Fall of Babylon (P.), 526
Female Orphans, 435
Foundation of Pædobaptism, 423

Hint to Pædobaptists, 264
Home Missionary Register, 93, 185, 501, 573
Hymn by Kangali (P.), 526

Idolatry, British Encouragement of, 174
Infant School Society, 393, 560
Insurance Company, 32, 79, 307
Insuring Lives of Ministers, 307
Irish Chronicle, 41, 89, 137, 181, 229, 273, 321, 365, 409, 453, 497, 569
Isaiah XXXV., 203

Jesus Bearing his Cross (P.), 527
Jordan, Scene at (P.), 338
Jubilee at St. Peter's, 75
Justin's Epistle to Diognetus, 413

Letter to American Baptists, 159
Libraries of Ministers, 30, 171
Lines to the Author of "A Sabbath Evening Lament" (P.), 116
List of Deputies of Three Denominations, 161
London City Mission, 303
——— Missionary Society, 303
Lord's Supper in Workhouses, 355
Love of the Truth, 423

Management of Societies, 557
Manuscripts of the Old Testament, 520
Marriages, Dissenting, 259
Memorial to East India Company, 175
Memoirs of Birt, Rev. I., 54, 107, 197

——— Blakeley, Rev. J. R., 415, 462
——— Howlett, Rev. Jos., 285
——— Knowles, Rev. J. D., 517
——— Lewis, Mr. Jon, 103
——— Rushton, Mr. W., jun., 140
——— Steadman, Dr. W., 329
——— Stuchbury, Mr. B., 7
——— Uppadine, Rev. T., 374, 557
Ministers' Libraries, 30, 171
Missionary Herald, 33, 81, 129, 173, 221, 265, 309, 357, 401, 445, 489, 561
Mount, Sermon on the, 49
My peace I give unto you (P.), 59

Narrative of James Williams, 27
Negro Education, 121, 123
——— Emancipation, 32, 79, 171, 356
New Selection of Hymns, 212, 263, 394

Obstacles to Christianity in France, 325, 369
Office of Deacon, 215
Old Testament Manuscripts, 520
Oppression in Sardinia, 161
Ordination, on, 100, 147
Ordinations, 77, 125, 163, 213, 214, 304, 351, 394, 436, 482, 552
Orphans, Female, 435

Paraphrase on Isaiah XXXV., 208
Persecutions in Austria, 73
——— Holland, 22, 32, 49, 128, 294
——— Madagascar, 80
——— Piedmont, 74
——— Prussia, 48, 74, 481
——— Switzerland, 73, 161
Petition from Jamaica, 26
Pædobaptism, Foundation of, 423
Pædobaptists, Hint to, 264
Pontypool Baptist College, 435
Poor Law, 444
Potency of Prayer (P.), 468
Power of a Church Establishment, 332
Prayer for the New Year (P.), 61
Prayer, Potency of (P.), 468
Premeditation and Prayer, 97
Professors, Sleepy, 141
Profits of the Magazine, 78
——— Selection, 394
Progress of the Gospel in Burmah, 348
Psalm IX., Chronological Notes on, 352
Psalm XXXIV., Chronological Notes on, 510
Public Meetings in April, 164
——— in May, 172

Register of Births, 78
Remarks on 1 Cor. VII. 31, 337
Removals, 29, 32, 77, 163, 259—261, 352, 395, 436, 482
Report of C. J. Latrobe, Esq., 121
Retirement, Meditation and Prayer, 283
Revival in Boston, 433
Revivals, 76, 149, 277
Romanism in America, 543
——— Revival of, 457
Romans I. 9, 466

Sabbath Evening Lament (P.), 60, 116
Saviour at the Wedding of Cana, 506
Scene at Jordan (P.), 338
Schools in Jamaica, 29
Selection of Hymns, 212, 263, 394
Serampore Missions, 28, 31, 35
Sermon of the Rev. A. Booth, 233
Sermon on the Mount, 49
Sermons of Rev. J. H. Grandpierre, 325, 369, 506
Signs of Grace, 421, 513
Sinai and Calvary (P.), 243
Sleepy Professors, 141
Spiritual Sleepers, 3
Stepney College, 170, 262
Sunday School Union, 172, 298
Support of Ministers, 381
——— Religious Societies, 444

Thoughts on Romans I. 9, 466
Three Denominations, 258
Thirsting for God, 233
Title of Baptist Magazine, 165, 220
Toleration in China, 480
Tract Society, 172, 299
Translation of the Scriptures, 62, 173
Trials of Daniel, 105, 144, 194, 237
Truth, Love of the, 423
Triennial Convention, 400

Wedding of Cana, 506
Wesleyan Missionary Society, 295
Widow's Fund, 443
Workhouses, 355
Working for Christ, 515

Year, New (P.), 61

INDEX OF PERSONS AND SIGNATURES.

Abbot, T. F. 27, 226, 403
Angus, J., A.M. 32, 125, 147
Applegate, T. 177.
Aratoon, C. C. 34, 82, 129, 221, 563.
Ashford, J. 163.
Aveline, G. 214, 494.

Bailey, G. 285.
Barclay, G. 31, 33, 352.
Bareiro, S. 311.
Bartlett, B. 436.
Bates, J. 44, 47, 183, 230, 367, 442, 499.
Bayne, R. 178.
Beaty, R. 89, 182, 274.
Bedding, E. 562.
Beddow, B. 261.
Beddy, H. 131, 223, 445.
Belcher, J. 128, 160, 434.
Belsey, T. 163.
Berry, T. 90, 181, 230, 323, 410, 454.
Beverley, R. M. 560.
Birrell, C. M., A.M. 105, 144, 194, 237, 267.
Birt, C. E., A.M. 32.
Birt, I. 54, 107, 197.
Birt, J. 54, 107, 172, 197, 220, 265.
Blakeley, J. R. 77, 415, 462.
Blakeman, J. 128.
Bliss, T. 395.
Booth, A. 233.
Bosworth, N. 393, 477.
Brennan, P. 366.
Bruckner, G. 132, 492.
Burchell, T. 27, 308, 314, 404.
Burdett, A. 395.
Burgess, H. 61.
Burton, J. 177, 271.
Buscarlet, M. 74.
Buxton, T. F. 79.

Campbell, 139.
Carey, E. 272.
Carey, W. 83.
Carson, A. 47.
Casewell, J. D. 352.
Catton, W. 261.
Cavenagh, W. 90, 231, 274.
Challis, T. 308.
Clarke, E. 97.
Clarke, J. 85, 316, 403.
Clarke, T. 337.
Clarkson, T. 79.
Claypole, E. A. 103.
Cobbin, I. 128.
Cole, G. 261.
Cornford, S. 78.
Cox, Dr. F. A. 141, 161, 259, 434.
Cragg, J. 304.
Crambrook, D. 356.
Cramp, J. M. 172, 252.
Cramp, T. 75.
Crate, C. T. 356.
Crossman, H. 352.
Crumpton, D. 214.
Curtius, H. H. D. 295.

Daniel, E. 360.
Daughtrey, J. 27.
Douglas, D. 556, 559.
Davies, Dr. B. 258, 350.
Davies, D. 187.
Davies, W. (Canterbury) 436.
Davies, W. (Graham's Town) 406.
Davis, G. H. 355, 440, 557.
Davis, J. 41.
Davis, S. 137, 338.
Davis, T. 128.
Day, D. 404, 492.
Day, Mrs. 493.
Dendy, W. 27, 313, 403.
Dermer, E. 468.
Dermont, J. J. 73, 295.
Dexter, B. B. 27, 133, 403, 404.

Edwards, J. 186.
Ellis, J. D. 35, 81, 358.
Ellis, Mrs. 81.
Evans, B. 77.
Evans, C. 352.
Evans, M. 304.
Evans, W. 77.

Fink, J. C. 312.
Fisher, Mrs. 262.
Fletcher, J. 308.
Foskitt, G. 163.
Foster, E. 273.
Francis, E. 77.
Francis, E. J. 500.
Fuller, G. 436.
Fry, J. 188.

Gardner, F. 306, 362.
Garner, W. 128.
Gate, T. 553.
Gay, J. 442.
Geard, J., A.M. 553.
Gilmore, J. 124, 349.
Glenelg, Lord, 123.
Godwin, B. 28, 31, 33, 79, 169, 260, 266.
Gordon, G. 27.
Gough, W. 128.
Grandpierre, J. H. 325, 369, 505.
Gray, J. 354, 510.
Gray, W. 7.
Green, C. 394.
Green, S. 41, 487, 498.
Gunning, P. 182.
Gurney, W. B. 233, 271.

Hall, B. S. 32, 557.
Hamilton, W. 42, 90, 488.
Hargreaves, J. 172.
Harris, John, 259.
Harris, Jos. 272, 317, 564.
Heaford, J. 163.
Henderson, A. 84.
Herbert, J. 188.
Hewett, J. 93, 95.
Heygate, Mrs. 395.
Hinmers, J. 163.
Hinton, J. H. M.A. 100, 137, 160, 269, 321, 434, 453.
Hoby, Dr. J. 30, 271, 55.
Hochin, J. 261.
Hoe, B. 29.
Hosken, C. 499.
Howlett, J. 285.
Humphrey, W. 482.
Hunt, Mrs. 553.
Hutchins, J. 27, 403.
Hyde, R. 306.

Isaac, D. L. 351.

Jackman, S. 43, 488.
Johannes, J. 311, 491.
Johnson, A. 89, 366.
Johnstone, F. 75.
Jones, C. H. 31, 33.
Jones, J. 214.

Kangali, 526.
Katterns, D. 32, 260, 283, 526.
Kent, Duke of, 469.
Kelsale, H. 31, 33.
Knibb, W. 27, 37, 314, 403, 435, 493.

Knight, J. 396.
Knowles, Professor J. D. 397, 517.

Langford, R. 86.
Larom, C. 189.
Larwil, J. 482.
Latrobe, C. J. 121.
Lawrence, J. (Caerwent) 436.
Lawrence, J. (India) 222, 401.
Leaver, T. 177.
Leechman, J. 271, 560.
Lefevre, E. 259.
Leifchild, J. 269.
Leonard, O. 311.
Leslie, A. 83, 401.
Lewis, J. 103.
Lish, A. 312.
Lister, J. 240, 413.
Lovejoy, E. P. 79.
Lushington, C. M. P. 172, 265.

Macaulay, Z. 262.
Macgill, Dr. 520.
Mackintosh, L. 311.
Malcolm, H. 480.
Marshman, Dr. J. 163. 169.
Marsials, M. 211.
Matthews, W. 125.
M'All, Dr. 356.
M'Carthy, J. 42, 323.
Melbourne, Lord, 356.
Mellett, V. 73.
Monaghan, J. 89, 275, 366.
Moore, R. 183, 275, 323.
Moore, W. 83.
Moxham, W. 182.
Mulhern, D. 48, 181, 230, 365, 455.
Mullarky, M. 140, 229, 410, 454, 571.
Murch, Dr. W. H. 160, 434.

Nash, W. 214.
Newton, J. 527.
Noel, B. W. 43.

Oncken, D. 294, 349.
Orchard, G. H. 220.
Oughton, S. 27, 176, 403, 446.

Parry, J. 309.
Parsons, G. 407, 494.
Pearce, G. 35, 81, 221, 489.
Pearce, W. H. 33, 39, 179, 320, 450, 526.
Penney, J. 34, 222.
Perrey, Dr. A. 38, 163.
Phillippo, J. M. 35, 44, 446.
Phillippo, Mrs. 176.
Phillipps, J. L. 31, 33.
Philpot, H. 84, 178, 406.
Piper, T. 308.
Price, Dr. T. 307.

Rees, D. 32, 186, 259.
Robinson, W. sen. 309, 357, 489.
Robinson, W. jun. 312.
Robinson, Mrs. 489.
Rochester, Earl of, 287.
Roff, R. 77.
Room, C. 32, 163.
Rushton, W. jun. 240.

Saffrey, P. J. 260.
Sample, G. 124.
Saunders, A. 127, 263.
Saunders, J. 25, 127.
Scott, T. 305.
Sharman, C. 44, 183, 274, 410, 455.
Sheppard, J. 169.
Slatterie, J. 352.
Smith, C. 397.
Smith, J. 311.
Smith, T. (Bath) 442.
Smith, T. (Blockley) 139, 261, 436.
Smith, W. 311.
Smithers, H. K. 443.
Smylie, H. 310.
Sommers, C. G. 400.
Sowle, J. M. 32.
Spasshatt, J. 400.
Spasshatt, Mrs. 482.
Statham, J. 399.
Steadman, Dr. W. 329.
Steane, E. 3, 160, 434.
Stock, J. 243.
Stonehouse, G. 261.
Stovel, C. 137, 321, 434, 453.
Stuart, W. 553.
Stuchbery, B. 7.
Sussex, Duke of, 286.
Syckelmoore, W. 77.
Symes, W. B. 309, 489.

Tayler, R. W. 288.
Taylor, A. 177, 493.
Thieffry, M. 211.
Tholuck, Professor, 49.
Thomas, J. 81, 129, 221, 358.
Thomas, J. H. 187.
Thomas, W. (Calcutta) 309.
Thomas, W. (Limerick) 92.
Thompson, J. T. 311, 358.
Tinson, J. 133, 362, 447.
Trend, H. 162.
Tritton, H. 215.
Tyler, P. 220.

Uppadine, T. 374, 557.
Upton, Mrs. 262.

Viney, J. 483.

Wake, W. 128.
Waters, T., A.M.
Watson, S. 498.
Wayland, A. 171.
Webb, A. 348.
West, G. 442.
Williams, J. (Jamaica) 27
Williams, J. (Nash) 436.
Williams, T. 394.
Williams, W. B. 436.
Williamson, J. 313.
Wilson, T. 308.
Winter, T. 187.
Worley, W. C. 351.

Yarnold, W. 466.
Yates, W. 33, 173.
Yates, Mrs. 489.

Zinzendorf, Count, 340.

A Baptist, 220, 307.
A Beneficiary Member, 399.
A Friend to Order, 559.
A New Testament Christian, 264.
An Old Member, 399.
Berœensis, 462.
B. F. F. 179.
B. H. D. 423, 513.
C. C. 356.
Discipulus, 31.
Distributor, 171.
E. J. 515.
G. 170.
G. H. O. 397.
Inquirer, 559.
J. F. 444, 558.
J. M. T. 495.
J. P. 87.
J. W. 203.
M. 166.
R. S. 38.
Sarissa, 60, 527.
Simplex, 382.
S. J. B. 553.
T. C. 148, 204.
Verbum Sapientibus, 557.
W. B. G. 220, 263.
W. G. 61.
W. J. 87.
W. W. E. 218.
X. Y. Z. 218.

INDEX OF PLACES

90, 181, 230, 323.
17.
351.
1.
80.
8, 346, 433, 480,

90, 569.
127.

, 564.

7, 183, 230, 499.
t, 552.
5.

564.

, 436.
olnshire) 163, 395.
159, 433.

51, 305.
l.
l.

181.
162.
51, 501.
128.
n, 316.
82.
563.
560.
er, 163.

5.
31, 129, 172, 221,
58, 489, 561.
7.
re, 549.
l.
, 257, 349, 392,

78, 436.
l.
).
564.

Chenies, 436.
Cherrapoonjee, 312.
Cheshunt, 259.
China, 480.
Chipping Norton, 261.
Chittagong, 311, 491.
Clapham, 164.
Clonmell, 46, 139, 229, 571.
Coleford, 187.
Collumpton, 94.
Coolaney, 44, 48, 89, 182, 183, 274.
Coolavin, 275.
Corrin, 275.
Cork, 139.
Cornwall, 407.
Coultart's Grove, 227.
Cutwa, 83.

Dacca, 311.
Deenode, 48.
Delhi, 311.
Devonshire, 93.
Digah, 222, 401.
Dinagepoore, 310.
Dromahair, 89.
Drumuagoole, 48.
Dublin, 42, 435.
Dum Dum, 309, 489.
Dunnoughmore, 322.

Elphin, 43.
Euphrates, 356.
Evesham, 261.
Exeter, 93, 162.

Falmouth, (Jamaica) 37, 493.
Fisher Street, 393.
Fords of Jordan, I.
Foxford, 231.
France, 117, 211, 325, 369.
Frome, 407.
Fulham Road, 28.

Galway, 43.
Germany, 349.
Gillingham, 481.
Graham's Town, 406.
Grampound, 261.
Great Grimsby, 549.
Grimscott, 351.

Hammersmith, 32, 164, 260.
Hastings, 214, 260.
Haverford West, 128, 187.
Heckington, 259.
Helpringham, 259.
Helstone, 29.
Henley, 128.
Hereford, 305.
Highgate, 164.
Holland, 22, 24, 29, 31, 73, 294.
Honduras, 84, 405.
Horkesley, 351.
Horsforth, 352.

Ilford, 164.
India, 306.
Inskip, 553.
Ireland, 41, 89, 137, 184, 229, 273, 321, 354, 365, 397, 411, 437, 440, 452, 484, 487, 488, 497, 559, 565.
Irvine, 560.

Jamaica, 13, 26, 27, 29, 35, 85, 121, 123, 133, 176, 223, 300, 313, 361, 400, 403, 434, 446, 497, 559, 565.
Java, 492.
Jessore, 309, 563.
Jericho, (Jamaica) 85.
Jordan, 1, 338.

Kent, 317.
Keysoe, 553.
Kilanumry, 48.
Killbeggan, 42.
Kilglass, 323.
Kingstone, 447.
Khari, 82.

Lakhyantipur, 82, 563.
Lewes, 128.
Liffaney, 183.
Limerick, 46, 92.
Lincolnshire, 37.
Liney, 275.
London, 28, 213, 481.
Longford, 182.
Lucea, 176.
Luton, 164,

Machynteith, 481.
Madagascar, 80.
Maidstone, 214.
Middleton Cheney, 261.
Monghyr, 83, 401.
Montego Bay, 308, 314.

Nash, 436.
Neath, 351.
New Brunswick, 434.

Northampton, 305.
Northamptonshire, 317

Ocho Rios, 226.
Old Harbour, 493.
Old Rock, 89.
Oxford, 128, 260.

Patna, 131, 223, 445.
Piedmont, 74.
Penzance, 407.
Plaxtol, 351.
Pontypool, 435.
Port Maria, 492.
Portsea, 32, 163.
Prescott, 94.
Prussia, 74, 294, 481.

Raharney, 182.
Rathgram, 48, 181, 231.
Reading, 261.
Rhymney, 77.
Rio Bueno, 134.
Riseley, 552.
Rochdale, 29.
Romney, 552.

Sadhamuhal, 310.
Salter's Hill, 313.
Samarang, 132, 492.
Samford, 163.
Scarborough, 77.
Scoulthorpe. 481.
Serampore, 28, 31, 169.
Sewry, 313.
Shaldon, 304.
Sharnbrook, 394.
Sheffield, 32, 185, 259.
Shefford, 32.
Shelford 76.
Shortwood, 551.
Sibpur, 359.
Silesia, 74.
Sligo, 44, 89.
Smarden, 77.
Somerset, 317.
South Africa, 407.
Southwark, 32, 125.
Spanish Town, 35, 176, 446.
Speen, 552.
Staines, 29.
Stanningley, 394.
St. Ann's Bay, 226.
St. Albans, 317.
Stepney, 171, 261.
Stewart Town, 133, 404.
St. Hill, 94.
St. Ives, 395.
St. Peters, 75.
Swaffham, 95.
Sweeney, 213.
Switzerland, 24, 73, 161.
Sydney, 25.

Thurles, 46, 455.
Tongwylais, 304.
Torquay, 162,
Tullamore, 43.
Tyrol, 73.

Watford, 164.
Wells, 352.
West Drayton, 214.
Willingham, 351.
Wilts, 317.
Windsor, 435, 482.
Worstead, 482.
Wycomb, 87.

Yallahs, 133.
Yorkshire, 37, 75.

Ziller, 74.

INDEX OF REVIEWS AND BRIEF NOTICES.

Abbadie's Divinity of Christ, 232
Abbot's Hoaryhead, 430
Abricht's Divine Emblems, 210
Almanacks, 542
Ash's View of Christian Doctrine, 431
Assman's Life, 386

Bagster's Management of Bees, 540
Baker's Curse of Britain, 432
Baptist Children's Magazine, 157
Baxter's Saint's Rest, 342
Beeby's Anabaptists and Baptists, 20, 391
Beveridge's Sermons, 345
Bible Prayer Book, 475
Bible Quadrupeds, 157
Bickersteth's Christian Fathers, 339
Birt's Official Responsibility, 21
Bonnet's Family of Bethany, 254
Brief View of Ecclesiastical History, 542
Brook's Pious Publican, 432
Brougham's Speech on Emancipation, 210
Burder's Pleasures of Religion, 345
Burgess's Love to Christ, 210
Burns' Sunday Scholar's Annual, 21
—— Youthful Piety, 542
Bury's Garden Meditations, 542
Butler's Apology for Religious Freedom, 209

Campbell's New Testament, 289
Carey's Memoir of Dr. Carey, 120
Caryl's Bible Thoughts, 390
Cecil's Reasons of Repose, 542
Chalmers's Religious Establishments, 246
Charlotte Elizabeth's Alice Benden, 476
———— English Martyrology, 210
Chauncy's Dissertations on Prophecy, 537
Child's Own Bible, 253
Christian Experience Illustrated, 343
Christian's Daily Treasury, 431
Church in the Navy and Army, 474
Circular Letters, 391
Clarkson's Strictures on the Life of Wilberforce, 432
Cobbin's Spelling Books, 476
———— Scripture Proverbs, 343
Cole's Principles of National Establishments, 427
Conder's Choir and Oratory, 17
———— View of all Religions, 469
Constitution of the American Bible Society, 62
Conversion of Dr. Cappadose, 292
Copley's Word to Parents, 345
Counsels to a Young Believer, 432
Cox's Funeral Sermon for Birt, 21
—— Our Young Men, 205
Crisp's Charity, 209
Curtis, on the Preservation of Health, 541

Daniel, on Baptism, 542
Davelin's Gilbert, 432
Davis's Narrow Way, 71
Dick's Celestial Scenery, 474
—— Christian Beneficence, 432
Doddridge's Ten Sermons, 432
Douglas's Primitive Evangelists, 383, 554, 559
Drake's Proceedings of American Bible Society, 62
Draper's Lives of Eminent Youth, 70
Dunn's Gospels Harmonized, 253
———— Memoirs of Allen, 540
———— National Education, 157

Ellison's Prison Scenes, 343
Ely's Questions of the Times, 472
Evans's Fifth of November, 156

Fawcett's Sick Man's Employ, 70
Female's Advocate, 157
Field, Garden, and Woodland, 420
Finney's Lectures on Revivals, 149
Flint's Praise, 20
Foster's Recollections of Owen, 345
Foxe's Christ Crucified, 432
Friendly Counsels, 474
Fysh's Beast and His Image, 431

Gallaudet's Bible Stories, 475
Gauntlet's Gathered Lily, 542
Gonthier's Communion Exercises, 391
Green's Pastoral Letter, 542
Gregory's Farewell Lecture, 344
Grew's Practices of the Early Christians, 383
Gurney's Sketch of Wilberforce, 343
———— Hymns, 542

Hall's Advantage of Knowledge, 542
Hamilton's Little Sanctuary, 474
Harris's Union, 254
Hartley's Poems, 293
Hickie's Longinus, 541
Hinton's Letter to Lord Bexley, 62
Hints on Consistency, 254
History of H. P. Smith, 542
Hoare's Remains of Paterson, 344
Hollaz's Order of Grace, 475
Hopkins's Exposition of the Lord's Prayer, 345
Horne's Sovereign's Prayer and People's Duty, 344
Howe's Blessedness of the Righteous, 432
Hull's Value of Divine Peace, 345

Infant Sprinkling not Christian Baptism, 209
Instructions to make a Will, 343

Jacobi, on James, 253
Jones's Ecclesiastical History, 528
Jordan's Tee-totalism found wanting, 432

Jowett's (J.) Sunday Afternoon Lectures, 293
——— (W.) Christian Visitor, 293

Katterns' Christian Charity, 72
Kelly's Individual Influence, 431
Kidd's Sermon for Dr. M'All, 540
Knill's Missionary's Wife, 475
——— Poor Blacksmith, 156
Krummacher's Cornelius, 541
——————— Elisha, 390
——————— Multiplying of the Oil, 390

Latrobe's Scripture Illustrations, 253
Lectures to Young Men, 429
Lee's Version of Job, 15, 78
L'Europe Protestante, 540
Life of Kilham, 531
Lord Lindsay's Letters on Egypt, &c., 424
Lücke on the Epistles of John, 244

Macgill's Lectures on Rhetoric, 539
Malan's Sunday Occupations, 157
Mason's Claims of Episcopacy, 472
——— Letters on Frequent Communion, 71
Matin Bell, 157
M'Culloch's Reading Books, 476
Means of Preserving Health, 210
Memoir of Mrs. Kemp, 540
Millennarianism Unscriptural, 537
Minister's Family, 541
Missionary's Farewell, 431
Moody's Astrology, 475
Morison's Fear of the Lord, 293
Mother's Medical Assistant, 432
Mudie's Winter, 72

Neff's Conversations, 542
New Excitement, 475
Nicholson's Sacred Garland, 431

Orchard's History of Foreign Baptists, 389
Owen's Indwelling Sin, 293

Paget's Self-Dependence, 293
Parables Explained, 71
Paragraph Bible, 252
Parker's Features of Social Life, 476
Payne's Divine Sovereignty, 254
Pearce's Happy Transformation, 209
Peers's Minutiæ, 345
Penitent's Prayer, 345
Pettigrew's Medical Portrait Gallery, 345
Pictorial Bible, 429
Pietas Privata, 71
Popery in Europe, 540
Powell's Apostolical Succession, 472
Proceedings at the Opening of Bradford Temperance Hall, 432
Psalmist, The, Part III., 390
Puntis's Memoirs of Blakeley, 428

Report of Twenty-fifth Session of Baptist Union, 120
Report of Twenty-sixth Session of Baptist Union, 391
Reynolds, on Psalm CX., 345
——— Select Meditations, 210
Riddle's Letters from a Godfather, 206
Ritchie's Memorials of Miss Lincoln, 475
Roberts's Memoirs of Mrs. Hannah More, 473
Robinson's Greek Lexicon, 154
Rowbotham's Derivative Dictionary, 72

Sacred Harmony, 541
Sanderson's (E.) Harmonia Sacra, 390
——————— (R. B.) Babylon, 427
Sartorius, on Christ, 390
Schubert's Memoir of Overberg, 540
Search's Strike but Hear, 293
Self-Examination, 391
Services at Hastings, 539
Sheppard's Religion in France, 117
Sherer's Foreign Travel, 430
Short Comments on Every Chapter, 157
Sick Nurse's Manual, 210
Simmons's Asphaltic Mastic, 210
Simpson's Bible History, 391
Singing Master, 344
Smalley's Select Meditations, 210
Spangenberg's Life of Count Zinzendorf, 340
Spink's Exalted Nation, 72
Sprague's Lectures on Religion, 254
Steadman's Memoir of Dr. Steadman, 342
Steiger, on Peter, 291
Sturge and Harvey's West Indies in 1837, 11
Styles on the Stage, 391
Sunday School Teacher's Dream, 345
Sydney's Life of Walker, 429

Tee-Totalism absurd, 432
Temple's Watchman's Cry from Zion, 431
Tholuck's Sermon on the Mount, 70
Thornton's Christian Responsibility, 71
——————— Fruits of the Spirit, 391
——————— Temper Sweetened, 391
Theophilus's Seven Letters, 209
Tittman's Synonymes, 474
Tyso's Elucidation of the Prophecies, 537

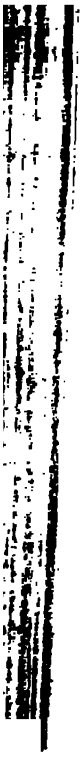
Umbreit's Version of Job, 15, 78

Vaughan's Christian Warfare, 345
——————— Religious Parties, 342

Ward's Miscellany, 120
Watson's Heaven Taken by Storm, 345
——————— Secret Disciple, 210
Wayland's Total Abstinence, 432
What can I do? 210
Winslow's Memoir of Winslow, 431, 542
Wonders of the World, 476
Word in Season, 157

Young's Jairus, 20

J. HADDON, PRINTER, CASTLE-STREET, FINSBURY.



1543